

And Israel saw the Egyptians dead upon the Sea-shore.] It may be interpreted, that as they stood upon the Sea-shore, they saw their dead Bodies floating upon the Waters. But it is likely also, that by the working of the Sea, and by the Divine Providence, many of their Bodies were cast on Shore, that the *Israelites* might have the Benefit of the Spoil, and especially of their Arms, which they wanted, and were now by this Overthrow furnished withal.

This Shore was inhabited by the *Ithyophagi*, among whom the Memory of this Reccs and Return of the Sea was preserved (as I observed upon *ver. 21.*) and unto whom the dead Bodies were given for Food, as the *Psalmist* saith, *Psal. lxxiv. 14.* that is, to the Beasts, and Birds of Prey, which peopled the neighbouring Wilderness. This was done by the righteous Judgment of the *L O R D* God of the Hebrews; who made this proud Prince, his Statesmen and Army, a Prey, not only to the Fishes and Sea-monsters, but a visible Booty (as *Dr. Jackson* speaks) to the promiscuous Sorts of ravenous Creatures which inhabit the Deserts.

Ver. 31. And Israel saw that great Work, &c.] Of making a Path for them to walk on dry Ground in the middle of the Sea, and then drowning the *Egyptians* when they followed them in the same Path.

And the People feared the L O R D.] They beholding and considering the powerful Hand of God, which appeared in this great Work, it begat in them, for the present, high and awful Thoughts of him, and devout Affections to him. For the Fear of the *L O R D* includes all Religion. Or, if we take the Word *Fear* in a restrained Sense, for a dread of the Divine Majesty; the Meaning is, they were sensible how dangerous, as well as vain, it is to oppose his Authority, to set themselves against his Will, or slight his Warnings, as *Pharaoh* and the *Egyptians* did.

And believed the L O R D, and his Servant Moses.] Believed the Promises which God had made them by *Moses*, of bringing them into the Land of *Canaan* (*ch. iii. 17.*) looking upon *Moses* as a Servant of his, who faithfully declared the Mind and Will of God unto them.

C H A P. XV.

Ver. 1. Then sang Moses and the Children of Israel, &c.] Upon the 21st of *Nisan*, as I said before, which was the last Day of unleavened Bread, when they came safe through the Sea, and saw the *Egyptians* drown'd, they sang this Song of Praise to God, for their wonderful Deliverance. So the constant Tradition of the *Hebrews* is, and there is great Ground for it.

This Song.] Called the Song of *Moses the Servant of the L O R D* (*Rev. xv. 3.*) because he composed it by a Divine Inspiration, to be sung by all the People; and it is the most ancient Song of which there is any Memory.

Unto the L O R D.] In praise of the Divine Power and Goodness, which remarkably appeared in this Deliverance.

Josephus, *L. ii. c. ult.* of his *Antiquities*, saith, this Song is composed *ἐν ἑξαμέτρῳ τόνῳ*, of Hexameter Verse; which *Eusebius* represents as the Opinion of many others, *L. xi. de Præpar. Evang. c. 3.* But I do not see how this can be made out, nor what *St. Hierom* saith concerning such Songs, in many Places. And after all the Pains that *Franc. Gomarus* hath taken in his *Lyra Davidis*, to find of what Sort of Numbers this and other Songs in Scripture consist, he hath not given any Satisfaction to learned Men; who think (as *Ludov. Capellus* doth in his *Animadversions* on that Book) that all the Bible may be made Verse, according to his Method: Nay, by his way of resolving Sentences, all the Orations of *Tully* and *Demosthenes* may be turned into Verse, of some Sort or other. The Author of *Sepher Cosri* seems to me to deal ingenuously; who, when the King of *Cosar* objects to them, that the Songs in the Bible are not artificially composed, according to Numbers and Quantities of Feet and Syllables, makes the *Jew* answer, That the Scripture Poetry was of a nobler Sort, not formed to tickle the Ear, but affect the Heart, by the great Height and Elevation of the Sense, together with lofty Expressions, whereby Men were moved to attend to it, and to keep it in mind, *P. ii. Sect. 69, &c.* And so much *Abarbinel* acknowledges upon this Place, 'That no such Verses, consisting in the Number and Quantity of Syllables, are to be found either in the Bible, or in the Talmud (either in the Mishna or the Gemara) but are of later Invention among the Jews, in Imitation of the Arabians, and other Nations among whom they dwelt in this long Captivity. Yet in the Scripture Poetry, there is a certain Disposition of Words, which make them melodious, and fit to be sung to musical Instruments; and so sententious, that they might be more easily remembered than simple Narrations; though now, after so many Ages, they cannot reduce this Poetry to Rules.' He tries indeed to bring this Song under certain Regulations, fancying that it consists of eight Orders or Ranks (as he calls them) two of which are very short, and two very long, and four of a middle Size; which he prosecutes with much Subtlety, but with little Satisfaction.

And spake, saying, I will sing unto the L O R D, &c.] Every one join'd in this Song of Praise, which may be thus paraphrased:

Ver. 1. We will joyfully praise the L O R D; for he hath in a most illustrious and magnificent Manner shown his Power; by throwing Horse and Men, when they little thought of it, into the Sea.

Ver. 2. It is he who hath given us this Victory, and therefore he is to be praised and acknowledged as our Deliverer. He is our most gracious and mighty God; for whom we will prepare a Tabernacle wherein to worship him. Our Fathers had great Experience of his Goodness, and therefore we are the more bound to make him our most thankful Acknowledgments, and give him the highest Praises.

Ver. 3. There is none can stand before the L O R D, who hath perfectly subdued our Enemies, and faithfully fulfilled his Promises to his Servants.

Ver.

Ver. 4. For he hath cast Pharaoh, and all his Chariots, and great Commanders, into the Sea, as easily as one sends an Arrow out of a Bow.

Ver. 5. They are buried; and shall rise up no more.

Ver. 6. Thou hast manifested thy Omnipotence, O LORD, most magnificently: it was thy irresistible Power, O LORD, which dashed in pieces such mighty Enemies.

Ver. 7. It was a Work of thy most excellent Power; which will be ever magnified in the Overthrow of such Adversaries: With whom thou no sooner showedst thy self displeased, but they vanished as Stubble doth before the Flame.

Ver. 8. Thou didst but give the Command, and by a vehement Wind the Waters of the Sea were divided and heaped up, so that they swelled into little Mountains; and were compact like a Wall, which was upheld from falling down, till the People passed through the midst of the Sea.

Ver. 9. Our Enemies pursued us with a full Confidence that they should overtake, and make a Prey of us; and after they had satisfied their Revenge upon us, as certainly reduce us under their Yoke, as they drew their Swords against us.

Ver. 10. But with a turn of the Wind all their vain Hopes sunk on a sudden, together with themselves, to the Bottom of the Sea.

Ver. 11. There are none among all that are called Gods, in Heaven or in Earth, that are comparable to thee, O LORD, whose Perfections infinitely transcend all other; and therefore art to be praised with the greatest Fear and Reverence; for thy very Works are wonderful, and to be had in admiration.

Ver. 12. By thy mighty Power they were buried in the bottom of the Sea; into which they sank.

Ver. 13. And in great Mercy thou hast preserved thy People, whom thou hast brought out of Egypt, and rescued from cruel Servitude; and conducted, by a mighty Providence, towards the Holy Land, which thou hast promised to them, there to dwell among them.

Ver. 14. And why should we doubt of our coming thither? The Fame of this Wonder shall go before us, and strike a Terror into the most valiant Inhabitants of that Country.

Ver. 15. Nay, all their Neighbours, as well as they, shall find their Hearts fail them, and become as weak as Water.

Ver. 16. Such a Terror shall fall upon them, that they shall be no more able to stir than a Stone, when they hear of this dreadful Execution: But suffer thy People, O LORD, to pass to their Inheritance, which thou hast prepared for them.

Ver. 17. Thither shalt thou bring them, and there make them to take root in the highest Mountains of that Country, where thou hast designed a Place for thine own Dwelling; of which thy Power also will lay the Foundation.

Ver. 18. And thou shalt do more Wonders; since thy Dominion and Power endures to all Ages.

Ver. 19. For who can detract Thee? Who in the same Sea hast made a Grave to bury the Egyptians, and a Path for thy People Israel to walk in, as if they had been on dry Ground.

And now having given the Sense of the Song in this Paraphrase, it may be proper to confirm it, by the Explication of some Phrases in it.

Ver. 1. *Hath he thrown into the Sea.*] The Hebrew Word *ramah* signifies a sudden Precipitation, when they were in the height of their Hopes to overtake and subdue the Israelites.

Ver. 2. *He is my God.*] Though some think the Word *El* to be a Contraction of *Elohim*, yet it seems to be derived from *ajal*, and is generally thought to import *Might* and *Strength*. But I have taken in the other Notion of *Goodness* also. See ver. 11.

Prepare him an Habitation.] As if they thought a Cloud too mean an Habitation for the Divine Glory, they resolve to build him a Tabernacle: Just as *David*, ashamed he should dwell in a Tabernacle, designed to build him a Temple.

My Father's God.] i. e. *Jacob's*; of whom God took a singular Care, both before and after he came into *Egypt*.

Ver. 3. *The LORD is a Man of War.*] i. e. Gets great Victories, as the *Targum* expresses it. For when the *Hebrews* would express any eminent Quality, they put the Word *isch* before it. As in 1 Sam. xvii. 33. we meet with this very Expression concerning *Goliath*, a *Man of War from his Youth*; i. e. a great Warrior. And in the foregoing Chapter *David* is called both *isch Milchamah*, a *Man of War*, and *isch Toer*, a *Man of Form or Beauty*; i. e. a beautiful or comely Person, as we translate it, 1 Sam. xvi. 18. And in this very Book, *isch de varim*, a *Man of Words*, is an eloquent Man.

The LORD is his Name.] He seems to allude unto that which God said to *Moses*, when he first appeared to him, ch. iii. 14, 15, 16. and vi. 3, 4, 6.

Ver. 4. *Pharaoh's Chariots.*] The Hebrew Word *Mercavah* comprehends the Horses by which they were drawn; which were commonly four to each Chariot, as *Maimonides* probably gathers from 1 Kings x. 29. where a Horse is said to come out of *Egypt* at an hundred and fifty Shekels, and a Chariot at six hundred, because it comprehended four Horses: *More Nevoch*. P. i. c. 70.

Chosen Captains.] The Hebrew Word *Schalish* imports something extraordinary, either in their Stature, or in their Command; which they had, perhaps, over three Squadrons, as we now speak. But *Hen. Valesius*, a very learned Man, thinks the LXX rightly translated the Word by *τεταρτας*; which he translates *three fighting out of a Chariot*: For *τεταρτας*, and *παρατεταρτας*, are both Words belonging to Military Discipline (which they call *Tacticks*) and *τεταρτας* he takes to be of the same kind, and rightly rendered by *Rufinus*, *ternos statores*, in *Euseb. Histor. Eccles.* L. ix. c. 9. p. 358.

Ver. 5. *Sank to the bottom as a Stone.*] The Waters which stood up like a Wall falling down with great Violence upon them, they sank under their Weight to the bottom of the Sea; from whence, after some time, they rose up again, and

and were thrown upon the Shore (*ch. xiv. 30.*) though not all of them; but some seem to have been buried in the bottom of the Sea. See *ver. 12.*

Ver. 6. *Right-hand.*] Is frequently used for the height of Power, exerted in the Preservation of good Men, or the Destruction of the bad; *Psal. xx. 6. xxi. 8.*

Ver. 7. *In the greatness of thy Excellency, &c.*] All Words being too low to declare the Greatness of God's Power, which appeared in the Overthrow of the *Egyptians*, he endeavours to rise higher and higher in his Expressions, to show how much he admired it.

Thou sentest forth thy Wrath.] He seems to allude unto God's looking upon them, through the Pillar of Fire and of the Cloud, *ch. xiv. 24.* and to the Thunder and Lightning, which are supposed to have come from thence.

Ver. 8. *And with the Blast of thy Nostrils.*] This may relate to the strong Wind, which drove the Sea back, *ch. xiv. 21.*

The Waters were gathered together.] This Word *Aram*, or *Haram*, signifies *to heap up together*: From whence the *Aralians* call those great Banks, which are raised to keep in Waters from over-flowing a Country, by the Name of *Arem*, or *Harem*; as *Bochartus* hath observed, in his *Phaleg. L. ii. c. 26.* And so the Word may be here translated, *the Waters were heaped up as Banks*, on each side of the *Israelites*.

Ver. 9. *I will divide the Spoil.*] It belonged to Kings, and chief Commanders, to divide the Spoil; as *Moses*, *David*, and *Joshua* did, among the Soldiers.

My Hand shall destroy them.] Or, *re-possess them* (as it is in the Margin) bring them back to their Slavery in *Egypt*.

Ver. 10. *They sank like Lead.*] It signifies the Suddenness of their Destruction; for a Talent of Lead sinks in a Moment.

Ver. 11. *Who is like unto thee, among the Gods?*] Or, *the mighty Ones*, as it is in the Margin. For *Elim* is the Plural of *El*, which comes from *Ejalab* (saith the Author of *Sepher Cosri*) which denotes *Fortitude* or *Strength*: For from him proceeds all Power and Might; but is himself more sublime and eminent, than to be likened to any other Power, according to these Words, which he quotes for the Proof of it, *Pars iv. Sect. 3.*

Fearful in Praises.] I see no Solidity in the Gloss of *R. Elieser*, that *Moses* speaks in the Plural Number, because the *Angels* praised God above, when the *Israelites* praised him below, *Pirke Elies. c. 42.* The plain Meaning is, that he ought to be praised with the greatest Reverence; for to him alone (as *Conradus Pellicanus* glosses) belongs all Honour and Glory, who can never enough be praised.

Ver. 12. *The Earth swallowed them.*] They who were drowned in the Sea, are here said to be swallowed up in the Earth; just as *Jonah* saith, when he was in the Sea, that he *went down to the bottom of the Mountains, and the Earth with her Bars was about him for ever*, *ch. ii. 6.* because the Sea, which swallowed both him and the *Egyptians*, is in the Depths of the Earth. *R. Elieser* thinks that they being thrown upon

the Sea-shore, *ch. xiv. 30.* the Earth opened her Mouth, and swallowed them up. Which is possible; but there is no necessity of so understanding it. Rather, after the *Israelites* had spoiled them, the Sea which had cast them on Shore, afterwards, as is usual, carried them off again, and buried them in the Sand or Mud.

Ver. 13. *Thy holy Habitation.*] The Country where God himself intended to have a Dwelling-Place, *ver. 17.*

Ver. 14. *The Inhabitants of Palestina.*] The *Philistines* seem to have been the most valiant People in that Country, to which the *Israelites* were to go; and therefore here mentioned.

Ver. 15. *The Dukes of Edom.*] Concerning the Word *Alluphe*, see *Gen. xxxvi. 18.* By this it appears, that *Idumæa* was at this Time under the Government of Dukes; tho' before *Moses's* Death they had Kings (*Numb. xx. 14.*) For they often changed their Government, as I observed upon *Gen. xxxvi.* where *Moses* gives an account both of their *Dukes*, and of their *Kings*.

Ver. 16. *Shall be as still as a Stone.*] The LXX translate it ἀπολιθώσωσαν, *turned into Stones*; i. e. so struck with the Terror of the LORD, that they remained unmoveable as Stones; having no heart to oppose the Passage of the *Israelites* into *Canaan*.

Ver. 17. *The Mountain of thine Inheritance.*] *Moses* seems to have foreseen, by the Spirit of Prophecy, that God would place his Habitation upon Mount *Sion*: Which he understood, perhaps, from the Sacrifice of *Isaac* upon Mount *Moriab*, *Gen. xxii.*

Ver. 18. *The LORD shall reign for ever and ever.*] It may signify, that when they came thither, they would always acknowledge him for their Sovereign, who had done such mighty Things for them.

Ver. 19. *The Horse of Pharaoh went in with his Chariots, &c.*] In this, which the *Greeks* call the *Epiphonema* of the Song, *Moses* briefly comprehends the whole Matter of it, and makes it end as it began.

Ver. 20. *And Miriam.*] Or, as the LXX, the *Syriac*, and others read it, *Mariam*; which some think comes from *Marab*, which signifies *Bitterness* (as the *Arabick* Word *Marara* doth) and that their cruel Usage by *Pharaoh*, especially his Decree that all the Male Children should be slain, was the Occasion of this Name; for it *made their Life bitter* to them, as the Text saith, *ch. i. 14.* Thus the Author of *Dibre Hajamin* (or, of the *Life of Moses*) and our *Dr. Lightfoot*, and others. But *Le Moine* guesses, not unhappily, that it signifies as much as *Marjam*, which is in *English*, *a Drop of the Sea*; from which the Story of *Venus* was framed, among the *Greeks*; who feigned her to have been born of the *Froth of the Sea*, which gave her the Name of *Aphrodite*. The Fable of *Diana* also, as well as *Venus*, had no other Original, but from that which is here said of *Miriam*; as *Huetius* hath probably conjectured, in his *Demonstratio Evang. Propos. iv. c. 12. Sect. 4.*

The Prophetess.] She was called by this Name, I suppose, because she had a Gift of composing Hymns, in Praise of the Divine Majesty; which;
it

it is certain, is meant sometimes by *prophefying* in Scripture: See 1 Sam. x. 5, 6. And thus among the *Greeks*, a *Prophet* and a *Poet* were the fame thing: And the *Latin Word Vates* fignifies both. For, as *Quintilian* faith, L. i. c. 10. *Mufick* was had in fuch Veneration in antient Times, that *iidem Mufici, & Vates & Sapientes judicarentur*. But there are other Places of Holy Scripture, which would incline one to think that ſhe alfo received Revelations from God, for the Direction of the People. Particularly *Mich. vi. 4.* where ſhe is mentioned as one that conducted *Israel* out of *Egypt*; and her own Words, with *Aaron's*, *Numb. xii. 2. hath not the LORD ſpoken by us alfo?* Which the *LORD* heard, and doth not contradict; but rather allow to be true: Though they had not fuch near Communion with him as *Mofes* had, *ver. 6.* Perhaps ſhe inſtructed the Women, as *Mofes* and *Aaron* did the Men.

The Sister of Aaron.] And why not of *Mofes*? The common Answer is, that *Aaron* and ſhe lived longeſt together; *Mofes* having been abſent from them forty Years. Or perhaps *Mofes* was not by the fame Mother, which *Aaron* and *Miriam* had. She was married to *Hur*, if we may believe *Joſephus*.

Took a Timbrel in her Hand.] So the Manner was in After-times, when they prophefied, 1 Sam. x. 5, 6. 2 Kings iii. 15. and when they ſang Hymns, *Pſal. xxxiii. 2. lvii. 7, 8.* and upon any occaſion of great rejoicing, *Judg. xi. 34. 1 Sam. xviii. 6.* From which we may learn how antient Muſick was in the Service of God; there being nothing in which it can be better employed, than in his Praiſes. Therefore it was no part of the Gentile Idolatry, that they uſed ſuch Inſtruments as theſe in their Divine Worſhip; but they honoured falſe Gods in that manner, that *Mofes* and the *Israelites* had done the true. And it ought to have a Remark ſet upon it, that this way of praifing God was no part of the *Mofaical* Inſtitution, but derived from more antient Times, before the Law was given.

And all the Women went out after her.] To join with her in the Praiſes of God, as the Men did with *Mofes* and *Aaron*, with *Timbrels* and *Dances*. As they played with theſe Inſtruments in their Hands, ſo their whole Bodies made a decent Motion with their Feet. Which afterwards tended to Lasciviousneſs, but antiently was very grave, and ſo becoming, that ſuch Dances were as devout Expreſſions of Joy, as their ſolemn Muſick. This appears by the Example of *David*, dancing before the Ark, when it was brought up from the Houſe of *Obed-Edom*, in a joyful Proceſſion both of Men and Women, with Vocal and Inſtrumental Muſick, 1 Chron. xv. 27, 28, 29. *Pſal. lxviii. 26.* From which Patterns all Nations, from the moſt antient Times, made Dancing a part of the Worſhip of their Gods; as *Huetius* obſerves, in his *Demonſtr. Evang. Propoſ. iv. c. 6. n. 2.* who ingeniouſly conjectures, in another Place of that Work (c. 12. n. 4.) that from this Dancing of *Miriam*, and her Companions, on the Sea-ſhore, *Callimachus*, in his Hymn to *Diana*, aſcribes to her *ἑξήντισις ἀνεβίνας, threeſcore Dancers, the Daughters of the Ocean.*

Ver. 21. And Miriam answered them, &c.] i. e. She and the Women answered *Mofes* and the People Verſe by Verſe; or, after every Verſe ſung by *Mofes* and the Men, *Miriam* and the Women interpoſed and repeated this Verſe (which is the firſt of the Song) ſaying, *Sing to the LORD, for he hath triumphed gloriouſly, &c.* And this was a way of ſinging in After-Times, as appears from *Pſal. cxxxv.* and *Ezra iii. 11.* of which I have given ſome Account in my Preface to the *Paraphraſe of the Book of Pſalms*. Which juſtifies, or rather commends our way of Reading, or Chanting the *Pſalms* interchangeably, by *Responses*, as we call them, or *Answering* one to another: Which certainly, it appears by this Place, is the moſt antient Way of all other; and is repreſented, in *Iſa. vi. 3.* as practiſed by the Angels themſelves, in their Worſhip of the Divine Majeſty.

Ver. 22. So Mofes brought Israel from the Red-Sea.] Not without ſome Importunity; they being eagerly bent upon gathering the Spoil of the *Egyptians*. Some ſuch thing the *Hebrew* Word ſeems to import, which is *jassa*, *he made them to go up*. Which ſignifies ſome Unwillingneſs or Backwardneſs; ariſing either from that Cauſe, or from a Deſire to return to *Egypt* (as ſome fancy) which now perhaps they thought to be ſo empty, that they might get it for themſelves.

And they went out.] From the Station where they were at the Red-Sea.

Into the Wilderneſs of Shur.] Mentioned *Gen. xvi. 7.* and was a part of the Wilderneſs of *Etham*, which was the general Name for this Deſart, *Numb. xxxiii. 8.*

And they went three Days in the Wilderneſs.] *Viz. the 22d, 23d, and 24th of Niſan.*

And found no Water.] Which was a very great Trial of them. For their Cattle, as well as they, ſuffered much by it; and could not afford them Milk ſufficient to quench their Thirſt.

Ver. 23. And when they came to Marah.] This was the fourth Station of the *Israelites*, after they came out of *Egypt*, and in the ſame Wilderneſs; which had this Name given it after they came there, from the Bitterneſs or Brackiſhneſs of the Water.

They could not drink of the Water, &c.] This was the more grievous, becauſe they had wanted this Refreshment three Days.

Ver. 24. And the People murmured againſt Mofes, ſaying, What ſhall we drink?] It is the Conceit of *Abarbinel*, that *Mofes* brought them from the Red-Sea without the Direction of the Cloud which conducted them thither; but then left them to his Guidance. Which made the People think it was *Mofes's* Fault, that they were in this Diſtreſs; who did not know how to lead them to the moſt commodious and likely Places, for the finding good Water. And therefore from *Marah* they ſtirred not, till the Cloud again led them; becauſe it is ſaid, *ch. xvii. 1.* they journey'd from *Sin*, by the Commandment of the *LORD*. But all this is a mere Fancy, to excuſe his Forefathers; who ſhould rather have prayed to God, than murmured againſt *Mofes*. For we read expreſſly, *God did not take away the Pillar of the Cloud by Day, and the Pillar*

of Fire by Night, from before the People, ch. xiii. 22. that is, it constantly guided them in the Way wherein they should go, whether they travelled by Day or by Night. And in that very Place, which he builds his Opinion upon, where it is said, they journeyed according to the Commandment of the LORD; it is also expressly recorded, that there was no Water for the People to drink, ch. xvii. 1.

Ver. 25. And he cried unto the LORD.] He did what they should have done, made his earnest Prayer to God to relieve them in this Distress; which he instantly vouchsafed to do.

And the LORD shewed him a Tree.] We are not told what Tree this was, whose Wood being thrown into the Waters, took off their Bitterness: But, to increase the Miracle, the Jews will have this to have been a Tree of bitter Taste (which Jonathan calls *Ardophne*) which naturally would have made the Waters bitter, if they had been sweet. Demetrius mentions this wonderful Cure of the Waters, in Eusebius's *Præpar. Evang.* L. ix. c. 29.

Which when he had cast into the Water.] By the Order of the LORD, who shewed him the Tree. For the Wonder did not consist (as Huetius thinks, in his *Quæstiones Alnetanæ*) in curing the Water by throwing the Wood into it (for that may be done naturally, as Pliny shows) but that he found this Wood in the Wilderness, by the Direction of God: As Elisha found, by the same divine Direction, that the throwing in of Meal would make Water sweet; which the same Pliny saith is a natural Remedy.

There he made for them.] Propounded to them, or appointed them.

A Statute and an Ordinance.] This seems to signify, that for their better Government, God now gave them a few Rules to be observed for the present, till he should more fully declare his Will to them from Mount Sinai. And it is a most antient constant Tradition of the Jews, That now he commanded them to observe the Sabbath (which they understand by Statute) and to do Justice; particularly, honour their Parents; which they understand by Ordinance or Judgment, as the Hebrew Word imports. And they instance especially in keeping the Sabbath, and honouring of Parents; because those two Commandments are pressed upon them in Deuteronomy, with this particular Inforcement, As the LORD commanded thee, Deut. v. 12, 16. which they will have to relate unto this Command at Marah. See Mr. Selden, L. iii. de Jure Nat. & Gent. c. 9. p. 314, 333, &c. And perhaps these two might be in the Number; but it is probable there were more Commands besides these, which were now given them, as the following Verse seems to intimate.

And there he proved them.] He began there to make a Trial of their Obedience, whether they would observe these Laws or no.

Ver. 26. And said, If thou wilt diligently hearken to the Voice of the LORD thy God, &c.] This was the main Thing he required of them, as Jeremiah observes, ch. vii. 22, 23. where he saith, God spake nothing to them, in the Day when he brought them out of Egypt (i. e. at this Time) concerning Burnt-Offerings and Sacrifices,

but only commanded them, saying, Obey my Voice. And this Maimonides himself confesses, in his *More Nevoch.* P. iii. c. 32. It appears from the Scripture; and the Cabala also, that the first Precept which God gave us after we came out of Egypt, was not concerning Burnt-Offerings and Sacrifices, but it was that given us at Marah. If thou wilt diligently hearken to the Voice of the LORD thy God, where he gave us a Statute and a Judgment. And it is a certain Tradition, that the Statute was the Sabbath, and the Judgment was the taking away all Iniquity; i. e. doing justly.

I will put none of those Diseases upon thee, which I have brought upon the Egyptians.] He encourages their Obedience by a gracious Promise to preserve them from those terrible Plagues, which he inflicted upon the Egyptians for their Disobedience. Which is an Indication withal, that if the Israelites proved like them, they should be punished in the same manner as he threatens afterwards, Deut. xxviii. 59, &c.

I am the LORD that bealeth thee.] There are two Parts of a Physician's Office; to cure Men, when they are sick; and to preserve them in Health, when they are well. The latter is here chiefly intended: Which the Psalmist takes notice of, when he saith, cv. 37. There was not one feeble Person among their Tribes.

Ver. 27. And they came to Elim.] They seem to have staid but a Day at Marah, and on the 25th of Nisan to have come to this Place, called Elim (which signifies Rams) from the good Pasture which was here for the feeding Sheep, as Jacobus Capellus will have it. But Bochartus thinks that El signifies in general a Field; as El-Paran, Gen. xiv. 6. he interprets the Field or Plain of Paran; and consequently Elim signifies a part of the Wilderness, where there were large and spacious Plains. Thus I find Ezekiel the Tragedian (mentioned by Eusebius) understood it, in his *Exagoge*; where he brings in one talking with Moses, and pointing him to this Place, where a great Light shone on a sudden, as a Pillar of Fire, to show it to them: Which he calls λεμῶνα καλῶσκιον, a shady Meadow, and saith it was δαψιλὴς χῶρος καδύς, an exceeding fertile Ground, L. ix. *Præpar. Evang.* c. 29.

Where were twelve Wells of Water, and three-score and ten Palm-trees.] Twelve Wells of Water, according to the Number of the 12 Tribes; and 70 Palm-Trees, according to the Number of the Elders of Israel, says the Hierusalem Targum, and Jonathan's Paraphrase. Which Nachmanides so much believed, that he saith each Tribe pitched their Tents about one of these Fountains; and the seventy Elders sat down under the Shadow of the Palm-Trees, giving Thanks to God for the Benefits they now received upon dry Land, as lately they had done in the Sea. But there is no reason to think that the high Court, consisting of so many Elders, was now constituted; as I have observed before: Of which see Mr. Selden, L. i. de Synedr. c. 15. p. 626, &c. There is nothing in the Story neither, to warrant what Ezekiel says in the Place before-named, that these Twelve Springs all gushed ἐκ μιᾶς πέτρας, out of one Rock, which was in this beautiful Plain; no more than there is for what follows in him, concerning a marvellous

vellous strange Bird, such as no Man ever saw before, as big again as an Eagle, of various Colours, and a most sweet Voice, which appeared to them upon this Occasion: Which he seems to have had out of some *Talmudical* Fable.

Palm-Trees.] This Tree delights in watry Places, and therefore no wonder so many were planted here by these Fountains. For it is noted by *Pliny*, that *gaudet riguis, & toto anno bibere amat*, the Palm-Tree delights in Places well watered, and loves to drink all the Year. There were two Sorts of these Trees; the common, and that which was called *νεγκωλον*, because it bare Dates; as *Salmasius* hath observed in his *Plinianæ Exercit.* p. 472, 1326. If these were of the latter Sort, they gave them the better Entertainment.

And they encamped there by the Water.] To refresh themselves and their Flocks, in this delightful Place.

CHAP. XVI.

Ver. 1. **A**ND they took their Journey from *Elim.*] After they had rested a good while there, as appears by the End of the Verse.

And all the Congregation came unto the Wilderness of Sin.] Not directly; but first they went back towards the Red-Sea, which was their next Station after they left *Elim*; as *Moses* tells us, *Numb.* xxxiii. 10. where he gives an exact Account of all their Stations; one of which is here omitted, because nothing remarkable, I suppose, fell out there, and they did not stay long in it. This *Sin* is different from that where *Miriam* died, *Numb.* xx. 1. and written with different Letters.

Which is between Elim and Sinai.] So the direct Way to *Sinai* had been into this Wilderness of *Sin*; but, for some Reason which we know not, they first return'd to some Part of that Sea where they had been before.

On the fifteenth Day of the second Month, &c.] Just a Month after they came out of *Egypt*. And therefore, it seems, they stay'd a good while at *Elim*, where there was plenty of Water, and some Shade, which was now very comfortable; this second Month (which they called *Ijar*) answering to part of our *April* and *May*: Or otherwise we must suppose they spent some Time at the Red-sea; whither God conducted them, perhaps, to put them in mind of his late great Mercy to them there, which might incline them to be more obedient to his Commands, mentioned *ch.* xv. 25, 26.

Ver. 2. *And the whole Congregation of the Children of Israel.*] Their Elders and all are included in these Words, they being the same with those *ver.* 1. which certainly comprehend all that came out of *Egypt*. Though it's likely there were some more pious among them, who were not guilty of what follows; when the Generality were so mutinous, that they who were better disposed could scarce be discerned.

Murmured against Moses and Aaron.] This seems to be an higher Discontent than the former,

ch. xv. 24. because the whole Congregation were engaged in it; whereas there it is only said, the People were concerned in it; And there they quarrelled only with *Moses*, but here with both their Leaders; and as that was for want of Water, so this for want of Bread; all their Dough, which they brought out of *Egypt*, being now spent. So *Josephus* and *R. Bechai*, which latter saith, The Dough they brought out of *Egypt* sufficed for a whole Month, from the fifteenth of *Nisan*, to the fifteenth of *Ijar*, and the Night of the sixteenth, they still ate of it: And then on the sixteenth, he thinks, the *Manna* descended; which fell on the first Day of the Week, as he argues from those Words, *ver.* 5. when, on the sixth Day, they are commanded to gather twice as much as on other Days; which was, says he, both the sixth Day of the Week, and of the Descent of the *Manna*.

Ver. 3. *Would to God we had died by the Hand of the LORD, &c.*] As some of the *Egyptians* did. A strange Wish! proceeding from great Ingratitude to God, and Forgetfulness of his Benefits.

When we sat.] That was the antient Posture of eating before this Time, *ch.* xxxvii. 25. xliii. 33. and afterward, *Exod.* xxxii. 6. *Judg.* xix. 6.

By the Flesh-pots, and did eat Bread to the full.] This is not likely; when they were not only mere Slaves, but under cruel Hardships: But they untruly magnify their former Condition, that they may represent their present to be more miserable than really it was.

For ye have brought us forth into this Wilderness.] They were glad to be brought out of *Egypt*; but their Discontent arose from their being brought into a Wilderness, where they wanted all Provisions but what they brought along with them.

To kill this whole Congregation with Hunger.] There was no Danger of their perishing presently, they having so many Flocks to feed them. But without Bread this would not satisfy them; and they were loth, it is likely, to lose any of their Stock, which they hoped rather to increase than to diminish. Or else, they longed for Dainties, as they did afterwards; which moved God to send them great Store of Fowl, as we understand *ver.* 12.

Ver. 4. *Then said the LORD unto Moses.*] He spake to him out of the Cloud of Glory, where the *SCHECHINAH* was, as I observed above.

I will rain Bread.] Send you down that which shall supply the Place of Bread, in a very plentiful Manner, like Drops of Rain from Heaven from above, out of the Clouds; which was, as *Greg. Nyssen* speaks, τὸ πάλιν ἀπιστάσαι σαύμα, ὅτι καὶ γῆς καὶ τὸ νομομισμένον, &c. the most incredible of all Wonders, that Bread should be given them, not as usually, out of the Earth, but out of the Air, where no Seed is ever sown, *L. de Vita Moysi*, p. 177.

Every Day.] It came down in daily Showers, as much only as would suffice for one Day, that they might be kept in a perpetual thankful Dependence upon God's Providence; and that this might more evidently appear to be a miraculous Work of his, who made it fall, at all

Times of the Year alike. The *Heathen* themselves preserved some Memory of this, in that Fable of *Pan* (whom *Huetius* shows to be *Moses*) finding out *Ceres*, when she had been long wanting, to give Men Bread when they were ready to starve with Hunger.

That I may prove them.] Some think this relates to what goes before, concerning his sending them Bread every Day; which was so ordered, that he might prove whether they would murmur, because they had not enough at once for a whole Year; or humbly hope in his Mercy for a constant Supply. But the following Words [*whether they will walk in my Law or no*] direct us to a larger Sense; which is, that he tried whether they would be obedient to all his Commands, when he let them want nothing to support and encourage them in his Service.

Prove them.] Not as if he was ignorant, but that it might plainly appear to others, and to themselves, what they were: Or, as *Maimonides* interprets it, that it might openly appear to the World, that God sustains him, who follows his Worship and Service, by means that he did not think of. So he expounds this very Place, *More Nevoch*. P. iii. c. 24. *That every one may see and know whether it be beneficial to give one's self to the Service of God or not.*

Ver. 5. *On the sixth Day they shall prepare that which they bring in.]* When they had gathered it, and brought it into their Tents, they were to grind and bake it, &c. (ver. 23.) and make ready all Things that were necessary against the next Day; which was to be a Festival (*viz.* the *Sabbath*) on which they were to do nothing; for the *Sabbath* was not to be disturbed with such kind of Work: But, though on other Festivals they might prepare their Meat, and only abstain from Labour; yet on this they might not so much as dress their Meat, but it was to be done the Evening before, on which they were to prepare every Thing for the next Day. From which Preparation, this Day was called the *Parasceue*, *Luke* xxiii. 54. *the Preparation for the Sabbath.*

And it shall be twice as much as they gather daily.] Enough, that is, for two Days, *viz.* that *sixth* Day, and the next, which was to be the *Sabbath*, ver. 23. Where what is here briefly said in general, is more particularly and largely explained.

The *Talmudists* are generally of an Opinion, that the fifteenth Day of the second Month, when they came hither (ver. 1.) was the *seventh* Day of the Week: See *Mr. Selden*, L. iii. *de Jure N. & G.* c. 11. which, if it be true, they knew nothing of the Rest of the *Sabbath*; for they travelled upon this Day. But *Mr. Mede* hath observed, that it is altogether uncertain, whether or no it was the *seventh* Day from the Creation. It might possibly fall out so, by the Providence of God, that the *seventh* Day, designed by him for their *Sabbath*, might be both the *seventh* in Order from the Creation, and also from the Day of their Deliverance out of *Egypt*. But that which now determined this *seventh* Day, after six Days labour, to be their Rest, was their Redemption out of *Egypt*; and the overwhelming of *Pharaoh* and his Host in the Red-sea; which was upon this very Day. The Example of the

Creation, was a Reason for sanctifying one Day in seven; but the Designation of this *seventh* Day, was, as I said, from their wonderful Deliverance. See *Discourse* xv. *Book* 1.

Ver. 6. *And Moses and Aaron said unto all the Children of Israel.]* What God spake to *Moses* alone, ver. 4. is delivered to the People by *Aaron* also, who was assistant to his Brother in the Government of them.

At Even.] On the Evening of this *fifteenth* Day, God sent them *Quails*, as we translate ver. 13.

Then ye shall know, that the LORD hath brought you out from the Land of Egypt.] Be convinced, that it was by the LORD's Direction and Command that you were brought out of *Egypt*, into this Place: And therefore you have no Reason to quarrel with us, who did nothing of our selves without his Order; but rather to trust in him, who can make as good Provision for you here in the Wilderness, as ever you saw in *Egypt*.

Ver. 7. *And in the Morning.]* When the *Manna* fell down, ver. 13.

Then ye shall see the Glory of the LORD.] His great Power (some interpret it) in sending them Bread from Heaven, and Flesh also with it. But I take it rather to refer unto the visible Appearance of the Divine Majesty, which they saw presently after this (ver. 10.) and were convinced of his real Presence in that Cloud, by the Descent of the *Manna* from thence next Morning; which no Power but the Divine could produce. And so I find *Abarbinel* himself interprets it; *Their seeing the Glory of the LORD, is not to be understood of the Bread, or the Flesh he sent them, but of the Fire which appeared to all the People, to reprove them for their Murmurings.*

For that he beareth your Murmurings against the LORD.] He is present among you, and takes Notice of your ungrateful Behaviour towards him.

For what are we, that ye murmur against us?] Alas! we are but poor Instruments of his, who hath done all the Wonders you have seen, and by that Means brought you hither; and therefore why do you complain of us, as if we acted any Thing by our own Authority?

Ver. 8. *And Moses said, This shall be when the LORD shall give you, &c.]* I say again (therefore mark it) when the LORD shall give you *Flesh* to eat in the Evening, and in the Morning Bread to the full; then you shall be convinced that he hath taken Notice of your Murmurings, which are really against him, who employs us only as his Ministers; and will be so gracious as not to punish your Discontents, but provide for your Necessities.

Ver. 9. *And Moses spake unto Aaron.]* Who was his Minister, as *Moses* was more immediately God's.

Speak unto the whole Congregation of the Children of Israel.] Who were all engaged in this undutiful Murmuring, ver. 2.

Come near before the LORD.] Before the *SCHECHINAH*, or Divine Majesty, which was in the Cloud (as I observed, *ch.* xiii. 21.) and now was about to break forth upon them in a glorious Manner. But, because of their Murmurings,

murings, the Cloud was removed, it is probable, to a greater Distance from them, than it used to be. *Bonfrerius* will have it, that they were to come near to the Tabernacle of *Moses*, where the Glory of the LORD appeared, *ch. xxxiii. 7, 9.* But there is no Proof that it was wont to be there till that Occasion. See upon that Place.

For he hath heard your Murmurings.] He will show that he is among you, and observes how ungratefully you requite him. It is not unlikely that *Moses* bade *Aaron* go and speak to the People, because he himself retired to speak to God; that is, to pray for them, and to acknowledge his great Goodness in passing by their Murmurings.

Ver. 10. And it came to pass, as Aaron spake unto the whole Congregation of the Children of Israel.] According to the Command of *Moses*, *ver. 9.*

That they looked.] They were suddenly surprised, I conceive, with an unwonted Brightness; which made them look about to see whence it came: Or *Aaron* perhaps bade them look that Way.

Towards the Wilderiness.] Whither the Cloud had conducted them, and stood at some Distance from them.

And behold the Glory of the LORD appeared in the Cloud.] The Divine Majesty appeared in flaming Light, such as they had never seen before. See *ch. xiii. 21.* Thus *N. Lyra* truly expounds, *Fulgor quidam insolitus, &c.* an unusual Splendor, representing the Divine Power, to reprove the Murmurings of the People.

Ver. 11. And the LORD spake unto Moses.] Who was gone, as I said, to pray unto God, whilst *Aaron* was speaking unto the People.

Ver. 12. I have heard the Murmurings of the Children of Israel, &c.] He repeats to *Moses* what he had bidden him tell them (*ver. 4, 5, 6.*) and perhaps spake it from the Cloud of Glory, in the Audience of all the People.

In the Evening ye shall eat Flesh.] Ver. 8.

And in the Morning ye shall be filled with Bread.] Ver. 4.

And ye shall know that I am the LORD your God.] Who brought you out of *Egypt*, and will provide for you here in the Wilderiness.

Ver. 13. And it came to pass that at Even.] According to God's Promise, *ver. 6, 8.*

The Quails came up.] The only Person among the *Jews*, that adventures thus to translate the Hebrew Word *Selau* (which is used here, and *Numb. xi. 31.* and *Psal. cv. 40.*) is *Josephus*. All others, either keep the Hebrew Name, or make it another Thing than *Quails*. For *Jonathan* translates it *Pheasants*, and *Abarbinel* makes them a kind of *Sea-fowl*; and the *Talmudists* comprehend four Sorts of Birds under this Name, viz. that which feeds upon Figs (which the *Greeks* call *συγκανίς*) and *Thrushes*, and *Pheasants*, and *Quails*. (See *Bochartus*, P. ii. *Hierozyic. L. i. c. 14.*) But all this is without good Ground; for the Account which *Moses* gives of *Selau*, in the Book of *Numbers*, agrees to none of these, nor any Thing that we have Knowledge of, but a kind of *Locusts*; which *Job Ludolphus* therefore pitches upon, and gives very solid Reasons for

it, as I shall show when I come to that Place, *Numb. xi. 31.*

Came up.] From the Country over against the Desert: From the Sea, saith *Aben Ezra*; and *Josephus*, from the *Arabian Gulf*. Not that they were a *Sea-fowl*, but were in great Quantity upon that Coast.

And covered the Camp.] It seems they fell in the very Streets, as we speak; so that they needed not do more than step out of Doors, and take up as many as they pleased. This lasted no longer than that Evening; for the *Manna* which fell next Morning, was to be their constant Food.

And in the Morning the Dew.] Besides the Morning Dew, there was an Evening, *Hof. vi. 4. Cant. v. 2.* and *Moses* in *Numb. xi. 9.* mentions the Dew that fell in the Night. From whence, I suppose, came the Opinion among some of the *Jews*, that there was a double Dew in which the *Manna* was inclosed; a Dew below it, which fell in the Night; and a Dew above it, which, after the *Manna* was fallen, came upon it, and covered it in the Morning; by which Means, being thus inclosed, it was kept very clean.

Lay round about the Host.] Not in the Camp, but round about it on the Face of the Wilderiness, (*ver. 14.*) For the Camp was not so clean a Place, nor so apt to congeal the *Manna* that fell with the Dew.

Ver. 14. And when the Dew that lay was gone up.] This shows the Dew fell first, and then the *Manna* fell upon it (as we read expressly, *Numb. xi. 9.*) whereby it was kept pure, and free from the Dust that was upon the Ground.

Behold, upon the Face of the Wilderiness.] When the Dew was exhaled by the Sun, the *Manna* appeared, which covered the Wilderiness round about them.

There lay a small round Thing.] This Word is no where else to be found in the Holy Scripture; which hath made it differently rendred. But our Translation is authorized by what is said *ver. 31.* that it was like *Coriander-Seed*; which hath respect, not to its Colour or Taste, but to its Form and Figure: And so the *LXX* here understood it when they translated it, *ὡσεὶ κέριον λευκόν.*

As small as the Hoar-frost on the Ground.] This seems to relate to the Colour, which was white; but expresses also that it was very small, like a drop of Dew frozen on the Ground.

Ver. 15. And when the Children of Israel saw it.] Which was as soon as they rose in the Morning, and went out of the Doors of their Tents.

They said one to another, It is Manna.] The Hebrew Words *Manhu*, are thought by some to signify as much as *Mah-bu*, i. e. *What is it?* So *Philo*, *Josephus*, and a great Number of the antient and modern Expositors; who take *Man* to be an *Egyptian* Word, signifying as much as the Hebrew Word *Mah*. But it doth not seem likely that they joined an *Egyptian* Word to an Hebrew, as *bu* is acknowledged to be: Therefore it may be better expounded, *It is a Gift*, or a *Portion*: For *Manah* signifies to appoint, or order one's Diet (*Dan. i. 10.*) and as *kav* comes from *kavab*, by casting away the last Let-

ter; so may *Man*, in like Manner, from *Mannah*: And the Meaning is, *This is the Gift of God*; or, *This is it which God hath appointed us*; not knowing (as it here follows) determinately, what to call it. *Suidas* seems to have thought of this, when he defines it to be *ἡ ἀνωθεν χορηγούμενη τροφή*, &c. See *Drusus*, in his *Quest. Hebraica*, L. i. c. 62.

For they wist not what it was.] Had not a distinct Conception what kind of Food it was, not having yet tasted it, nor knowing certainly (as *Abarbinel* fancies) whether this was the Bread that *Moses* bade them expect; who therefore tells them, in the next Words, that it was that Bread.

This is the Bread which the LORD hath given you to eat.] You rightly called it a *Divine Gift* (as *Abarbinel* goes on) for this indeed is the Bread which the LORD bestows upon you for your Sustenance, according to his Promise which he made you by me, *ver. 4.*

Ver. 16. This is the Thing which the LORD hath commanded.] Here now *Moses* shows how the Use of this Food was to be regulated.

Gather of it every Man according to his eating.] As much as will suffice for his and his Family's Sustenance for one Day.

An Omer for every Man.] That they might be sure to have enough, he allows every Person among them to have an *Omer*; which was something less than half a Peck of our Measure. Here *Abarbinel* hath a pertinent Observation; That this being a Divine Food, was not to be used as common Things are, which Men gather into Heaps, lay up in Barns, traffick withal, or lay up for their Children; but it was to be spent as a Gift of God both to poor and rich. Some can get more of worldly Goods, and some less; by which Means some give and others receive: But here all received from the Bounty of Heaven; and God ordered it so, that they who were poor should not want, and they who were rich should have nothing beyond their Wants, to lay up or to sell, as they did other Things: For every one was to have only as much as he could eat; and no Man could eat above an *Omer*. Which doth not signify that they gathered it by Measure, but as much as they thought would amount to that Quantity; with an Intention, that if they had more than they needed, others should have it, who had gathered less than they needed.

Take ye every Man for them which are in his Tents.] For the Old and the Young, who could not go out to gather for themselves.

Ver. 17. And the Children of Israel did so, &c.] Gathered what they thought would be sufficient for themselves and their Families, according as they were larger, or less in Number. And when they came home, they dealt to every one the Proportion which God ordered.

And gathered some more, some less.] They were not all alike able (it is like) to gather, nor alike diligent, and so did not gather an equal Quantity. But the true Reason I have given already, *viz.* that some Families did not require so much as others.

Ver. 18. And when they did mete it with an Omer.] When it was brought unto their Tents, (*ver. 16.*) then the Father of the Family, or some of the Rulers of the Congregation (*ver. 22.*)

measured what they had gathered with an *Omer*; and gave to every one according as God directed.

He that gathered much, had nothing over.] Had no more than his *Omer*.

And he that gathered little, had no lack.] He that had not gathered enough to make an *Omer* for every Man, had it made up to him out of other Mens gatherings, who had more than enough. *Abarbinel* will have it, that they were so directed by a miraculous Providence, as to gather just so much for their several Families that every Person's Share would come to an *Omer*, and neither more nor less. And so *Greg. Nyssen* calls this the *second Miracle*, which was in the *Manna*, having observed one before, *ver. 14.* But others think, that if any Part of it remained, after every one in the Family had an *Omer*, it was Food for their Cattle, which, in the Wilderness wanted Grass sufficient for them. And this seems the more probable, because otherwise we must make a new Miracle, that every Man, Woman and Child, should be able to eat an *Omer*; which all grant was sufficient for the Sustenance of any Man whatsoever, but was too much, sure, for a Child.

They gathered every Man according to his eating.] As they were directed, *ver. 16.*

Ver. 19. And Moses said, Let no Man leave of it till the Morning.] It was therefore to be all spent, one way or other, the same Day it fell; which was the Law of all the holy Feasts, particularly of the *Passover*, ch. xii. 10. and of the Sacrifices of *Peace-offerings*, Lev. xxi. 30. Besides, God would have them depend upon his Providence, and trust him for fresh Supplies every Day, as *Aben Ezra* well notes. And *R. Levi ben Gersom*; *He that kept it till the Morning, betrayed his want of Faith, and feared God would send no more*; for if he believed, to what Purpose should he be at the Pains to keep it?

Here was a new Wonder, that as it fell every Day for forty Years together, both in Winter and in Summer; and likewise fell in such Quantity, that every one had an *Omer*, and none wanted this Measure; so it would not keep till the next Morning; which it might have done in its own Nature, and did once in a Week; and in the Ark was preserved to many Generations.

Ver. 20. Notwithstanding they hearkned not unto Moses, but some of them left of it till the Morning.] Either through Unbelief, or mere Negligence, or a wanton Inclination to make an Experiment, some among them disobeyed his Command.

And it bred Worms and stank.] This was a Wonder also, that such an heavenly Food, so pure and simple, should not only breed Worms, but also stink; which was a Punishment for their Disobedience, though a merciful one, in that God did not inflict it upon themselves, but upon their Food.

The *Jews* commonly take these Words to be transposed; things being wont first to putrify, and then to breed Worms; and in that Order *Moses* relates this Matter, when it was laid up for the Sabbath, *ver. 22.* *That it neither stank, neither was any Worm therein.* But *Abarbinel* thinks that *Moses* here speaks of it according to the Order wherein they found it; which was, that first

Worms

Worms appeared in it to their Eyes, and then they smelt the Stink. But in speaking of what fell out on the *seventh* Day, he follows the natural Order, and saith, it did not stink, neither was any Worm in it.

And Moses was wroth with them.] Chid them severely; for their Disobedience to him, who had bestowed such a singular Benefit upon them.

Ver. 21. *And they gathered it every Morning, every Man according to his eating.*] This is not needlessly repeated; but a further Explication of their Care and Diligence, to furnish themselves early in the Morning, with as much as was necessary, before the Sun grew hot, and melted it; or (as some of the *Jews* add) raised the Wind, which blew Dust upon it.

When the Sun waxed hot, it melted.] That it might not be trod upon, nor putrified. Which seems to be spoken of that which remained in the open Field ungathered: Though *Abarbinel* will have it, that what they had brought into their Tents melted also when the Sun grew hot; which obliged them not only to gather it early, but to bake and prepare it presently, while it was yet hard, and not dissolved. But I see no ground for this; nor is it likely that they were constrained to prepare it all together, but might any time that Day, at Supper as well as Dinner, order it according to their liking. Others of the *Jews* fancy, that being melted, it made little Brooks and Rivulets in the Fields, &c. But the plain Sense is, that the Sun which melted it, exhaled it also into the Air, from whence it came, and returned again the next Morning.

Ver. 22. *On the sixth Day they gathered twice as much Bread, &c.*] According to the Command of God, *ver. 5.* It appears by this Place, where it is called *Bread* (as it is *ver. 4, 12.*) that it was of a hard Substance when it fell, though it dissolved by the Heat of the Sun; being like the Corn of which Bread is made.

And the Rulers of the Congregation came and told Moses.] He had bidden them gather a double Quantity on the *sixth* Day, but had not told them the Reason of it (*ver. 5.*) and therefore they come to enquire what they should do with it. By this one would think they were the Rulers, who saw a Distribution made to every one, in a just Proportion; or, that they appointed Overseers to take care of it.

Ver. 22. *And he said unto them, This is that which the LORD hath said.*] This is the Commandment which I have received from God about this Matter.

To morrow is the Rest.] Or, *shall* be the Rest.

Of the holy Sabbath unto the LORD.] To be kept holy, so as to do no Work therein. And therefore you must not so much as go into the Field to gather your Food; which is the Reason why you are ordered to make two Days Provision in one. The Words in the *Hebrew* (which we translate *the Rest of the holy Sabbath unto the LORD*) may be rendred, as they lie in order, the *Sabbath, the holy Sabbath unto the LORD.* Which *Abarbinel* explains, as if the Word *Sabbath* being repeated, signified that it was to be a *Cessation* from all manner of Work, because it was the *Sabbath* of the LORD himself, wherein he ceased from his Works.

At this Time, and not before, the *Rest* of the seventh Day seems to have been appointed. They performed religious Offices upon one Day in seven, but did not cease from all Labour until now. These very Words seem to shew there had been some Observation of a *Sabbath* heretofore, and was not wholly a new Thing: For if it had, they could not have understood *Moses*, nor known what he meant. See what I have noted upon the *Second* of *Genesis*; where I thought it reasonable to assert, That God intended to preserve a Memory of the Creation in six Days, by appointing the seventh Day to be kept holy. And therefore the more pious any People were, the greater Respect they had to this Day. But when the World grew very wicked before the Flood, as they little thought of God, so it is likely they neglected all Distinction between this Day and others. And the Dispersion of People after the Flood very much blotted it out of their Minds, as it did many other good Things. But in the Family of *Abraham* we may well suppose it was continued; though not with such strict Abstinence from all Labour, as, for special Reasons, was afterwards enjoined. Which is the Cause why we read nothing of their resting in their Travels upon that Day, before their coming out of *Egypt*: Where they were under such cruel Servitude, that all Observation of the *seventh* Day, it is likely, was laid aside; they being pressed, Day and Night, by their Task-Masters, to hard Labour, without intermission. And therefore when God brought them out of that Slavery, he renewed his Command for the Observation of the *Sabbath*, with this Addition (in memory of their Deliverance from the *Egyptian* Bondage) that they should rest from all manner of Labour upon that Day. Both these Reasons are given by *Moses*, why God commanded it to be observed, *in memory of the Creation in six Days*, *Exod. xx. 11.* and *in memory of their Deliverance from the Egyptian Bondage*, *Deut. v. 15.*

Bake that which you will bake to day, &c.] The Words *to day* are not in the *Hebrew*, but are necessary to make the Sense plain; because they were enjoined on this Day to *prepare*, or make ready all Things against the next, *ver. 5.*

And that which remaineth over, lay up for you to be kept till the Morning.] From which Words some have inferred that there was no Prohibition of *baking* and *seething* on the Sabbath, but the contrary rather is here supposed (See Dr. *Heylin*, in his *History of the Sabbath*, Part i. p. 100.) But I do not see how this consists with the further Explication of this Matter in *Exod. xxxv. 3.* where they are forbidden to kindle a Fire upon this Day. Unless any one will say, that for the present they might do it, but shortly after were prohibited: Which is not at all likely. For the plain Meaning is, that if they would make any baked Meats, or boiled with the *Manna*, they must do it upon the sixth Day: Tho' what they did not then bake nor boil, they might safely keep till the next Day, and it should not breed Worms nor stink. But what they so kept, was to be eaten without baking or boiling; as it well might, being a Food prepared in Heaven for their eating, without any need of further Art: And therefore called *Bread*, even when they gathered it, *ver. 22.*

Ver,

Ver. 24. *And they laid it up until the Morning, &c.*] Without any Preparation of it, by *baking* or *boiling*; and it kept the whole seventh Day without any Putrefaction.

Ver. 25. *And Moses said, Eat that to day.*] Simple as it is; without *baking* or *boiling*.

For to day is a Sabbath unto the LORD.] The frequent Repetition of this in this Chapter, *ver. 23.* and again, *ver. 29, 30.* hath led the *Jews* into this Mistake; that the Sabbath was not ordained by God till they came out of *Egypt*; directly contrary to what we read in the *Second* of *Genesis*, that it was instituted from the beginning. And therefore *Moses* here only gives an account why this Precept was renewed, at their coming out of *Egypt*, when there was a new religious Observation added to it, which was not necessary before, *viz.* resting wholly from all manner of Work. There is an excellent Discourse on this Subject, in a late learned Author, *J. Wagensiel* (in his *Confutation* of *R. Lipman's Carmen Memoriale*, p. 559, &c.) who well observes, that this Precept having a peculiar Respect to the *Jews*, we are not bound to observe the *Rest of the Sabbath* with such Strictness as they did; but only as the Patriarchs did, before the giving of the Law, p. 564. As for the Translation of the Day from the *seventh* to the *first* Day of the Week, it is impossible for the *Jews* to prove, that the Day they observe is the *seventh* from the Creation. And besides that, the whole World cannot be tied to the Circumstance of Time precisely; for in some Parts of it the Sabbath will fall *eighteen* Hours later than in *Palestine*, as he evidently shows, p. 572, &c.

To day you shall not find it in the Field.] This *Moses* said to them, as *Abarbinel* thinks, in the Evening of the Sabbath; which was, in effect, a Prohibition to them, not to go out to gather it on that Day.

Ver. 26. *Six Days shall ye gather it, &c.*] The same Author thinks this is repeated to signify, that as long as they continued in the Wilderness, they should gather it six Days in a Week, as they did now, but never find any on the seventh.

There shall be none.] As you rest, saith he, from doing any thing about the Manna, so God will cease from sending it unto you. Upon which he makes this pious Reflection, That in this World we must work for our Souls, if we would be happy in the next World, which is an entire Sabbath or Rest: *For he that labours in the Evening of the Sabbath, shall eat on the Sabbath.* To the same purpose *Origen*, long before him, *Hom. vii. in Exod.*

Ver. 27. *There went out some of the People on the seventh Day to gather, &c.*] The same wicked Disposition remained in them, which made them on other Days keep it till next Morning, *ver. 19, 20.*

Ver. 28. *And the LORD said unto Moses, how long refuse ye to keep my Commandments, &c.*] These chiding Words are full of Indignation; and yet signify the long-suffering Patience of God with an untoward Generation. *Abarbinel* expounds this Passage as if, upon this Occasion, he upbraided them with all their other Transgressions; saying, 'You kickt against me at the Red-Sea, and believed not my Words; at

Marah also you murmured, and uttered very discontented Words at *Elim*. Nay, after I had given you *Manna*, you violated my Precept, in reserving it till the next Morning. And now you break my Sabbath, what hope is there that you will observe any of my Laws?

Refuse to keep my Commandments and my Laws.] He speaks thus, say some of the *Jews*, because that in which they now offended, is a Thing upon which the whole Law, and all his Commandments depend. So the same *Abarbinel*. Because the Sabbath instructed them in the Creation of the World, upon which all the Law depends, therefore he saith, *My Commandments and my Laws.*

Ver. 29.] See. Consider.

For that the LORD hath given you the Sabbath, therefore he giveth you, on the sixth Day, the Bread of two Days.] You have no reason to seek it on the Sabbath, being provided before-hand with as much as is sufficient for that Day.

Let no Man go out of his Place.] The *Jews* say that a Man went out of his Place, if he went above two thousand Paces from his Dwelling. That is, if he went beyond the Suburbs of his City, *Numb. xxxv. 5.*

Ver. 30. *So the People rested on the seventh Day.*] The Reprehension which God gave them by *Moses* (*ver. 28.*) and the solemn Renewal of the Precept (*ver. 29.*) wrought so much upon them, that for the present they rested upon this Day. And they not having been used to this Rest, God did not immediately punish their Disobedience in going abroad to gather Manna: Tho' afterward he ordered a Man to be stoned for gathering Sticks on this Day; for he had often repeated this Law to them, before that Time.

Ver. 31. *And the House of Israel called the Name thereof Manna.*] This is repeated again, to show that the Name which they gave it at first (*ver. 15.*) continued to it afterward; being so apt and proper to signify God's Providence over them, that they could find no better.

And it was like Coriander-seed.] Of a round Figure, like that Seed, *ver. 14.*

White.] Being like *Bedolach*, as *Moses* saith, *Numb. xi. 7.* which signifies *Pearl*, as *Bochartus* shows in his *Hierozyic*. P. ii. p. 678. where he observes the *Talmudick* Doctors (in the Title *Joma*) expressly say it was like *Margalith* (or *Margarith*) i. e. *Pearl*.

The Taste of it was like Wafers made with Honey.] All Things of a pleasant Relish are compared in Scripture to Honey. Whence those Words of *David*, *Psal. xix. 11. cxix. 130.* *Onkelos* saith, *Manna* tasted like *Escaritæ*; which was a delicious Food at *Rhodes* (as *Bochart* observes, out of *Julius Pollux*) between *Bread* and *Cake* (like our *Bisket*, I suppose) which was so grateful, that they who did eat it were never satiated, but still desired more.

In *Numb. xi. 7, 8.* *Manna* is said to taste like *fresh Oil*. Which doth not contradict this: For, as *Abarbinel* and others observe, the Meaning is, that when it first fell before it was prepared, it tasted like *Honey-wafers*; but when it was baked, then it tasted like *fresh Oil*. And so the Words, *Numb. xi. 8.* plainly import: They took it, and beat it in a Mortar, and baked it, &c. and the Taste of it (i. e. thus prepared)

was like the Taste of fresh Oil. Nay, the Jewish Doctors commonly say it had all manner of pleasant Savours; according to Mens different Palates; and thence they fancy it is called, *ver. 29.* the Bread *Mischne*, (which we translate of *two Days*) because it was changed according to the Diversity of those that did eat it; Children, young Men and old. Which Conceit the Author of the *Book of Wisdom* follows, *ch. xvi. 20, 21.*

Ver. 32. And Moses said; This is the Thing which the LORD commandeth.] I have this further Command to deliver from God, concerning the *Manna*.

Take an Omer of it.] Just so much as was assigned to every one for his daily Bread, *ver. 16.*

To be kept for your Generations.] For your Posterity, in future Ages.

That they may see the Bread wherewith I have fed you, &c.] For seeing with one's Eyes (saith *Isaac Aramab*) mightily confirms a Thing, and leaves one in no doubt of it. And he took care they should see both the *Manna* it self, and the Measure, which he bountifully allowed to every one of them.

Ver. 33. And Moses said unto Aaron.] What God commanded *Moses*, he now commands *Aaron* to do.

Take a Pot.] He saith nothing of the Matter of this *Pot* or *Urn*; which some say was an *Earthen Pot*, others say, of *Lead*, *Brass*, or *Iron*: And *Abarbinel* thinks it was of *Glass*, that one might see what was within. But the Apostle hath settled this Controversy, by calling it a *Golden Pot*, *Heb. ix. 4.* And so do the *LXX* in this Place. And indeed all the Vessels of the Sanctuary being of Gold, it was but reasonable that this, which contained such a precious Monument of God's Mercy, should be of the same Metal.

Lay it up before the LORD.] i. e. Before the Ark of the Testimony, as it is explained in the next Verse: Which shows that this Command was given after the building of the Tabernacle; and is here mentioned, because it belongs to the same Matter which *Moses* relates in this Chapter. Others suppose it was spoken by way of *Prolepsis*; which seems not to me so probable.

Ver. 34. So Aaron laid it up.] When the Tabernacle was built.

Before the Testimony.] This is the same with *before the LORD*, in the foregoing Verse. For the Divine Glory dwelt between the Cherubims, which were over the Ark; which is commonly called the *Ark of the Testimony*; *ch. xxx. 6. xl. 3, 5.* But here, and *ch. xxv. 36.* is simply called the *Testimony*; by an *Ellipsis*, or leaving out the first Word, which is very usual in other Instances: For thus it is called, the *Ark of God's Strength*; *2 Chron. vi. 41.* but elsewhere the first Word being omitted, it is called only *his Strength*, *Psal. lxxviii. 61. cv. 4.* And therefore the Ark is called the *Testimony*; partly because there God gave them a special Token of his dwelling among them; and partly because the two Tables of Stone were in the Ark, which are called the *Testimony*, *ch. xl. 20.* where it is said, *Moses put the Testimony into the Ark*; and then imme-

diately, *ver. 21.* he calls it, the *Ark of the Testimony*.

Ver. 35. And the Children of Israel did eat Manna forty Years.] Within a Month; which wanted to make compleat *forty Years*. For it begun to fall just thirty Days after they came out of *Egypt* (on the 15th of *April*) and ceased to fall on the 15th or 16th of *March*, the Day after the *Passover*, which they kept in the *fortieth Year*, *Josh. v. 11, 12.* Now in all Writers, some Days under or over, are not wont to be considered, when there is a round Number.

But there are those who fancy these Words were put into this Book after *Moses's* Death; for which I can see no ground. For it is certain, he lived the greatest part of the *fortieth Year* after they came out of *Egypt*, and brought them to the Borders of *Canaan*, within sight of it, *Deut. i. 3. xxxiv. 1, 2; &c.* and therefore may well be supposed to have added these Words himself to this History, as he did the foregoing, *ver. 32.* that all belonging to this Matter might be put together in one Place.

Until they came to a Land inhabited.] i. e. To *Canaan*, or the Borders of it, as it here follows. For these Words, saith *Aben Ezra*, have respect to the Wilderness in which they now were, which was not inhabited.

Until they came unto the Borders of the Land of Canaan.] That is, saith he; to *Gilgal*, which was the Borders, when they had passed over *Jordan*; when they did eat of the Corn of the Land, and had no further need of *Manna*.

Ver. 36. An Omer is the tenth part of an Ephab.] From hence also some would fain conclude, that *Moses* did not write this; because, say they, it is not usual, when Measures are in common Use, to tell in other Words how much they contained; which then only is proper, when they are grown out of use. But such Observations seem to proceed from an Humour of Cavilling. For why may not an Author set down distinctly Things very well known in his Time, that Posterity also may have as distinct a Knowledge of them? Besides, the very same Men complain, on other Occasions, that the Writers of History have omitted to give us an Account of several Things, which in their Time were most notorious; whereby Posterity suffers much, for want of such Information. Nor do I see any Proof, that these Measures were not as common in After-times, as they were when *Moses* lived.

Several learned Men have taken a great deal of Pains to reduce these Measures to those of the *Greeks* and *Romans*; particularly *Salmasius*, in his Epistles (*N. lxvii.*) and *Herman. Conringius*, in a Treatise on this Subject, *de Mensuris Hebraicis*. But none have done it so clearly and exactly, as a very learned Person of our own Country (*Bishop Cumberland*, in his *Scripture Weights and Measures*, cap. 3.) who computes an *Ephab* to have contained seven White Gallons, a Bottle and half a Pint; so that an *Omer* was near three Quarts: Which, if any one imagine too great a Proportion to be allowed to one Person every Day, he propounds these Things to be considered. That *Manna*, being of a globular Figure (like *Coriander-seed*) must needs have many

many empty Spaces between every *three* or *four* Grains; and those Vacuities may reasonably be estimated a *third* part of the Vessel's Capacity. And it being a light, Aerial Food, must needs be inwardly porous, and of a spongy Contexture of Parts. So that it wasted something in dressing by Fire, as it melted by the Sun when it grew hot: And consequently three Quarts might, it is probable, be reduced to three Pints of an oily, liquid Substance. Which was not too much in an hungry Defart, where they might well be thought to have refreshed themselves thrice a-day. See also what I have noted before, *ver.* 18.

C H A P. XVII.

Ver. 1. **A**ND all the Congregation of the Children of Israel journeyed from the Wilderness of Sin.] Where they had been for some time (*ch.* xvi. 1.) and now pitched in Rephidim. That is, they rested here, after some other Stations, in their Passage hither: For Moses mentions two, between the Wilderness of Sin and Rephidim, Numb. xxxiii. 12, 13, 14. And that is the Reason of the Words here following.

After their Journeys.] They proceeded in their Journey to Dopbekah, and then to Aush, and so to Rephidim; where they stayed some time.

According to the Commandment of the LORD.] By the Direction of the glorious Cloud, which went before them, and fixed their Station for them where it rested.

And pitched in Rephidim.] This Place was in the Wilderness of Sin also, but called by a particular Name; as the Place from whence they came, was called by the Name of the whole. So St. Hierom. All the Wilderness, as far as to Mount Sinai, was called Sin; which was the Name also of one of their Stations (as Moab was both the Name of a Province and of a City) and there were four others in this Wilderness; those by the Red Sea, Dopbekah, Aush, and Rephidim.

And there was no Water for the People to drink.] This gave occasion to another remarkable Mercy of God to them; whereas nothing considerable fell out at the two former Stations: which is the Reason they are here omitted. So Abarbinel judiciously observes. Moses would not set down in this History any of their Stations, but those in which some new and notable Thing happened: The rest, in which no such thing was done, he describes in the Book of Numbers, *ch.* xxxiii.

Ver. 2. Wherefore the People did chide with Moses.] Expostulate with him in such an undutiful manner, that it may be translated scolded with him.

Saying, Give us Water, &c.] The Word for give is in the Plural Number; and therefore this was spoken both to Moses and to Aaron, though Moses be only mention'd as the Person they contended with. For there was no need (as *Aben Ezra* and others observe) to mention Aaron, because Moses was not wont to speak to the People, but by him. Abarbinel carries it further, and will have this Speech directed to Moses and to

God, because they came hither by God's Commandment: Which made them insolently say, if by God's Providence we were brought to this Place, let him take care we be not killed with Thirst.

And Moses said, Why chide you with me?] Who brought you hither by God's Order.

Wherefore do you tempt the LORD?] And why do you distrust his Power, and Goodness, and Faithfulness to his Promise?

Ver. 3. And the People thirsted there for Water.] This looks like a needless Repetition, it being said before there was no Water in this Place (*ver.* 1.) which made the People chide with Moses, for bringing them into such an inconvenient Station. But if we consider it well, we shall find it a necessary Explication of the Growth and Progress of their Discontent. For, as Abarbinel hath well observed, as soon as they came to Rephidim, they saw it was no commodious Place, because it would not supply them with Water: Which made them begin to quarrel with Moses before they needed; merely out of fear, that when the Water they had brought from Elim was spent, there would be none for them. And now, when after a Day or two it was all gone, they were really very thirsty, and so fell into the Murmuring here spoken of, from a Sense of their Misery, as before only out of a Fear of it.

And the People murmured against Moses.] They proceeded from a lower to a higher degree of Discontent, which made them at first only expostulate and argue with him; but now they murmur against him, and at length fell into such a Rage, that they seemed to be ready to stone him, *ver.* 4. It is necessary to stop such Motions in their beginning.

*Wherefore is this, that thou hast brought us out of Egypt?] This shows the Necessity of preserving the Remembrance of God, and of his Benefits, in our Minds. Which if this People had done, they could not have fallen a third Time into such a discontented Fit, as made them speak reproachfully of their Deliverer, and slight the wonderful Deliverance it self, which God had lately given them out of cruel Servitude. The Character which Plato (in his *Axiocbus*) gives of the vulgar sort of People, belongs to the Israelites above all other, viz. that this sort is ἀχρεῖον, ἀφίλογον, ἄμυν, βέλσανον, ἀπαίδευτον, Tom. iii. p. 369.*

To kill us, and our Children, and our Cattle, with Thirst.] Children, as Abarbinel observes, can less endure Thirst than grown Men; and Cattle need abundance of Water, which is the Reason they mention them.

Ver. 4. And Moses cried unto the LORD.] Which he did not upon their first Complaint, *ver.* 2. because their Necessity was not so urgent: But now, seeing their Distress, and the height of their Discontent, he prays God to take care of them; hoping he would supply them with Drink, as lately he had done with Bread.

What shall I do unto this People?] He said enough, no doubt, to quiet them; by remembering them what God had already done for them, and what reason they had still to trust in his good Providence: But this would not satisfy them, unless their Thirst was presently quenched: which

which he could not do for them, and therefore knew not how to appease them.

They be almost ready to stone me.] He represents to God, not only their Importunity, but his own great Danger. For having promised to bring them to *Canaan*, he was afraid (as *Abarbinel* fancies) that if they continued to think they should die with Thirst, they would take him for a false Prophet, who had deceived them with Lyes, and consequently inflict the Punishment upon him which the Law enacts against a false Prophet, which was *stoning*. But, the Law being not yet given, this could not be in their Thoughts.

Ver. 5. *And the LORD said unto Moses, Go on before the People.]* Be not afraid of their stoning (saith the same *Abarbinel*) but though they murmur, and are in a great Passion, and impatient, go on before them confidently through the midst of their Camps, and thou shalt see they shall not touch the Hem of thy Garment.

And take with thee of the Elders of Israel.] Not valiant young Men to thy Life-guard, but grave Persons to be Witnesses, that thou dost really bring Water out of a Rock, and the People may not say there was a Spring there before. Concerning the *Elders of Israel*, see *ch. iii. 16*.

And thy Rod wherewith thou smotest the River, take in thy Hand.] Not a Sword, or a Lance (saith the same Writer) but that Wand wherewith thou smotest the River of *Egypt*, and turnedst it into Blood; or didst divide the Red-sea, as some understand it: an Arm of the Sea, being by good Authors called a *River*.

And go.] As I bid thee.

When he is commanded to march before the People, it is supposed they were to follow; but they could not all move so soon as he and the Elders, who went before to the very Place; which the whole Body of the People could not do, the Passage to the Rock, it is likely, being narrow, so that they could not all see him smite the Rock, and behold the Water gush out; but expected till it flowed from thence unto their Camp.

Ver. 6. *Behold, I will stand before thee there upon the Rock.]* That is, *the Glory of the LORD*, which in the Cloud appeared in this Place (as *Abarbinel* truly expounds it) to strengthen his Faith, and to persuade the *Elders* that this Water was divinely given them, even as the *Manna* was: For, before that fell from above, the Glory of the LORD appeared (*ch. xvi. 10*.) as it did now, before this Water flowed to them from the Rock. So that they were fed continually by the Divine Providence, from whence they received both their Meat and their Drink.

There is an emphatical *He* (as they call it) before the Word for *Rock*; and therefore it should be translated, *upon that Rock*: Where *Abarbinel* fancies the LORD was wont to appear to *Moses*; but this being a rocky Place, it may only denote that particular Part of the Rock to which God directed him to go; and was the same (that Author probably thinks) with that mentioned *ch. xxxiii. 22*.

VOL. I.

In Horeb.] This was not a distinct Mountain from *Sinai*, but only a different Part of the same Mountain; which was long, and had many Rifings, of which this was one.

And thou shalt smite the Rock.] With the Rod wherewith he smote the River, *ch. vii. 17, 20*.

And there shall come Water out of it, that the People may drink.] According to their Petition, *ver. 2*.

And Moses did so.] i. e. Smote the Rock, and brought Water out of it, in such Plenty, that the *Psalmist* saith, *it ran down like Rivers* (*Psal. lxxviii. 15, 16*.) to supply the Want of the whole Camp, unto which it flowed as far as *Rephidim*; so that they needed not to go to *Horeb* for it: Which is the Difference (as *Abarbinel* thinks) between this Miracle and that mentioned *Numb. xx*. where the Waters were but like a Well, to which they must go, and did not come to them, much less follow them in their Journeys, as this did. For this was a continued Fountain of Water, which flowed out of the Rock (*Psal. cxiv. 8*.) and made this Part of *Arabia* habitable in future Ages, which no Man dwelt in before. *Moses* doth not add, *and the People drank and their Cattle*, because (as *Aben Ezra* observes) he studied Brevity, and this was easily understood.

In the Sight of the Elders of Israel.] That they might be able to testify to the People the Truth of this Miracle, whereby they were relieved in their Distress, and preserved in their Travels through the Wilderness: The Fame of which, no doubt, reached other Nations; the Memory of it being remaining in several of their Fables. For there is a manifest Allusion to it in *Euripides* his *Bacchæ*, *ver. 703*. where he makes one of them smiting the Rock at *Cithæron*, and Waters gushing out of it.

Θύρον δ' ἐτις λαῶσ' ἔπαισεν ἐς πέτρην
ᾧθεν δροσώδης ὕδα' ἐκπηδᾷ ῥότις.

This I find observed by *Bochartus* in his *Canaan*, L. i. c. 16. and *Huetius* hath observed many more such Instances out of *Nonnus*, *Pausanias*, and divers other Authors, in his *Alnetanæ Quæstiones*, L. ii. c. 12. n. 18. And he thinks it very probable, that the Fable of *Janus* was forged from hence; for which he alledges many Arguments (in his *Demonstratio Evang.*) and this among the rest, that *Albricus* describes his Image, holding a Rod in his left Hand, with which he smites a Stone, and out of it Water flows.

Ver. 7. *And he called the Name of the Place Massah, and Meribah, &c.]* That Place which before was called *Rephidim*, was after this called *Massah* and *Meribah*; with respect to their chiding there with *Moses*, which is the Import of *Meribah*; and their tempting God, which is the Signification of *Massah*. Some think this one Place was not called by two Names, but that upon the second striking of the Rock, almost forty Years after this, it was called *Meribah*; and till then only *Massah*. But in that Story it is not said the Place was called *Meribah*, but the *Water*, *Numb. xx. 13*.

Is the LORD among us, or not?] Doth he take Care of us, or not regard what becomes of us? For God is said to *be among*, or (as the Phrase in the *Hebrew*) *in the midst of those* whom he protects, and provides for, by a special Providence, as we find *Deut.* vii. 21. xxiii. 14. *Josh.* iii. 20. and many other Places.

Ver. 8. *Then came Amalek and fought, &c.*] The Ground of their Enmity is commonly thought to be the antient Grudge of the Seed of *Esau* to those of *Israel*: For *Amalek* was descended from the eldest Son of *Esau*, by a Concubine, *Gen.* xxxvi. 12. But it may very fairly also be supposed, that there was some League between the *Amalekites* and the People of *Canaan*, of mutual Defence; which might move the *Amalekites* to oppose the Passage of the *Israelites*, and endeavour to hinder their Settlement in *Canaan*, unto which perhaps they imagined their own Pretences to be as good; though the *Israelites* challenged the Promise of it belong'd to them alone.

Then came.] These Words import, that the *Amalekites* were the Aggressors, without any Provocation. If they fancied the *Israelites* would invade them, they might have prepared to defend themselves; but it was no Ground for assaulting them. Unto which perhaps they were moved (as for other Reasons, so) out of Greediness of Prey, hearing the *Israelites* were loaded with the Spoils of the *Egyptians*.

And fought with Israel.] They came out of their own Country to fight with them in the Wilderness: Or we may suppose that they attacked their Rear, as they were upon their march from *Rephidim* to *Horeb*, and cut off some Stragglers, or such as lagged behind, through Faintness and Weariness, as *Moses* relates, *Deut.* xxv. 18. The Author of *Dibre Hajamim* makes the Army of *Amalek* to have consisted of an incredible Number, all exercising Divinations and Inchantments.

Ver. 9. *And Moses said unto Joshua.*] Who it seems was an eminent Person at their first coming out of *Egypt*.

Chuse us out Men.] Whom he knew to be as valiant as himself.

And go out and fight with Amalek.] Meet them, and give them Battle.

To morrow, I will stand on the Top of the Hill.] To pray to God, who had lately appeared to him there, *ver.* 6.

With the Rod of God in my Hand.] This he said to encourage *Joshua* to hope God would not fail to deliver them, though a Miracle was required to bring it to pass.

Ver. 10. *So Joshua did as Moses had said to him, &c.*] Nothing but a strong Confidence in God, could have animated Men unexperienced in the Arts of War, to encounter such mighty Enemies.

And Moses, Aaron, and Hur, went up to the Top of the Hill.] The *Jews* do but conjecture who this *Hur* was: But we may be certain he was a Person of great Eminence for Wisdom and Piety; otherwise he would not have been joined with the Leaders of God's People, *Moses* and *Aaron*. We read indeed, *1 Chron.* ii. 19.

of one *Hur*, who was the Son of *Caleb*, and Grandfather of the famous *Bezaleel*, who was of the Tribe of *Judah*. But there is nothing to persuade us that he was the Person here spoken of; nor that he was the Son of *Moses's* Sister, as some of the *Jews* tell us. See *Pirke Elieser*, c. 45. where strange Stories are told of him. But it is more probable that he was *Miriam's* Husband, as *Josephus* affirms, *L. iii. Antiq. c. 2.* though we cannot tell whence he himself was descended.

Ver. 11. *When Moses held up his Hand.*] Lifting up the Hands was a Posture of Prayer, and imploring the Divine Aid, as we find in many Places, particularly *Lament.* iii. 40. *Let us lift up our Hearts with our Hands to God in the Heavens*: And it implies great Earnestness in Prayer, as doth also *lifting up the Eyes*, and *lifting up the Soul*, *Psal.* xxv. 1. cxxi. 1, &c. But though this be true, and no doubt *Moses* and his Companions prayed to God most earnestly, yet this was not the Occasion of his *lifting up his Hand*, which was to advance the Rod of God, which he held in his Hand, and lifted up as their Standard or Banner, to which they should look, and hope for Help, from the mighty Power of God, who had done such Wonders by that Rod.

That Israel prevailed.] The Sight of the Rod of God inspired them with such Courage, that their Enemies could not stand before them.

And when he let down his Hand, Amalek prevailed.] Their Spirits flagg'd, when they did not see the Rod, and they began to give Ground; imagining perhaps that *Moses* despaired of Victory, who (the Fight being long) was not able always to keep his Hand erect.

Ver. 12. *But Moses's Hands were heavy.*] Through Weariness, by long holding them out upon the Stretch.

And they took a Stone and put it under him, and he sat thereon.] It seems he had been standing before, which gave them the greater Advantage of seeing the Rod, but made him the more weary.

And Aaron and Hur stayed up his Hands.] Were his Supporters; which, it is probable, was in this Manner: Sometimes *Moses* held up the Rod in his Right-hand, and sometimes in his left (for *ver.* 11. he speaks only of one Hand which was lifted up, or let down) and *Aaron* stood on one Side of him (suppose his Right-hand) and *Hur* stood on the other; who by that Means, help'd by turns to uphold his Hands in that Posture; for if they had done it both together, they might have been as weary as he.

And his Hands were steady, &c.] Were kept up stretched out, without falling down, till Sun-set.

Ver. 13. *And Joshua discomfited Amalek and his People, &c.*] Routed their whole Army. One would think the Name of their Kings was *Amalek* (as the Kings of *Egypt* were called *Pharaoh*) because he mentions *Amalek and his People*. Otherwise, if *Amalek* signifies collectively the *Amalekites*, then *his People* must signify those who were confederate with them.

Ver. 14. *And the LORD said unto Moses.*] He appeared, it's likely, to him again in this place.

place (as he had done *ver.* 6.) and gave him this Order.

Write this for a Memorial in a Book.] Make a Record of it, as he did both here, and *Deut.* xxv. 17, &c. And no Body was so fit to do it as he, who saw all that fell out in this Fight; and was the undoubted Author of what we read in this Book, which was written by himself.

And rehearse it in the Ears of Joshua.] That he, who was to be the Leader of God's People after *Moses*, might never enter into any League with the *Amalekites*: For his Prosperity depended upon the Observation of the Commands given by God to *Moses*; which therefore were carefully written in a Book, and delivered to him, that they might not be forgotten. See *Josh.* i. 7, 8. where there is a plain Proof that the Laws delivered by *Moses*, were written before *Joshua* entred into the Land of *Canaan*.

For I will utterly put out the Name of Amalek from under Heaven.] Have a perpetual Quarrel with them, till they be quite extinct, as they were partly by *Saul*, 1 *Sam.* xv. and partly by *David*, 1 *Sam.* xxx. 17. and partly by the Children of *Simeon*, 1 *Chron.* iv. 43. *Balaam* also prophesied of their utter Destruction, *Numb.* xxiv. 20. which may seem a hard Sentence; but it was (as *Maimonides* observes) to terrify others from the like Malice. For as particular Persons are sometimes punished very severely for an Example to others, so are Families and Nations. And *Amalek*, being the very first that drew a Sword against *Israel*, unprovoked, God passed this heavy Doom upon them; whereas *Ammon* and *Moab* (saith he) who out of mere Covetousness committed what they did against *Israel*, and wrought Mischief to them by Craft and Subtlety, had only this Punishment inflicted upon them, that *Israel* should not contract Affinity with them, &c. *Deut.* xxiii. 3, 4. xxv. ult. *More Nevoch.* P. iii. c. 41.

Ver. 5. And Moses built an Altar.] Commonly Altars were built for Sacrifice; which *Moses* perhaps here offered in Thankfulness to God for his Benefits, particularly this great Victory. But they were also built sometimes only as Memorials (*Josh.* xxii. 26, 27.) as this perhaps was; he thinking it fit to preserve the Memory of this Victory, not only by writing, but by this Monument also, and the Inscription he left upon it.

And he called the Name of it JEHOVAH-Nissi.] Or, the LORD my Banner, *i. e.* by him we overcame them. Some will have it translated, not he called it, but he called him, *i. e.* the LORD, by the Name of the LORD, who lifted up a Banner, *i. e.* fought for them, *Psal.* lx. 6. From which Inscription *Bochartus* thinks, came the Name of *Dionysius* among the *Greeks*; who, from this Word *Nissi*, call'd him *Nysseus*, or *Nysæus*; and, adding the Name of their own *Jupiter* to it, called him Διόνυσος, *L. i.* *Canaan*, c. 18. For *Bacchus* is said to have been a great Warrior, and to have made mighty Conquests; and as *Huetius* observes, is called *Arsepbes*; which is the very Name given to *Moses* by the *Egyptians*, who called him *Osarsiph*.

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Nay; in *Orpheus* his Hymns, *Bacchus* is called *Mises*; which seems to be the same with *Moses*; out of whose Story, all that the *Greeks* and others say of *Bacchus*, seems to have been framed, as he shows with great Probability, *Demonstr. Evan. Propos.* iv. c. 4. n. 3.

Ver. 16. For he said, Because the LORD hath sworn, &c.] In the *Hebrew* the Words are, *The Hand upon the Throne of the LORD*. Which is commonly interpreted, *The LORD hath sworn by his Throne*. So *R. Solomon* and *Aben Ezra*, and the *Chaldee*, whose Paraphrase is, *This is spoken with an Oath, from the Face of the terrible One, whose Majesty is upon the Throne of Glory, that the LORD will have War with Amalek, &c.* That is, saith *Maimonides*, he hath sworn by himself (*More Nevoch.* P. i. c. 9.) for in this, and all other Places, the Word *Kisse* (*i. e.* *Throne*) signifies his Magnificence and Power; which is not any Thing without his Essence, but is himself.

But here being no mention of *lifting up the Hand*, which is the Phrase for Swearing (*Exod.* vi. 8. *Deut.* xxxii. 40.) it may more simply be expounded, *because the Hand of the LORD, sitting upon the Throne of his Majesty, is stretched out, and holds up his Banner to fight with Amalek throughout all Generations*. For *Moses* seems to allude in this Phrase to what he had said *ver.* 11, 12. *When Moses lifted up his Hand, then Israel prevailed, &c.* and bids them take Notice it was his Hand, *i. e.* the Omnipotent Power of God, which gave them this Victory; and would perpetually prosecute *Amalek*, till they were destroyed.

Joseph Scaliger would have *Kes-jab* to be but one Word, and to signify the same with *Kese*; which, according to him, is the last Day of the Month on which this Battle was fought: And so this to be a Part of the Inscription upon the Altar; as if he had said, *This Pillar was set up on the last Day of the second Month, to declare ἀσπονδον πόλεμον, irreconcilable War with Amalek for ever*, *L. iii. de Emend. Temp.* p. 223. But this is too bold a Conceit, and is confuted by *Hacspan* and *Glassius*. There is a more ingenious Conjecture (which I have somewhere met with) if there were any Thing in Scripture to warrant it; that *laying the Hand on the Throne*, was a Form of Swearing, as *touching the Altar* was among some Nations; which was as much as our *laying the Hand on the Bible*: A principal external Character of a solemn Oath. Whence *Juvenal* saith, *Atheists do intrepidus altaria tangere*, touch the Altars boldly, without trembling, *i. e.* make no Conscience of an Oath.

But the marginal Translation, after all, is very literal, and makes the Sense exceeding plain and clear: *Because the Hand (of Amalek) is against the Throne of the LORD (i. e. against God himself) therefore the LORD will have War with Amalek from Generation to Generation*. This is easy and natural, and agrees with the whole History; that because they came out, and opposed the Design of God, who, in a visible and most glorious Manner, conducted the *Israelites* to the Land he had promised to give them, he would never be reconciled to them.

L 1 2

For

For it was an high Affront to his Majesty, who had lately done such astonishing Wonders, as were famed, no doubt, in all the neighbouring Nations; *ch. xv. 14, 15.*

C H A P. XVIII.

Ver. 1. **N**OW *Jethro, the Priest of Midian, &c.]* Many antient and later Versions have it *Prince of Midian*: See *chap. ii. 16.*

Heard of all that God had done for Moses and for Israel; &c.] The Fame of which went into all the Countries thereabout; *ch. xv. 14, &c.*

Ver. 2. *Took Zipporah, Moses Wife, after he had sent her back.]* It is uncertain, when Moses sent her back to her Father; but it is likely it was done at her own desire, when she saw how difficult his Work was likely to prove in Egypt: See *ch. iv. 26.* The Hebrew Word seems to some to intimate a Divorce, as the *Mauritanian Jews* take it. But all Christian Versions, and that of the *German Jews*, and the *Persian*, understand it as we do. See *Selden de Uxor. Hebr. p. 929.*

Ver. 3. *And her two Sons, &c.]* Whose Names carry in them a thankful Remembrance of God's great Mercy to him.

Gershom.] See *ch. ii. 22.*

Ver. 4. *Eliezer.]* Who is thought to have been born a little before he left Midian, and went out of Midian into Egypt by God's special Direction. See *ch. iv. 25.*

Ver. 5. *And Jethro, &c. came unto Moses.]* Took a Journey out of Midian to give him a Visit.

Into the Wilderiness.] Into the same Wilderiness, where Moses and the Israelites now were.

Where he incamped at the Mount of God.] viz. At Horeb, which was not far from Midian, it appears from *ch. iii. 11.* where we read, that when Moses fed Jethro's Flock, he led them hither to this Mount; which is called *God's Mount*, because there he appeared first to Moses, *ch. iii. 2, &c.* and had lately appeared there again upon the Rock, *ch. xvii. 6.* unto which Place he bid Moses lead the Congregation (*ch. xvii. 5.*) who were now, I suppose, incamped thereabout after the Fight with Amalek in Rephidim, which was not far from it.

Ver. 6. *And he said unto Moses.]* By a Letter which he sent him from the Place where he was incamped (of which these were the Contents) to give him Notice of his coming: Which was but necessary, that he might, without any Impediment, pass the Guards, which we may well think Moses had set very carefully, after the Fight with Amalek, who had suddenly surprized the hindmost of the People, *Deut. xxv. 18.*

I, thy Father-in-law Jethro, am come unto thee, &c.] Am upon the Way, and come near to thee.

Here it may be fit to take Notice, that there is a great Dispute among Interpreters, about the Time when Jethro came from Midian, with Moses's Wife and Children; whether immediately after the Fight with Amalek, as it is here set down; or some Time after, when the *Israe-*

lites were better settled. One would think, that he could not but take the first Opportunity to visit Moses; and to bring him and his nearest Relations together, after he heard the News of their coming out of Egypt, and their passing the Red-sea, &c. the News of which could not but reach him, who was a Borderer upon this Wilderness. Yet the Hebrews are generally of an Opinion, that this fell out, after the giving of the Law at Mount Sinai: And many Christians have been of the same Mind; particularly such great Men as our most learned Primate Usher, *ad A. M. 2514.* and Mr. Selden, *L. ii. de Synedris, c. 2.* where he saith, no other Account of it is to be received [*nec aliam sanè sententiam omnino amplexandam sentio*] but they are not agreed in what Year he came. Some say it was in this first Year after their coming out of Egypt: And the Hebrews have an Opinion, that it was in the Month of Tisri, and on the eleventh Day of that Month, when Jethro gave the following Counsel to Moses, *ver. 19, &c. i. e.* above three Months after God gave the Law from Mount Sinai, or after Moses received the second Tables. But others are as confident that it was in the second Year, and place this Story according to Order of Time after *Numb. x. 28.* or, as Dr. Lightfoot thinks, it should come in between the 10th and 11th Verses of that Tenth of Numbers. And Primate Usher, in like Manner, judges his coming to have been about that Time. But though all this be uncertain, yet Mr. Selden thinks he hath a strong Ground to affirm, it was after the giving of the Law, from what we read *Deut. i. 6, 9, 10, 11, &c.* And I confess, it seems plain from thence, that the Regulation which Moses made by the Advice of Jethro, was after God spake to them in Horeb, which is the same with Mount Sinai. For though he did appear at Horeb before this (as I observed *ch. xvii. 6.*) yet he said nothing then of that which Moses mentions (*Deut. i.*) which was after the giving of the Law; at which Time he saith, there (*ver. 9.*) it was that he told them, *he was not able to bear them himself alone, &c.* But notwithstanding this, I cannot think that the coming of Jethro to Moses was deferred so long (for no Reason can be given why Moses here places the Story of it, if it did not follow their Fight with Amalek) though he did not give him the Advice for the better Administration of Justice, till after God had delivered the Law from Mount Sinai, as I shall observe in its proper Place.

Ver. 7. *And Moses went out to meet his Father-in-law.]* Before he came into the Camp, or at least, before he came to his Tent; that he might show the great Respect he bare to him, and his Joy to see him.

And did Obedience, and kissed him.] Welcomed him according to the Custom of those Countries.

And they asked each other of their Welfare.] Had such Discourse together, as Friends commonly have at their Meeting, till they came into the Tent.

And they came into the Tent.] Into the Tent of Moses; or rather, the Tent prepared to entertain Jethro.

Jethro. But the *Talmudists* are so possessed with the Opinion, that this happened some Months; if not a whole Year, after the Law was given, that they take this *Tent* to have been *Beth-midrash*, the House of Exposition; or the School where *Moses* made the People understand the Law. For so *Jonathan*, in his Paraphrase upon this, and the foregoing Verse: *I, thy Father-in-law, am come unto thee, that I may be made a Profelyte. And if thou wilt not receive me for my own sake, yet admit me for the sake of thy Wife and Children, which I bring with me. And Moses went out from under the Cloud of Glory to meet him, &c. and when they had mutually saluted, they came into the Tabernacle of the House of Learning.* But nothing can be more absurd than this Fancy, that he carried him immediately to hear a Lecture upon the Law.

Ver. 8. *And Moses told his Father-in-law all that the LORD had done to Pharaoh, &c.]* It seems to me, from these Words, and those that follow, that all we read hitherto about this Matter, fell out in order of Time, as it is here set down. For if it had happened after the giving of the Law, it is most probable he would have said something of the most remarkable Passage of all other, God's glorious Appearance to them on Mount *Sinai*, and the Law he had delivered to them, &c. Whereas, at this Meeting, he only relates what God had done to *Pharaoh*, and to the *Egyptians*, and how the LORD delivered them; and all the Travel that came upon them by the way; which comprehends their passing through the Red-Sea, and their want of Water and Bread, and their Fight with *Amalek*: That is, all that we read in the foregoing Chapters. And accordingly *Jethro* rejoiced for their Deliverance from the *Egyptians*, ver. 9. and gives Thanks to God for it, ver. 10. taking notice of nothing else.

Ver. 9. *And Jethro rejoiced for all the Goodness which the LORD had done to Israel, &c.]* The *Gentiles*, as *Conradus Pellicanus* here observes, more devoutly acknowledged God's Mercies when they understood them, than the *Jews* themselves did. With which our Saviour, when he came, upbraids that People; finding such Faith among the *Gentiles*, as he could not meet withal in *Israel*.

Ver. 10. *Blessed be the LORD, who hath delivered you out of the Hand of the Egyptians, &c.]* This may relate to the Preservation of *Moses* and *Aaron*, who had brought the sorest Plagues upon *Pharaoh* and the *Egyptians*; and yet God suffered them not to hurt them.

Who hath delivered the People from under the Hand of the Egyptians.] And then this relates to the Deliverance of the whole Body of the People from the *Egyptian* Bondage, and to the Overthrow of *Pharaoh* and his Host in the Red-Sea; whereby the *Israelites* were finally delivered from under the Hand, i. e. the Tyranny and Oppression of the *Egyptians*.

Ver. 11. *Now I know that the LORD.]* He knew the true God before, but was now fully convinced that he alone was the most High.

Is greater than all Gods.] Than all that the World accounted Gods. For he did not acknowledge any more Divine Powers than one; but

he speaks according to the common Opinion Men had in those Days, of other Gods besides the most High. This is a common Acknowledgment of good Men in After-times, *Psal.* lxxxvi. 8, 10. cxxxv. 5.

For in the Thing wherein they dealt proudly, he was above them.] If we refer this to what immediately goes before (*viz.* all Gods) the Meaning is, that the LORD appeared superior to all the *Egyptian* Gods, who insolently attempted, by the Magicians, to equal him in his wonderful Works; but were baffled and exposed to Contempt, and at last thrown down in their Images, *ch.* viii. 19. ix. 11. xii. 12. But it is commonly thought to relate to the *Egyptians* and *Pharaoh*, mentioned in the foregoing Verse: And then the Meaning is, that the LORD confounded them that proudly contemned his Authority, saying, *Who is the LORD, &c.* *ch.* v. 2. whom he forced to beg his Pardon, *ch.* ix. 27. and at last drowned him and his Host in the Red-Sea, when they said, in an haughty, boasting Manner, *I will pursue, I will overtake, I will divide the Spoil; my Lust shall be satisfied upon them, &c.* *ch.* xv. 9. And to this purpose the *Chaldee* expounds it; *In that very Thing wherein they thought to judge (i. e. to punish or destroy) the Israelites, they were judged themselves; i. e. drowned in the Sea, as they intended to drown all their Male-Children.*

Ver. 12. *And Jethro, Moses Father-in-law.]* He is constantly thus described (*ver.* 1, 2, 5, 6, 7, 8. and every where else but *ver.* 9, 10.) to distinguish him from any other *Jethro*; to whom these Things might possibly be thought to belong.

Took a Burnt-offering.] Which was to be wholly consumed upon the Altar, and nothing of it eaten by any body, *Lev.* i. 9. This now may be thought to have been done, after the giving of the Law at Mount *Sinai*; which *Moses* here mentions, because he would put together all that belongs to *Jethro's* Story (though not all done at the very same Time) just as I said he did what belonged to the History of the *Manna*, *ch.* xvi. 33, 35. See there.

And Sacrifices.] i. e. Peace-offerings; of which the People, as well as the Priests, were to be Partakers, *Lev.* vii. 34. *Deut.* xxvi. 7. And regularly there never were any *Burnt-offerings* made, which were wholly consumed upon the Altar, but *Peace-offerings* attended upon them; if they were not Offerings for the whole Congregation, but for particular Persons; that so they who brought them, might feast also with God upon the Sacrifices. For feasting upon Sacrifices was an Appendix unto all Sacrifices whatsoever, one way or other; if not by themselves, yet by the Priests, who eat of the *Sin-offerings*, as the Proxies of the People. Of this there are numerous Instances, not only among the *Jews*, after the Law was given, but among other People, who had this Custom antecedent to it; as appears from *Numb.* xxv. 2. where the *Midianites* invite the *Israelites* to the Sacrifices of their Gods, and the People did eat, &c. Which they did not learn from *Moses*, but derived from higher Antiquity; it is probable even from *Abraham* himself.

For God.] To be offered unto God. Who offered them we are not told; but it should seem by the Word *took*, that *Jethro* himself (who was

a Priest) was permitted to perform this Office, in token that they owned him to be a faithful Servant and Minister of the most high God, as *Melchisedeck* was. And accordingly it follows that *Aaron* was invited, with the Elders of *Israel*, to come and feast with him upon these Sacrifices.

And Aaron came.] This seems to signify that *Aaron* was but a Guest, and had not been the Priest who offered the Sacrifices. For though we suppose the Law to have been now given, yet it is likely *Aaron* and his Sons were not yet consecrated, nor the Service of God as yet ordered, according to the Law that had been delivered; no more than Judicatures were erected, as after this they were by the Advice of *Jethro*.

But of these Things we can have no absolute Certainty, but only make probable Conjectures.

And all the Elders of Israel.] See *ch. iii. 16.*

To eat Bread.] To partake of the Sacrifices that had been offered; for this comprehends the whole Meal, *Gen. xliii. 25.*

Before God.] Before the Tabernacle, where God dwelt. Or, if that was not yet set up, in the Place where God appeared in an extraordinary Manner, which it is likely was in the Tent of *Moses*, *ch. xxxiii. 7.*

Ver. 13. And it came to pass on the morrow.] The next Day after this solemn Sacrifice; which the *Jews* (I observed above) say was on the 11th Day of *Tisri*. So *Sepher Mechilta*, and others from thence, as *Mr. Selden* hath noted, *L. ii. de Synedr. c. 2. p. 75.*

That Moses sat.] That was the Posture of Judges.

To judge the People.] To hear Causes and determine them.

And the People stood by Moses, &c.] That was the Posture both of the Plaintiff and the Defendant. And there were now so many Causes brought before him, that they took up the whole Day: So that he had no time to eat and refresh himself.

Ver. 14. And when Moses Father-in-law saw all that he did to the People.] He either was present, and observed himself, or was informed by others what insupportable Pains he took.

He said, What is this Thing that thou dost to the People?] What a Burden is this, to judge the Causes of a whole Nation?

Why sittest thou thy self alone?] Takest more upon thee than any one Person is able to bear.

And all the People stand by thee, from Morning to the Even?] Till both thou and they are tired.

Ver. 15. Because the People come unto me to enquire of God.] I cannot refuse to do Justice; and there is none but my self, to declare what the Law of God is in such Cases, as are brought before me.

To enquire of God.] Doth not signify here to desire him to consult the Divine Majesty for them; but to decide their Controversies, according to the Mind of God, declared in the Laws he had given him. So the *LXX*, to seek for Judgment from God; and the *Vulgar*, to seek God's Sentence. For what was determined according to God's Law, was the Judgment of God; and so it is called by *Moses*. See *Mr. Selden, L. i. de Synedr. c. 15. p. 610.*

Ver. 16. When they have matter.] Of Controversy.

They come to me.] That I may decide it.

And I judge between one and another.] Determine where the Right lies.

And I do make them know the Statutes of God, and his Laws.] This explains what is meant by enquiring of God; i. e. what was the Law of God, in the Case brought before him. From which we may probably gather, that the Law was already given from Mount *Sinai*, and all the other *Laws* and *Statutes* which follow (*ch. xxi, xxii, xxiii.*) before this happened. Unless we will say, as some do, that *Moses* was directed upon the spot (as we speak) by a secret Inspiration, how to determine every Cause.

Ver. 17. The Thing that thou dost is not good.] Neither profitable for thy self, nor for the People; as it follows in the next Verse.

Ver. 18. Thou wilt surely wear away.] Decay apace, and without remedy; as the Phrase in the *Hebrew* signifies.

Both thou and the People that is with thee.] Such tedious Attendance will impair them also, as well as thy self.

For this Thing is too heavy for thee, &c.] Too much for one Man to undergo.

Ver. 19. Hearken now unto my Voice.] Be advised by me.

I will give thee counsel, and God shall be with thee.] Though I am no *Israelite*, I will take upon me to be thy Counsellor; and I doubt not God will show my Advice to be good, by the good Success which will attend it.

Be thou for the People to Godward, that thou may'st bring the Causes unto God.] Appoint others to hear Causes, and do thou give thy self *μὴν τῇ τῷ Θεῷ διακονεῖν*, to the Worship and Service of God alone; as *Josephus* expounds it, *L. iii. Antiq. c. 3.* or, as *Ruffinus* glosses, reserve thy self only to the Ministry of God; to attend, that is, upon him, and know his Mind. Which, if it be the Sense, must be understood with this Exception, only in greater Causes (as it follows afterward) which he was to hear himself. And that may well be the Meaning of these Words, *When the People bring any Matter to thee, which is too hard for other Judges to determine* (*ver. 22.*) *do thou, if need be, carry it to God, that he may resolve thee.* Not that he was alway to consult the Oracle, for he knew in most Causes the Sense of God's Law; but in some it might be necessary to have a particular Direction from Heaven. As in *Numb. xv. 34, 35. xxvii. 5, &c.*

Ver. 20. And thou shalt teach them Ordinances and Laws.] How these two differ, is not certain: but *Ordinances* are commonly taken to concern Matters of Religion; and *Laws* civil Matters of Justice and Charity. In both which he was, if the Case required it, to bring it to God; and then to report to the People what his Resolution was about it.

And shalt shew them the Way wherein they must walk.] How to behave themselves towards God.

And the Work that they must do.] How to behave themselves one towards another.

Ver. 20. Moreover.] Now in order to this.

Thou shalt provide out of all the People.] Look out such Men as are qualified according to the following

following Directions. Which he did in this manner, as he himself relates, *Deut. i. 13.* where he saith to the People, *Take ye wise and understanding Men, &c.* In the *Hebrew* it is *give ye, i. e.* present to me such Men as you think fit for this Office: And then it follows, *I will make them Rulers over you.* They chose them; and then he approved them, and gave them authority. Or perhaps they presented a good many whom they thought qualified, and out of them he appointed such as he judged most meet. And thus he saith again, *ver. 15. So I took the chief of the Tribes, &c.* See Mr. Selden, *L. i. de Syndr. c. 15. p. 632.*

Able Men.] Men able to endure Labour; or Men who are not needy, but rich and wealthy; or Men of Parts, or Men of Courage: For it may refer to any of these, especially the last; such as did not fear potent Persons, but God alone, as it here follows.

Such as fear God.] Men truly religious, who would fear to offend God, by doing Injustice; but not fear to offend Men, by doing Right.

Men of Truth.] Honest, upright Men, whose Love to Truth would make them sift it out, by hearing both sides patiently, with impartial Attention and unbiaſſed Affection.

Hating Covetousness.] Not greedy of Money, but abhorring Bribes, and all base Ways of Gain. Which, as *Demosthenes* says, ἐκπερνᾶς ἢ παρὰ πλῆθος ποιεῖ τὰς δικάζας, makes Judges besides themselves, and no better than mad.

For all these good Qualities they were to be eminent, and noted among the People, as *Moses's* Words import, *Deut. i. 13.* where he bids them present to him, not only *wise Men and understanding*, but also *known among their Tribes*; generally accounted Men of Understanding and Integrity.

And place such over them, to be Rulers of Thousands, &c.] The *Hebrew* Words are such, that it cannot be determined by them, whether this relate to the Number of *Rulers*, or of People that were to be ruled by them; as Mr. Selden observes, and discourses upon it very largely, in the fore-mentioned Place, *L. i. de Synedr. c. 15. p. 615.* Where he shows that *Decemvir*, for instance, was not only one set over *ten*, but one of the *ten* Judges of which a Court consisted; and so the rest may be interpreted. But the most antient and most received Sense is, that he doth not speak of the Number of Judges (for what a strange Court would that be, in which there was a thousand Judges?) but of the People, of whose Causes they were to take cognizance: And it is commonly thought also there was but one Ruler over a *Thousand* (*Families* or *Men*, it is uncertain which) and so of the rest; though the Words may import more than one in each of their Judicatures, whether greater or smaller. The *Talmudists* make a prodigious Number of Judges of each sort; but it is most rational to think that *Jethro's* Meaning was, That he should constitute greater and lesser Judicatures, according to the Division of their several Tribes, into *Thousands*, *Hundreds*, *Fifties*, and *Tens*; and a competent Number of Persons appointed to be Judges in these greater or lesser Courts.

For that their Tribes were divided into *Thousands* (for Instance) is apparent from several Places, *Josb. xxii. 14. Judg. vi. 15.* [where *Gideon* saith, *my Family* (in the *Hebrew* it is *my Thousand*) *is the meanest in Israel*] 1 *Chron. xii. 20. Mic. v. 2.* These *Thousands* *Corn. Bertramus* takes to be *Families*, whom the *Hebrews* call *Houses*; which were divided into so many *Heads*, as they call them, as the Tribes were into *Families*. And of these he thinks *Jethro* advises him to make such Rulers as are here mentioned, of several Degrees. But others (particularly *Herman. Conringius, de Republ. Hebr. Sect. 19.*) think we are to understand only *Rulers* over a *thousand Men*, not *Families*; as it is certain in Military Affairs, the Captains of *Thousands* were only of a thousand Soldiers, *Numb. xxxi. 14.*

Rulers of Hundreds, Rulers of Fifties, and Rulers of Tens.] There were four Orders of these Rulers; but whether there was a Subordination of the lower Order to the higher, as in Armies there is of the *Captain* to the *Colonel* (as we now speak) and the Inferiors to him, I cannot determine.

Ver. 22. And let them judge the People at all Seasons.] Sit every Day, some or other of them, in their several Districts. See *ver. 26.*

Every great Matter they shall bring to thee.] Not if they were able to determine it themselves, for they had power to hear all Causes; but when they found any too difficult, they were to refer it to be heard by *Moses* himself. So *R. Levi ben Gersom* explains it: *Every great Cause, in which they know not what to judge, they shall bring to thee, and thou shalt show what is right; or how it is to be decided.*

There are those indeed who think there were several sorts of Causes, that might not be brought before these inferior Courts, but were to be reserved for *Moses's* hearing and judging. These they make to be *Four*: *First*, All Sacred Matters, or Things belonging unto God; which they gather from *ver. 19.* *Secondly*, All Matters of Equity, where the Rigour of the Law was fit to be mitigated. *Thirdly*, All Capital Causes. And *lastly*, such as the *Chiliarchs*, i. e. Rulers of *Thousands*, and the other Judges referred to him. But this is said without ground; for it is plain all sorts of Causes might be determined by the Inferior Courts, if they were able to make an end of them, whether Civil or Sacred. Only those which were too difficult for them; that is, when they did not find a Law to direct them, or it was obscure, or they could not agree about the Punishment, then they were to be brought before *Moses*. So he himself charges; not that the *People* should bring such Causes to him as they thought difficult, but that the *Judges* themselves should bring them, i. e. order an Appeal to him, *Deut. i. 17. Bring it unto me* (speaking to the Judges) *and I will hear it.* Which shows the Cause had been at the Bar of other Courts before, and that it was not unlawful for them to meddle with it, if they had been able to determine it. And accordingly we read here below, *ver. 26.* that the Judges did so. In short, these Words do not intimate that there were some Causes the other Judges might not try, if they were able; but only that such Things

as they found themselves not skilful enough to determine, they should bring to him. See Mr. *Selden*, in the forenamed Book, p. 633, &c.

But every small Matter they shall judge.] Hitherto *Moses* had heard all Causes promiscuously, great and small; but *Jethro* well advises him to delegate the Labour of judging all Causes *liquidum juris* (as the Lawyers speak) where the Right was clear, and to reserve no part of the Judicature to himself, but where the Law it self was either defective or obscure.

So shall it be easier for thy self, &c.] Thou wilt ease thy self of a great Burden, by appointing others to take their Share of it.

Ver. 23. *If thou wilt do this Thing, and God command thee so.]* If thou wilt follow this Advice, by God's Approbation; who was to be consulted whether he allowed it.

Then thou shalt be able to endure.] Thy Days will be prolonged; which otherwise will be shortened with this intolerable Labour.

And the People go to their Place in Peace.] Go home very much satisfied with such quick Dispatch, and happy Composure of their Differences.

Ver. 24. *So Moses hearkned to the Voice of his Father-in-law, &c.]* Followed his Counsel, by God's Approbation, with whom no doubt he advised, ver. 23. Here the *Samaritan* Copy inserts those Words of *Moses*, Deut. i. 9, &c. *I am not able to bear you myself alone, the LORD your God hath multiplied you, &c.* Which he spake indeed when he made this Constitution, but did not set it down in this Book; where he intended only a short Account of these Transactions.

Ver. 25. *And Moses chose able Men, &c.]* Out of those who were presented to him by the People. See ver. 20.

Ver. 26. *And they judged the People at all Seasons.]* Whensoever they resorted to them: For some Court or other sat every Day, that was not appointed by God for other Business, i. e. for Religion.

The hard Causes they brought to Moses, &c.] It is plain by this that the Judges, not the People, brought the hard Causes unto *Moses*; for the People could not know whether they might not have a Remedy nearer hand (than by going to him on all Occasions) till they had tried.

Ver. 27. *And Moses let his Father-in-law depart.]* After he had staid some time with him, and could not prevail with him to stay longer (which he earnestly desired) and go with them to see the Accomplishment of God's Promises to them; as those Words, Numb. x. 29, &c. are thought to signify. But perhaps that *Hobab* there mentioned, was not *Jethro* himself, but his Son; whom *Moses* also persuaded not to return to his own Country: For he makes no Reply, much less denies to stay with *Moses*, when he pressed him the second Time, though he refused at first, ver. 32. But this I shall consider in that Place.

And he went his way into his own Land.] To make his Children, or the People of the Land *Profelytes*, saith the *Chaldee* Paraphrase. Which it's probable he endeavoured (i. e. to bring them to true Religion) and effected in some measure:

So that Piety was propagated in some Families among them to future Generations. For the *Rechabites* came out of this Country, 1 Chron. ii. 55. whose Virtue *Jeremiah* praises in the latter end of the Jewish Church, Chap. xxxv.

C H A P. XIX.

Ver. 1. *[In the third Month.]* Or, in the third new Moon. For the Hebrew Word *Chodesh* signifies a new Moon, as well as a Month: Nay, that is the prime Signification, from whence the other is derived. And so we are to understand it here; that on the New Moon, i. e. the first Day of the third Month (called *Sivan*) after their coming out of *Egypt*, they came into the Wilderness of *Sinai*. Which was just forty-five Days after they departed out of *Egypt*. For if we add to the fifteen Days of the first Month twenty-nine, which made the second, these put together, with this New-Moon, make forty-five. Unto which if we add that Day when *Moses* went up to God (ver. 3.) and reported, when he came down, the Message God sent by him to the Elders of *Israel*; and the next Day after, when he returned their Answer unto God (ver. 7, 8.) with the three Days more, which God gave them to prepare themselves for his coming down among them (ver. 10, 11.) there were just fifty Days from their Passover to the giving of the Law upon Mount *Sinai*; which laid the Foundation of the great Feast of *Pentecost*.

The same Day.] i. e. On the fore-mentioned New Moon, of the third Month.

Came they into the Wilderness of Sinai.] So called from that famous Mountain *Sinai*, which gave the Name to the Wilderness which lay before it. This Mountain was also called *Horeb*, Deut. iv. 10. they being only different Tops of one and the same Mountain, but this higher than *Horeb*; so that one may see the Red-Sea from thence, as they that have travelled into those Parts affirm, who say it is now called by the *Arabians Tur*; and by Christians, the Mountain of St. Catherine.

Ver. 2. *For they were departed from Rephidim, &c.]* They began to move from *Rephidim* toward that part of the Mountain called *Horeb*, upon their murmuring for want of Water, ch. xvii. 5, 6. But seem to have returned thither to fight with *Amalek*, ch. v. 8. And then they were led by God to this other side of the Mountain, which is called the Wilderness of *Sinai*.

There Israel encamped before the Mount.] For the glorious Cloud having led them hither, rested upon the Mount; as appears from the Words following.

Ver. 3. *And Moses went up unto God.]* Whose glorious Majesty appeared upon the Mount.

And the LORD called unto him out of the Mountain.] Or rather, For the LORD called to him out of the Mountain, where the Divine Glory rested: Unto which he would not have presumed to go, if the LORD had not called to him to come up thither. Which was upon the second Day of the third Month.

Thus

Thus shalt thou say to the House of Jacob, and tell the Children of Israel.] There was some Reason, sure, for calling them by these two Names, the *House of Jacob*, and the *Children of Israel*; which perhaps was to put them in mind, that they who had lately been as low as *Jacob* when he went to *Padan-Aram*, were now grown as great as God made him, when he came from thence, and was called *Israel*.

Ver. 4. *You have seen.]* There needs no Proof; for you your selves are Witnesses.

What I did unto the Egyptians.] Smote them with divers fore Plagues, and at last drowned them and their Chariots in the Red-sea.

And how I bare you on Eagles Wings.] Kept you so safe, and placed you so far out of the Reach of your Enemies, as if you had been borne up on high by an Eagle; which are observed to carry their young ones, not in their Feet, as other Birds were wont to do, but on their Wings; and to soar so high, and [with so swift a Motion, that none can pursue them, much less touch them. *Bochartus* hath observed all the Properties ascribed to the *Eagle*, with respect to which, Interpreters have thought God's Care of his People to be here compared with that Bird, *Hierozyic*. P. ii. L. ii. c. 5. But after all, he judiciously concludes, that *Moses* best explains his own Meaning in his famous Song, *Deut.* xxxii. 11. where the *Eagle's* fluttering about her Nest, and making a Noise to stir up her young ones to leave their dirty Nest, and try their Wings, represents the many Means God had used to rouse up the drooping Spirits of the *Israelites*, when they lay miserably oppressed under a cruel Servitude, and encourage them to aspire after Liberty, and to obey those whom he sent to deliver them.

And brought you unto my self.] And by that Means brought you hither to live under my Government: For this was the very Foundation of his peculiar Empire over them, that he had ransom'd and redeem'd them out of Slavery, by a mighty Hand and stretch'd out Arm (as he speaks *ch.* xiii. 3. *Deut.* iv. 34.) so as he had not delivered any other Nation, and thereby made them his own, after an extraordinary Manner peculiar to them alone. This *Joshua* also recalls to their Mind when he was near his Death, and renewed this Covenant of God with them, *ch.* xxiv. 5, 6, &c.

Ver. 5. *Now therefore.]* Having wonderfully delivered them, and supported them in a miraculous Manner, by Bread from Heaven, and Water out of a Rock; he now proceeds to instruct them in their Duty, as *Greg. Nyssen* observes, *L. de Vita Mosi*, p. 172.

If you will obey my Voice indeed, &c.] If you will sincerely obey me as your King and Governor, and keep the Covenant I intend to make with you, then you shall be mine above all the People of the Earth, whose LORD I am as well as yours; but you shall be my peculiar Inheritance, in which I will establish my Kingdom and Priesthood, with such Laws as shall not only distinguish you from all other Nations, but make you to excel them. This is the Sense of this Verse and the following.

A peculiar Treasure unto me.] i. e. Very dear

to me; and consequently I will take a singular Care of you, as Kings do of those Things which they lay up in their Treasury. So the *Hebrew* Word *Segullab* signifies. Which *Origen* proves they really were (notwithstanding all the Calumnies of *Celsus*) their Laws being so profitable, and they being so early taught to know God, to believe the Immortality of the Soul, and the Rewards and Punishments in the Life to come, and bred up to a contempt of *Divination* (with which Mankind had been abused) as proceeding rather from wicked Dæmons, than from any excellent Nature; and to seek for the Knowledge of future Things in Souls, which, by an extraordinary Degree of Purity, were rendered capable to receive the Spirit of God, *L. v. contra Celsum*, p. 260. And this the Author of *Sepher Cosri* happily expresses, when he saith, *Our peculiar Blessings consist in the Conjunction of our Minds with God, by Prophecy, and that which is annexed to it; that is (as Muscatus explains it) the Gift of the Spirit of God.* And therefore he doth not say in the Law, if you will obey my Voice, I will bring you after Death into Gardens of Pleasure; but *ye shall be to me a People, and I will be to you a God*, *Pars i. Sect. 109.*

For all the Earth is mine.] Which made it the greater Honour, that he bare such a special Love to them.

Ver. 6. *And ye shall be unto me a Kingdom of Priests.]* An honourable, or a divine Kingdom; not like worldly Kingdoms, which are defended by Arms, but supported by Piety; or a princely People, that should rule over their Enemies. For the same Word signifies both *Priests* and *Princes*: And, in the first Times of the World, none was thought fit to be a *Priest*, but he who was a King, or the Chief of the Family; as we see in *Melchizedek* and *Jethro*.

That God was peculiarly the King of this People, I observed above, *ch.* iii. 10. and here he expressly owns this peculiar Dominion over them, by saying, *Ye shall be to me a Kingdom.* And one Reason, perhaps, why he saith they shall be a *Kingdom of Priests*, is because they were governed (whilst they continued a *Theocracy*) by the High Priest, as the prime Minister under God, who, in all weighty Causes consulted God what was to be done; and accordingly they ordered their Affairs, *ch.* xxviii. 30. *Numb.* xxviii. 21. which is the Reason why God commands *Moses* to make such Garments for *Aaron* as should be for *Glory and Beauty* (or, for *Honour and Glory*) as we read *ver.* 2. of that Chapter, i. e. to make him appear Great, like a Prince; for they were really royal Garments: And for his Sons also, he was to make Bonnets of the like Kind for *Honour and Glory*, *ver.* 40. they being in the Form of the *Tiara*, which Kings wore; and are joined in Scripture with *Crowns*, *Job* xxix. 14. *Isa.* iii. 23, &c. Whence *Philo* says, in his Book *de Sacerd. Honoribus*, that the Law manifestly dressed up the High Priest, *ὡς σεμνότητι καὶ τιμῇ βασιλέως*. But the Liberty and Freedom also wherein they were instated, I doubt not, is signified by these Words, *Kings and Priests* (as *Onkelos* translates them, and as it is expressed in the New Testament, *Revel.* i. 6. v. 10. and the

Syriac also, Kingdom and Priesthood) for *Kings and Priests* were, of all other Men, freed from Oppression. And thus I find our Mr. *Thorn-dike*, a most learned Man, glosses upon these Words (*Review of the Rights of the Church*, p. 132.) God called them *Kings*, because redeemed from the Servitude of Strangers, to be a People, Lords of themselves; and *Priests*, because redeemed to spend their Time in Sacrificing, and feasting upon their Sacrifices (under which Figure he afterwards represents the happy State of his Church, *Isa. lxi. 6.*) though they sacrificed not in Person, but by their Priests appointed in their stead, by Imposition of the Elders Hands, *Numb. viii. 10.*

An holy Nation.] A People separated to God from all other Nations, and from their Idolatry, to serve God in an acceptable Manner.

These are the Words which thou shalt speak unto the Children of Israel.] The Sum of what he was to say to them, comprehending both their Duty and their high Privilege.

Ver. 7. And Moses came.] Down from the Mount, where he had been with God, *ver. 3.*

And called for the Elders of the People.] The principal Persons in the several Tribes (see *ch. iii. 16.*) which he seems to have done in the Evening of the *second Day* of the Month.

And laid before their Faces all these Words, &c.] Plainly declared to them what God had given him in charge; which they went and propounded to the People of the several Tribes, whom they represented.

Ver. 8. And all the People answered together, and said.] All with one Consent declared, as here follows.

All that the LORD hath spoken we will do.] They consented to have the LORD for their King, and promised to be obedient to his Will.

And Moses returned the Words of the People unto the LORD.] This seems to have been done the next Day, which was the *third Day* of the third Month. Upon which Report made to God for the Peoples Consent, he proceeds, after a few Days Preparation, to declare the Laws by which they should be govern'd, *Chap. xx, xxi, xxii, xxiii.* and then in the *xxivth Chapter* these Laws pass into a Covenant between God and them.

Here *Moses* plainly acted as a *Mediator* between God and the People.

Ver. 9. And the LORD said unto Moses, Lo, I will come unto thee.] Appear upon the Mount.

In a thick Cloud.] In a darker Cloud than that, which had hitherto gone before them to conduct them; so that they should see nothing but Flashes of Lightning which came out of it in a very frightful Manner (*ver. 16, 18.*) For that there was Fire in it, appears from *Deut. iv. 11. v. 22, 23.* though at first, perhaps, only a thick Cloud appeared as a Token of his Approach.

That the People may hear when I speak with thee.] Though they saw no Similitude, yet they plainly heard a Voice speaking unto *Moses*, and declaring their Duty. *Maimonides* indeed thinks, that the Words were directed only unto *Moses*, and that the *Israelites* heard merely the Sound of the Words, but did not distinctly understand them,

More Nevoch. P. ii. c. 33. which is directly against what *Moses* says, *Deut. iv. 12. The LORD spake unto you out of the midst of the Fire, &c.* and *ch. v. 4, 5. The LORD talked with you Face to Face in the Mount, &c. saying, I am the LORD thy God, &c.* Which Words are plainly directed to all the People.

And believe thee for ever.] They had been staggered in their Belief, after they had professed it at the Red-sea (*ch. xv. ult.*) but after this, it might be expected they would never question his Authority any more.

And Moses told the Words of the People unto the LORD.] Or rather, *for Moses had told, &c.* Upon which Account God was pleased to make the foregoing Declaration. Till they had owned him for the LORD their God, i. e. their King and Governor, he did not speak unto them at all, but only unto *Moses*: But now, that they had consented to be his, he resolves to speak audibly to them, and henceforth to dwell among them; and, in order to it, fix his Tabernacle with them: For which he gives Order (*Chap. xxv, &c.*) immediately after they had entered into Covenant to do as they had promised.

Or, these Words (which seem to be a needless Repetition) may relate to that which follows, and be translated thus: *Moses having told the Words of the People unto the LORD, the LORD said unto Moses, Go unto the People, and sanctify them, &c.*

Ver. 10. Go unto the People, and sanctify them to Day and to Morrow.] This shows that *Moses* was sent down early on the *fourth Day*, to prepare them for the Appearance of the Divine Majesty among them, by sanctifying them; that is, separating them from all Uncleaness, or rather from all common and ordinary Employments; that they might give themselves to Fasting and Prayer, and Abstinence from otherwise lawful Pleasures. For *Pirke Eliezer* takes Abstinence from their Wives, mentioned *ver. 15.* as a Part of this Sanctification, *cap. 41.* And so doth *Gregory Nyssen* in his Book *de Vita Mosi*, p. 178. And *Maimonides* observes, that Separation from Wine and strong Drink, is called Holiness in the Law of the *Nazarites*, *Numb. vi. 5.* and therefore may be thought Part of the Sanctification here required, *More Nevoch. P. i. c. 33.*

And let them wash their Clothes.] The Hebrews understand it of washing their whole Bodies: For thus *Aaron* and his Sons were to be consecrated to their Office, *ch. xxix. 4. xl. 12.* and therefore thus the People were now to be made a holy People unto the LORD, and made fit for the Presence of the Divine Majesty; under whose Wings (as they speak) none were received in future Times, i. e. made Proselytes, but by Baptism (or washing of their whole Body) which was taken from this Pattern. And accordingly where we read in the Law of particular Purifications by washing their Clothes in case of any Uncleaness, as *Lev. xi. 25, 28, 40. xiv. 8, 47.* (where *Moses* speaks of cleansing a Leprous Person) *Numb. xxxi. 24.* (where he speaks of cleansing Soldiers) and many other Cases, they understand it in the very same Manner. In some Cases indeed it is expressly pre-

scribed,

scribed, *Lev. xv. 5, 6, 7. xvi. 26, &c.* and they expound all others, where *Clothes* only are mentioned by the same Rule; as Mr. *Selden* shows, *L. i. de Synedr. c. 3.* where he observes, that in the *Pagan* Language, *pure Garments* signify the washing of the whole Body. See p. 29.

Ver. 11. *And be ready against the Third Day.*] He doth not mean the third Day of the Month, but the third Day after this Command to sanctify themselves, in which they were bound to spend *two* intire Days; and then the LORD promised to come down in all their Sight upon Mount *Sinai*; that is, when they were fit to receive him, by their professing themselves an holy People, of which that outward Washing was a Token.

For the third Day the LORD will come down, &c.] Not from the Mount, but from Heaven, upon Mount *Sinai*: On which the SCHECHINAH descended in a Cloud, which struck a great Awe into them; for it was darker than the Pillar of the Cloud, by which they had been conducted hither, through which some Rays or Glimpse of a glorious Majesty that was in it broke forth upon them.

Ver. 12. *And thou shalt set Bounds unto the People round about.*] To keep them at a due Distance, out of a just Reverence to the Divine Majesty.

Take Heed unto your selves that ye go not up, &c.] This Caution also was given them to work and preserve in their Minds a most profound Reverence of the Divine Majesty, and to those Laws which were to be delivered from this Mount.

Ver. 13. *There shall not an Hand touch it, but he shall surely be stoned, or shot through.*] Be stoned, if he were near at hand; or shot through with Darts or Arrows, if at a Distance. So *Aben Ezra*: And so *Jonathan* likewise translates the latter Clause; *They shall throw Darts at him*: And so our old Translation, *Stricken through with Darts*. But the *Talmudists*, and the greatest Lawyers among the *Jews*, expound both these Clauses of *stoning*, which was twofold, as we read in the *Misna Tit. Sanbedrin. c. 6.* either by throwing Stones at a Malefactor, or throwing him down from an high Place upon Stones. And thus this last Phrase imports in the *Hebrew*, and may properly be translated, *projiciendo projicietur*, he shall be violently thrown down, or, *thrown down headlong*. It is the very same Word with that *ch. xv. 4.* concerning the casting *Pharaoh's* Chariots into the Sea. And this was a Punishment, as Mr. *Selden* observes, like that among the *Romans*, from the *Saxum Tarpeium*, which the *Jews* inflicted upon some captive *Edomites*, 2 *Chron. xxv. 12.* and *Jehu* inflicted upon *Jezabel*, 2 *Kings ix. 32.* on which Story *R. Levi ben Gersom* observes pertinently, That as she caused *Naboth* to be stoned, so she was punished her self in the same Kind; for stoning, saith he, was either by throwing Stones at Malefactors, or throwing them down upon Stones; to justify which, he alledges this Place in *Exodus*. And *David Kimchi* makes the same Observation. See Mr. *Selden*, *L. i. de Synedr. c. 5. p. 74, &c.*

When the Trumpet soundeth long.] When the Sound of it is protracted, or drawn out, and consequently was less terrible than while it was shorter and broken. See *ver. 16.*

They shall come up to the Mount.] To the Foot of it, *ver. 17.* that they might more plainly hear the Voice of God.

Ver. 14. *And Moses came down from the Mount to the People.*] As he had been commanded, *ver. 10.*

And sanctified the People.] Commanded them to sanctify themselves (as the Author of *Sepher Cosri* explains it, *P. i. Sect. 87.*) both with internal Sanctification and external; among which the Principal was, Separation from the Company of Women, as it here follows, *ver. 15.*

And they washed their Clothes.] See *ver. 10.* Unto which add, that it is no Wonder they used this Purification before the giving of the Law; which had been antiently in Use among their Ancestors upon solemn Occasions: As appears by what I observed on *Gen. xxxv. 2.* where *Jacob*, before the Building of an Altar to God in *Bethel*, as he had vowed, cleansed his Family after this Manner: For so *Aben Ezra* truly expounds these Words *be clean, wash your Bodies*; which was the old Rite of Cleansing. See there.

Ver. 15. *And said unto the People, be ready against the third Day.*] Prepared to hear the Words of God.

Come not at your Wives.] For this Time was set apart for solemn Fasting and Prayer, that they might be fit to converse with God, by having their Minds abstracted from earthly Things.

Ver. 16. *And it came to pass on the third Day.*] See *ver. 11.*

There were Thunders and Lightnings.] Which broke out of the thick Cloud, to awaken them to attend unto his Majesty, who was approaching.

And a thick Cloud.] In which a flaming Fire presently appeared (*ver. 18.*) *ὡς ἀγγελίου γένεσθαι τὸ ὄρα*, so that the Mountain could not be seen; as *Greg. Nyssen* explains it, *de Vita Moses*, p. 179.

And the Voice of the Trumpet.] The heavenly Ministers, who were Attendants upon the Divine Majesty, made a Sound like that of a Trumpet, to summon the People to come and appear before God, and receive his Commands.

Exceeding loud.] Beyond what the Blast of any Men could make; for it made the whole Camp quake, as the following Words tell us.

Ver. 17. *And Moses brought forth the People out of the Camp.*] When their trembling was abated, by the Remission, as we may suppose, of the Sound of the Trumpet.

To meet with God.] That they might be espoused to him.

And they stood at the nether Part of the Mount.] Below at the Foot of it, not presuming to touch it; which they were severely forbidden, *ver. 11, 12.* See *Deut. iv. 11.*

Ver. 18. *And Mount Sinai was altogether on a Smoke.*] Nothing could be seen but Smoke, mixed with a Flame.

Because the LORD descended on it in Fire.] The SCHECHINAH came down into the thick Cloud (*ver.* 9, 16.) with a glittering Company of Angels, who appeared like Flames of Fire, unto which they are compared by the *Psalmist*, *civ.* 4. Thus *Moses* himself seems to expound it, *Deut.* xxxiii. 2. *He came with ten thousands, or Myriads, of holy ones (i. e. of Angels) from his right Hand went a fiery Law for them.* Which plainly relates to this Appearance at Mount Sinai.

And the Smoke thereof ascended as the Smoke of a Furnace.] Mix'd with Fire, which went up even to the Midst of Heaven, as *Moses* explains it, *Deut.* iv. 11.

And the whole Mount quaked greatly.] See *Psal.* lxviii. 8. *civ.* 32.

Ver. 19. *And when the Voice of the Trumpet sounded long.]* It is a different Word here in the *Hebrew*, from that *ver.* 13. which we translate *sounded long*; signifying that it *proceeded*, or went on, either a long Time, or to a greater Loudness.

And waxed louder and louder.] In the *Hebrew* the Words are *exceeding strong*; *ὑπερέχον ἡ σαλπίζῃ, &c.* the Trumpet exceeded it self; the succeeding Blasts transcending those that went before, as *Greg. Nyssen* well interprets the Whole.

Moses spake.] The People trembled before at the loud Sound of the Trumpet (*ver.* 16.) but now it grew so very terrible, that *Moses* himself said (as the Apostle expounds this Passage, *Heb.* xii. 21.) *I exceedingly fear and quake.* For hither, I think, *Junius* rightly applies those Words.

And God answered him by a Voice.] Bidding him not be afraid, but come up unto him, as it follows in the next Verse. *Greg. Nyssen* thinks that the Voice of the Trumpet, *ἡ σάλπιξ*, became articulate with the Organs of Speech, by the Divine Power.

Ver. 20. *And the LORD came down upon Mount Sinai.]* It is said before, that the LORD descended upon it, *ver.* 18. therefore the Meaning here is, that the SCHECHINAH, or Divine Majesty, settled there to speak unto the People.

On the Top of the Mount.] On the highest Part of it, that there might be the greatest Distance between him and the People, who stood at the Foot of it.

And the LORD called up Moses, &c.] He stood lower before, though not so low as the People; but now is called up higher, even to the very Place where God was; and consequently enter'd into the midst of the Fire and Smoke, wherein the Mountain was wrapped (*ver.* 18.) upon God's Appearance there. From which, in all Probability, the *Persians* (who had heard or read what is here related) framed the Story of their *Zoroaster*; who wandring in desert Places, was carried up to Heaven, and saw God encompassed with Flames, which he could not behold with his own Eyes (the Splendor of them was so great) but with Eyes which the Angels lent him; and there he received from him a Book of the Law, &c. See *Huetius Demonstr. Evang. Propos.* iv. c. 5. n. 2.

Ver. 21. *And the LORD said unto Moses, Go down and charge the People, &c.]* It seems, that

upon *Moses's* going up, some of the People thought of approaching nearer, out of Curiosity, to see if they could discover more of the Divine Majesty. And therefore God sends him down again immediately, to bid them remember the Charge he had given them, and not dare to come nearer than they were.

And many of them perish.] As many as were so presumptuous. *Many* sometimes signifies *all*: And here all that should adventure to go beyond their Bounds.

Ver. 22. *And let the Priests also.]* Who these were, is much disputed; for *Aaron* and his Sons were not yet consecrated. The *Jews* (it is commonly known) readily answer, they were the *First-born*, whose Prerogative it was to minister to God as his Priests, till the Law of *Moses* ordered Things otherwise: But I have often observed this not to be true; being confuted by several Examples of others, who sacrificed and were not the *First-born*. And lately there is a learned Man, who, in a just Discourse, hath overthrown this Opinion (see *Campeg. Vitringa Observ. Sacrae*, L. ii. c. 23.) which was called in question, and briefly censured some Time before, by a very learned Friend of mine, *Dr. Outram, de Sacrificiis*, L. i. c. 4. *Conradus Pellicanus*, in the Beginning of the Reformation, seems to have given a better Account of the *Priests* here mentioned, which were the *prime and most honourable Persons in the several Tribes*, the Elders, and such as administered the Government under *Moses*; among which there might be some of the *First-born*, nay, it is possible, many of them, but not by any special Right which they had to this Office.

Which came near unto the LORD.] To perform Divine Services. By which one would think he speaks of those who had been already employed in this Office: For having before this built an Altar (*ch.* xvii. 15.) some think it probable Sacrifice was offered upon it. But if it were only a Monument, and no Sacrifices were to be offered till they came to the Mount of God, who was to appoint them; then *Moses* pick'd out the most excellent Persons (as I said before) to perform this Service when they came there, *ch.* xxiv. 5.

Sanctify themselves.] Nothing was said before of their Sanctification, which is here enjoined by it self; because their high Office required a peculiar Separation to prepare them for it.

Lest the LORD break forth upon them.] Lest, when they come near to sacrifice, God should be offended with their Uncleanness, and destroy them. This supposes they might go nearer than the People.

Ver. 23. *And Moses said unto the LORD, the People cannot come up to Mount Sinai, &c.]* He thought 't was needless to go down to restrain the People, having given them the Charge which God commanded him, *ver.* 11, 12. and *set Bounds about the Mount* (as it here follows) by drawing a Line, perhaps, beyond which they should not pass, and thereby separating the Mount from them, which he calls *sanctifying it*.

Ver. 24. *And the LORD.]* Or, but the LORD.

Said unto him, Away, get thee down.] He knew the Peoples Inclinations better than *Moses* did;

did; and therefore commanded him to make no Delay, for fear they should grow more bold than he imagined.

And thou shalt come up, and Aaron with thee.] After he had delivered this new Charge to them. Which was the more necessary, because Aaron being also called up, they might think likewise of sharing this Privilege.

And Aaron with thee.] Unto whom God did this great Honour, because he was to be called shortly to the Dignity of the High-Priest; and would be the more respected by the People, when they saw him admitted far nearer to God than they were.

But let not the Priests and the People break through, &c.] But let not any body else, as they love their Lives, presume to press beyond their Line: No not the Priests, on whom I have bestowed the Honour of coming nearer to me than other Men, *ver. 22.*

Ver. 25. So Moses went down unto the People, and spake unto them.] Delivered the Message to them, and to the Priests, as he was directed: And then (as he was also ordered) returned to the Mount, and his Brother with him; but not to the top of the Mount, where he was before (*ver. 20.*) as appears from the *nineteenth* Verse of the next Chapter. Which shows that Moses was there where the People might speak to him: And therefore, if he went up now to the top of the Mount, he came down again, when the LORD spake audibly to them, and stood in a Place where he might be a Mediator between them. So he himself saith, *Deut. v. 4, 5.* that when the LORD talked with them Face to Face in the Mount, he stood between the LORD and them. And accordingly it follows, *ver. 23.* of that Chapter, that when they heard the Voice out of the midst of the Darknes, *they came near to Moses, and said, &c.* which shows he was not far off from them, though nearer to God than they.

But perhaps Moses and Aaron did not come up into the Mount till after the *ten Words* (or Commandments) were spoken; when Moses, we read, *ch. xx. 21. drew near unto the thick Darknes where God was;* though we read nothing of Aaron there. Which inclines me to think the foregoing Account of this Matter to be the truer.

CHAP. XX.

Ver. 1. AND God spake all these Words, saying.] After the Trumpet had summoned them all to attend, and sounded a long time louder and louder, there came a Voice from the SCHECHINAH, or Divine Majesty, out of the midst of the Fire (as we read *Deut. iv. 12. v. 4, 22.*) that is, of the Angelical Host, which incircled him, and appeared like Flames of Fire: Which made the Apostle say, the Law was ordained by Angels (*Gal. iii. 19.*) who were then in attendance upon the Divine Majesty, as his Retinue, when he spake all these Words, that follow to the end of the *seventeenth* Verse; which are called the *Ten Words*, or Commandments, in *ch. xxxiv. 28.* And he spake them with so

great a Voice, *Deut. v. 22.* that all the People, who were very numerous, plainly heard them: Which was very wonderful.

This was upon the *sixth* Day of the third Month, called *Sivan.* See *Selden, L. iii. de Jure N. & G. c. 11.*

Ver. 2. I am the LORD thy God, which have brought thee out of the Land of Egypt, &c.] In this Preface to the *Ten Commandments* he asserts his Right to give them Laws, not only in general, as he is LORD of all, but by a peculiar Title he had to their Obedience; whom he had taken to himself, after a special Manner, to be his People, by bringing them out of the Land of Egypt, and the Servitude under which they groaned there. This was a Benefit fresh in their Minds, and most apt to affect their Hearts: And therefore he doth not say (as the Author of *Sepher Cosri* observes, *P. i. Sect. 17.*) *I am the LORD of Heaven and Earth;* or, *I am thy Creator;* but, *I am the LORD thy God,* who have shown a particular Favour and Kindness to thee, by bringing thee out of the Land of Egypt, &c. when he became their King by a special Title (as I observed, *ch. iii. 10.*) and upon that Account gave them these Laws, whereby they were to be governed; and gave them peculiarly to them (as the fore-named Author notes) who were tied to the Observance of them, by virtue of their Deliverance out of Egypt, and God's placing his Glory among them. Whereas, if they had been tied to them by virtue of their Creation, they would have belonged to all Nations as much as unto them. Thus he. *Maimonides* will have these Words, *I am the LORD thy God,* to signify the Existence of God; and the next (*ver. 3.*) his Unity: Which two are the great Foundations of Religion, *More Nevoch. P. ii. c. 33.* And indeed the Word JEHOVAH, or LORD, is generally thought to signify *he who is of himself:* And the next Word ELOHIM, which is the most antient Name of God in Scripture, learned Men of late derive from the Arabick Word *Alaba* (there being no Root in Hebrew remaining, from whence it can so regularly come) which signifies to worship, serve, and adore. *Hottinger* hath taken a great deal of Pains, in his *Hexameron*, and elsewhere, to confirm this out of that, and out of the Ethiopick Language also. The *Jeros* say indeed, that *Elohim* is the Name of Judgment, as *Jehovah* is of Mercy; but *Abarbinel* confutes this, to establish a Notion of his own (*viz. the omnipotent Cause of all Things*) which others oppose as much as he doth the former. And therefore most, I think, now rest in the fore-named Notion, that it properly signifies Him, who only is to be religiously worshipped and adored; as it follows in the next Words.

Ver. 3. Thou shalt have no other Gods.] That is, believe in one God; or, believe there is no other God but me, as *Nachman* interprets it; and consequently worship no other God. This is the great Foundation (as the *Hebrews* speak) of the Law; for whosoever confesses any other God, he denies the whole Law. And they truly observe also, that this negative Precept includes the Affirmative, *viz. a Command to worship him, the only God.* As when *Naaman* saith, he would

would neither offer Burnt-offering, nor Sacrifice, to any other God, but the LORD; it is plain he meant that he would sacrifice to him, 1 Kings v. 17. See *Selden*, L. iii. de *Jure N. & G.* c. 1.

Before me.] As they were not to forsake him, and worship some other God, so not to worship any other God *together with him*, as many did, 2 Kings xvii. 33. For in his Presence he could not endure any Competitor.

Ver. 4. *Thou shalt not make unto thee any graven Image, &c.*] The Difference between *Pesel*, which we translate *graven Image*, and *Temunah*, which we translate *Likeness*, seems to be, that the former was a protuberant Image, or a Statue made of Wood, Stone, &c. and the other only a *Picture* drawn in Colours upon a Wall, or Board, &c. Both which, some have thought, they were prohibited here so much as to make; whether it were the Image or Picture of the Stars, or Birds, or Men, or Beasts, or Fishes, for fear they should be drawn to worship them. Thus it is certain, *Origen* understood this Commandment, when he said, there was not permitted to be so much as *ῥαγείας, ἢ τε ἀγαλμασποιοῦς ἐν τῇ πολιτείᾳ αὐτῶν*, &c. a Picture-drawer, or a Maker of Statues, in their Commonwealth; to take away all occasion of drawing Mens Minds from the Worship of God, L. iv. contra *Cels.* p. 181. *Clemens Alexandrinus* was of the same Opinion, L. v. *Stromat.* and *Tertullian*, *Lib. de Spectaculis*, c. 23. Which they derived in all probability from the *Jews*, who from the Time of the *Maccabees*, to the Destruction of *Jerusalem*, thought they were forbidden by this Law to make an Image or Figure of any living Creature, especially of a Man. This *Harmannus Conringius* hath plainly demonstrated (in his *Paradoxa de Nummis Ebraeorum*, c. 5.) out of many Places in *Philo* and in *Josephus*. The latter of which tells us, *Lib. xviii. Archæolog.* c. 5. that all their Governors before *Pilate* were wont to use Ensigns in *Jerusalem* without the Image of *Cæsar* in them, because their Law forbade *ἐκτίαν ποιεῖν*, the making of Images. And when *Vitellius* was to lead the Roman Army through *Judea* against the *Arabians*, with Images in their Ensigns, the People ran to meet him, beseeching him to forbear it; *ἐκ γὰρ αὐτοῖς ἦναι πατέρων πεισθῆναι ἐκόντας εἰς αὐτῶν ἐρευνῆσαι*, for it was not consonant to the Laws of their Country to see Images brought into it. But whether this was the antient Exposition of the Law before those Times, may be doubted. The *Talmudists* think it was unlawful to make any Figures of Celestial Bodies, either prominent or plain, though it were for Ornament-sake: But as for Animals, they might make prominent Statues of them, except only of Men; the Images of whom they might draw on a Plain. See *Selden*, L. i. de *Jure Nat. & Gent.* c. 6, 7, 8. Which Distinctions most look upon as ungrounded; and the common Opinion is, that *Moses* did not forbid the very making of an Image, but that they should not make them to set up in the Place of Divine Worship.

Ver. 5. *Thou shalt not bow down thy self to them, nor serve them.*] If they saw an Image (as they must needs do in other Countries, though we suppose they had none among themselves) he requires them not to use any Gesture, or to do

any thing that might signify Reverence or Honour given to them. Such were *prostrating* themselves before them, *bowing* their Bodies; *kissing* their Hands; much less to *offer Sacrifice*, or *burn Incense*, &c. to them. Here seems to be a plain Gradation in this Commandment; three Things being here forbidden, if we take the first Part of it to signify that they might not so much as *make a graven Image, or any Likeness* of any thing, for fear they should be tempted to Idolatry. But though this may be supposed to have been a Sin, yet not so great as the next, *to bow down to them*; which was a Degree of Honour too high to be paid unto any Image: But was not the highest of all; which was to *serve them*, by offering Sacrifice, burning Incense, making Vows to them, or swearing by them; or consecrating Temples to them, or lighting Candles before them.

For I the LORD thy God am a jealous God.] This Reason shows that this Commandment is different from the first, and not a Part of it: For worshipping of Images is forbidden, not merely because he was their God, and there is but one God; but because he is a *jealous God*, who could not endure any Corival, or Confort, in that which was proper to himself. And so the antient *Jews*, and *Christians* also, before *St. Austin*, took this for the *second Commandment*. The *Arabian Christians*, in later Times, particularly *Elmacinus*, distinctly names the Ten Commandments, in that Order which we now do; as *Hottinger* observes, in his *Smegma Orientale*, p. 436.

Visiting.] i. e. Punishing with heavy Judgments, *Lev. xxvi. 39.*

The Iniquity of the Fathers upon the Children.] This was threatened to terrify them from this Sin, which would ruin their Families; being a kind of high Treason against the LORD of Heaven and Earth. Yet *Aben-Ezra* understands it only of such Children as trod in the Steps of their Forefathers; for if they repented, the Punishment was mitigated, *Lev. xxvi. 40, &c.*

Unto the third and fourth Generation.] That is, as long as they could be supposed to live (which might be to see the third, and perhaps the fourth Generation) he threatens to pursue them with his Vengeance in their Posterity; whose Punishment they themselves should behold, to their great Grief. So great was his Hatred to this Sin, and so odious were such People to him. Thus *Maimonides* expounds it, in his *More Nevoch.* P. i. c. 54. ‘*Visiting the Iniquity of the Fathers upon the Children*, is threatened only against the Sin of Idolatry; as appears from what follows, that such Sinners are called Haters of him. And he mentions only *to the fourth Generation*, because the most a Man can live to see of his Seed, is the fourth Generation. Accordingly God orders, saith he, that if any City proved Idolaters, the Inhabitants should be destroyed utterly, and all that was therein, *Deut. xiii. 13, 14, 15.* Fathers, Children, Grand-Children, Great Grand-Children, and the new-born Children, were all killed for the Sin of their Parents.’ Hence he saith, *Deut. vii. 10.* he repayeth them that hate him *to their Face*; which is there twice mentioned.

Of them that hate me.] For he looked on them not only as Enemies, but as Haters of him. It is an Observation of the same *Maimonides*, that in the whole Law of *Moses*, and in the Books of the Prophets, we shall never find these Words, *Fury, Anger, Indignation, Jealousy*, attributed to God, but when they speak of Idolatry; nor any Man called an *Enemy to God*, an *Adversary*, an *Hater* of him, but only *Idolaters*, Deut. vi. 14, 15. xi. 16, 17. xxxi. 29, &c. Nehem. i. 2. Deut. vii. 10. Numb. xxxii. 21. Deut. xii. 31. xvi. 22. See *More Nevoch*. P. i. c. 36. which he repeats c. 54. *No Man is called an Hater of God, but an Idolater*; according to that, Deut. xii. 31. *Every Abomination to the LORD, which he hateth*. By which it appears that they counted the Worshippers of Images *Idolaters*; though they did not think these Images to be Gods (for no Man in the World ever thought an Image, made of Wood and Stone, Silver or Gold, to be the Creator of Heaven and Earth, or the Governor of the World) but took them only for Things intermediate between God and them, as he there speaks.

This was a Law so well known to the antient Heathens, that the best Men among them would suffer no Images to be set up in their Temples. In particular, *Numa* forbade this to the *Romans*, which he learnt, as *Clemens Alexandrinus* thinks, from *Moses*. Inasmuch, that for the space of an hundred and seventy Years, though they built Temples, yet ἄγαλμα ἔδεν, ἔτε πλάσεν, ἔτε μὲν γράψον ἐποίησαντο, they made no Image, neither Statue, nor so much as a Picture, L. i. *Stromat.* p. 304. *Plutarch* relates the same in the Life of *Numa Pompilius*, and adds this Reason, that he thought it a great Crime to represent the most excellent Being, by such mean Things; and that God was to be apprehended only by the Mind. The antient *Persians* pretend to have received the same Law from their *Zoroaster*; who, in a number of Things, is so like to *Moses*, that *Huetius* thinks (not without reason) his Story was framed out of these Books.

Ver. 6. *And showing Mercy unto Thousands.]* To invite their Obedience, he promises to be kind unto them and their Posterity, for many Generations (so *Thousands* signifies) who were loyal and faithful to him. Such is the infinite Goodness of God, that he delights more in showing Mercy, than in Acts of Severity; there being such a Disproportion between the one and the other, as there is between three or four, and a thousand. Which made the heavy Punishment of *Idolaters* the more reasonable, because they might have enjoyed such great and long continued Blessings, if they would have kept close to their Religion.

Of them that love me.] Adhered to him alone, as the only Object of Worship and Adoration; with such an Affection as a chaste Wife bears to her Husband. For God now espoused this Nation to himself (as the Prophets taught them to understand it) and therefore all the Idolatry which is forbidden in these Commandments, is called going a whoring from him.

And keep my Commandments.] Not only professed to be his intirely, but proved it by observing his Precepts. Which keeping or observing of his Commandments, is mentioned here perhaps,

and not in any of the following Commandments; because this and the first were the principal, upon which the rest depended: There being no reason to mind what he said, if they acknowledged any other God but him.

Ver. 7. *Thou shalt not take the Name of the LORD thy God in vain.]* By the Name of the LORD, in Scripture, is meant the LORD himself: And to take or lift up his Name, is to swear by him. So this Word *Nasa* sometimes signifies, without the Addition of God's Name, Isa. iii. 7. *Jissa*, he shall lift up in that Day; which we truly render, *In that Day he shall swear*: Which they did then, with the Hand lifted up to Heaven. And to take his Name, or swear in vain, is to swear falsely. That's the principal Meaning undoubtedly, that they should not call God to witness unto a Lye; promising in his Name that which they meant not to perform; or affirming, or denying with an Oath, that which they knew not to be true: For so the Word *Schave* frequently signifies, in Scripture, a Lye. This relates not to their giving a Testimony before a Judge upon Oath (of which he speaks afterward, in a distinct Commandment) but to their Intercourse and Commerce one with another. For an Oath, saith *R. Levi* of *Barcelona*, ought to establish every thing: And thereby we declare our selves to be as much resolved concerning that which we swear, as we are concerning the Being of God.

Heathens themselves accounted an Oath so sacred a Thing, that it was capital for a Man to forswear himself, as *Hen. Stephanus* (in his *Fontes Juris Civilis*, p. 7.) observes out of *Diodorus Siculus*, L. i. And the Reason he gives of it is this, That such a Man committed two heinous Crimes, by violating his Piety to God, and his Faith to Men, in the highest degree.

But besides this, both *Jews* and *Christians* always understood swearing lightly, upon frivolous Occasions, or without any Necessity, to be here forbidden. *R. Levi*, before-mentioned, saith this Precept may be violated four several Ways, besides swearing that which we mean not to perform. And *Salvian* applies this to the trivial naming of God and our Saviour, upon all Occasions, and sometimes upon bad Occasions: *Nil jam pene vanius quam Christi nomen esse videatur*, &c. Every body then swearing by Christ he would do this or that, though of no consequence whether he did it or no, or perhaps a Thing which ought not to be done, L. iv. *de Gubern. Dei*, p. 88. edit. *Baluz*.

They that understand this of Swearing by false Gods (which are called *vain Things* in Scripture) do but trifle; that is condemned in the foregoing Commandment, it being a piece of Worship to swear by them.

For the LORD will not hold him guiltless, &c.] If Men did not punish the false Swearer, the LORD threatens that he will. And so Mankind always thought, as appears by the Law of the twelve Tables (mentioned by *Hen. Stephanus*, in the Book quoted above) *Perjurii pena divina exitium, humana dedecus*: The divine Punishment of Perjury is utter Destruction; the human Punishment is Disgrace or Infamy. And *Alexander Severus* was so sensible of this, that he

he thought, *Juris jurandi contempta Religio, satis Deum ultorem habet*: The Contempt of the Religion of an Oath, hath God for a sufficient Avenger. For an Oath is the strongest Bond that is among Men, to bind them to Truth and Fidelity; as *Cicero* speaks, *L. iii. de Offic. c. 31.* Witness, saith he, the twelve Tables; witness our sacred Forms in taking an Oath; witness our Covenant and Leagues, wherein we plight our Faith to Enemies; witness the Animadversions of our Censors, *qui nulla de re diligentius quam de jurejurando judicabant*, who judged of nothing more diligently than of an Oath.

Nor was the other sort of *vain* (that is, light and idle) Swearing, without any just Occasion, suffered to go unpunished: For Mr. *Selden* observes, out of *Maimonides* (*L. ii. de Synedr. c. 11. p. 497.*) that if any Man was guilty of it, he that heard him swear was bound to excommunicate him (what that was, he shows in the first Book) and if he did not, he was to be excommunicated himself. And there is great reason for these civil Laws, which have provided a Punishment for this Crime; not only because it is a great Disrespect to God, to use his Name so lightly, on every trivial Occasion; but because such Contempt of the Divine Majesty makes Men fall into the fearful Sin of *Perjury*.

Ver. 8.] *Remember the Sabbath-day to keep it holy.*] Be mindful of the Day called the *Sabbath*, to make a Difference between it and all other Days, so that it be not employed as they are.

Ver. 9. *Six Days shalt thou labour, and do all thy Work.*] This is not a Precept requiring Labour, but a Permission to employ six Days in a Week about such worldly Business as they had to do. Which Permission also God himself abridged, by appointing some other Festival Days; as all Governors may do, upon some special Occasions.

But the seventh Day is the Sabbath of the LORD thy God.] Appointed by his Authority to be a Day of Rest from your Labours.

In it thou shalt not do any Work.] Herein the peculiar Respect to the *seventh* Day consisted: On all other Days they might work, but on this they were to cease from all manner of Work. In which very Thing was the *sanctifying* of this Day; it being hereby separated and distinguished from all other Days, in a very remarkable Manner. But then it naturally followed, that having no other Work to do, they should call to mind the Reason why it was thus sanctified, or set apart from other Days. And the Reason, say the *Jews* themselves, was, *That having no other Business, they might fasten in their Minds the Belief that the World had a Beginning; which is a Thread that draws after it all the Foundation of the Law; or the Principles of Religion.* They are the Words of *R. Levi of Barcelona*.

Besides which, there was another Reason, which I shall mention presently. But by this it appears, that the Observation of this Day was a Sign, or a Badge, to whom they belonged: A Profession that they were all the Servants of Him, who created the Heaven and the Earth, as God himself teaches them to understand it, *cb. xxxi. 13, 17.* And that their Minds might

be possessed with this Sense, he ordered this solemn Commemoration of the Creation of the World to be made once in seven Days. For, as if there had been quicker Returns of it, their secular Business might have been too much hindered; so, if it had been delayed longer, this Sense might have worn too much out of their Minds.

Thou, nor thy Son, nor thy Daughter, &c.] They might no more employ others in their worldly Business on this Day, than do it themselves: But their Children, though they understood not the Reason, were to rest; that in time they might learn this great Truth, that all Things were made by God.

Nor thy Cattle.] Their Oxen and Asses, and all other Creatures wont to be employed in their Labours, were to enjoy the Benefit of this Rest as well as themselves, *Deut. v. 14.* Which was absolutely necessary; it being impossible for their Servants to rest (as is here also required) if they were to set their Cattle on work.

Nor thy Stranger that is within thy Gates.] No Stranger, who, by being circumcised, had embraced the Jewish Religion. But other Strangers might work; who only dwelt among them, having renounced Idolatry, but not taken upon them the Obligation to observe their whole Law. Yet if any such Person was a Servant to a *Jew*, his Master might not imploy him on the Sabbath-day in any Work of his; but the Man might work for himself, if he pleased, being not bound to this Law. See *Selden*, *L. iii. de Jure N. & G. c. 12.*

Ver. 11. *For in six Days the LORD made Heaven and Earth.*] There were two Reasons for the Sanctification of this Day. One was, because God rested from his Work of Creation on the seventh Day, which is mentioned here; the other was, because he had given them Rest from their Labours in *Egypt*, which he mentions in the *vth* of *Deuteronomy*. There is no body hath explained both these better than *Maimonides*, *More Nevoch* P. ii. c. 31. ‘ There are two different Causes, saith he, for this Precept, from two different Effects. For when *Moses* first explained to us the Cause of this Celebration, in the Promulgation of the Ten Commandments, he saith it was, because in six Days the LORD made Heaven and Earth. But in the Repetition of them, he saith, Remember that thou wast a Servant in Egypt, &c. therefore the LORD thy God commanded thee to keep the Sabbath-day, *Deut. v. 15.* The first Cause is the Glory and Magnificence of this Day; as it is said, *Therefore the LORD blessed the seventh Day, and sanctified it*, *Gen. ii. 3.* This was the Effect of that Cause, for in six Days he made Heaven and Earth (This was the Reason, he means, of the first Institution of the Sabbath) But that he gave this Precept of the Sabbath unto us (*i. e.* the *Israelites*) and commanded us to observe it, was from the other Cause, which followed the first Cause, because we were Servants in Egypt. All which Time we could not serve according to our own Will and Pleasure, nor had any Rest, or observed a Sabbath: And therefore God gave us this special Precept of Resting and Cessation from Labours,

‘ Labours, to join together these two Reasons, viz. the Belief of the Beginning of the World; which presently suggest to us the Being of God; and then the Memory of God’s Benefits unto us, in giving us Rest from our intolerable Burdens in Egypt.

Wherefore he blessed the Sabbath Day, and hallowed it.] In the Beginning of the World he blessed the seventh Day, Gen. ii. 3. and now particularly chose this seventh Day for a Sabbath, which he ordered them to observe in Memory of their coming out of Egypt on that Day, as I observed, ch. xvi. 5, 23. by which he preserved in their Minds, that singular Benefit which he had bestowed upon them; and most manifestly (saith Maimonides in another Place, P. iii. c. 43.) procured great Ease to all Sorts of Men, by freeing a seventh Part of their Lives from wearisome Labour; which hath another Blessing in Conjunction with it, that it perpetually preserved and confirmed that most precious History and Doctrine concerning the Creation of the World.’

Ver. 12. Honour thy Father and thy Mother.] In another Place they are commanded to fear them, Lev. xix. 3. and as here the Father is put before the Mother, so there the Mother is put before the Father, to show (as Maimonides takes it, in his Treatise called *Memarim*, c. 6.) that we ought not to make any Difference between them; but they are both equally to be honoured and revered: Which is a Duty of such great Concernment, that we are taught by the placing of this Commandment immediately after those which peculiarly relate to God’s Worship; that next to his Majesty, our Parents are to be honoured with that Reverence, Love, Obedience, and Maintenance, which is due to them. And therefore notorious Disobedience to them is threatened with Death, as well as Apostacy from God. Wherein this Honour or Fear doth consist, is taught in all Books of Religion; and Mr. Selden hath named a great many Things wherein the Jews place it, as the learned Reader may see, L. ii. de Synedr. c. 13. p. 558.

I shall only add, that this was a Law among the Heathens, mentioned by Saleucus, Charondus, and others, in these Words, τὰ πέννα τὰς γονεῖς τιμᾶτωσαν, let Children honour their Parents. And thus Ulpian expresses it, *Filio semper honesta & sancta persona Patris videri debet.* And afterward *Filium Patrem & Matrem venerari oportet.* With much more, that Hen. Stephanus hath collected in his *Fontes & Rivi Juris Civilis.*

That thy Days may be long in the Land, &c.] As Disobedience to Parents is, by the Law of Moses, threatened to be punished with Death; so on the contrary, long Life (which is the greatest worldly Blessing) is promised to the Obedient; and that in their own Country, which God had peculiarly enriched with abundance of his Blessings. Heathens also gave the very same Encouragement, saying, That such Children should be dear to the Gods, both living and dead. So Euripides.

Ὅστις δὲ τὰς τεκνύνας ἐν βίῳ σέβει,
“Ὅδ’ ἐστὶ καὶ ζῶν καὶ θανὼν θεοῖς φίλος.

And this famous Senarius, mentioned by the same Hen. Stephanus, with many other notable Passages.

Ἰναυὺς βιώσεις γνησσομένων τὰς γονεῖς.

Thou shalt live long (or, as long as thou canst desire) if thou nourish thy antient Parents. Whence Children are called by Xenophon, and others, *Γνησσοκοί.*

Ver. 13. Thou shalt not kill.] After the Command about the Respect due to Parents, naturally follows the Regard we ought to have to all other Men, who spring from them. And the greatest Injury we can do another, is to take away his Life; whereby he is deprived of all the Enjoyments of this World, and human Society it self is also wounded, which cannot subsist if its innocent Members cannot be safe. Innocent, I say; for this Commandment doth not hinder Men from defending themselves from Violence, ch. xxii. 2. nor forbids Magistrates to punish those with Death, who commit Crimes worthy of it; for this is to preserve the Lives of other Men, ch. xxii. 18, 19, 20.

Ver. 14. Thou shalt not commit Adultery.] Next to a Man’s self, his Wife is nearer to him, than any other Person, they two being one Flesh. Which makes the Injury done to him in her Person, a Breach of human Society next to Murder: Nay, the LXX place this Commandment before the other, *Thou shalt not kill*; vertuous Women valuing their Chastity more than their Lives; and the Crimes to which mere Pleasure tempts Men, being more grievous, in the Opinion of the great Philosopher, than those to which they are stimulated by Anger. Whoredom is also forbidden in the Law of Moses, and Incest; as wounding any Man is, as well as Murder: But in these ten Words, which are a short Abridgment of their Duty, it was sufficient only to mention the principal Things of every Kind, which were hateful to God and injurious to Men.

Ver. 15. Thou shalt not steal.] This was to injure Men in their Goods and Possessions, either by open Rapine, or by Craft and Cheating, against which God intended to secure them by this Precept. Several Sorts of this Sin, are afterwards mentioned in particular Laws.

Ver. 16. Thou shalt not bear false Witness against thy Neighbour.] As our Neighbour is not to be injured by us in Deeds so not in Words, by giving a false Testimony against him before a Judge; which is the chief Sin of this Kind. This is both an Injury to our Neighbour, and an Affront to God, in whose place the Judge is, whom we go about to deceive.

Large Commentaries on these Commandments are not to be expected; which may be found in many Authors, commonly known.

Ver. 17. Thou shalt not covet thy Neighbour’s House, &c.] Here is forbidden so much as the designing any Mischief to others in any of the Things forementioned. For as all Injuries in Word or Deed are prohibited in the four preceding Commandments; so in this he prohibits those which are only in the Heart or Counsels

of Men, but never come to light. And in the Enumeration of the Things they were not to covet, he begins first with that which was last mentioned, and so backward to the other. For he saith, *Thou shalt not covet thy Neighbour's House*, by designing to bear *false Witness*, or to commit *Theft*. And then follows, *Thou shalt not covet thy Neighbour's Wife*, by intending to abuse her, if Opportunity served; *nor his Man-servant, nor his Maid-servant, &c.* which are his principal Goods. He saith nothing of thirsting after his *Life*; which is supposed to be unlawful, because less than that is forbidden.

Menander hath something like this;

Μηδὲ βελόνης ἑναμμ' ἐπιθυμῆς Πάμφιλε,
Ὅ γὰρ Θεὸς βλέπει σε πλησίον παρών.

Do not so much as covet the Thread of a Needle, for God sees thee, being intimately present with thee. See more in *Grotius's Prolegomena in Excerpta ex Stobæo*.

Ver. 18. *And all the People saw the Thundrings, &c.*] Seeing being the principal Sense, it is frequently put for the rest: And this Passage may be translated, *they sensibly perceived, &c.* See *Gen. xlii. 1.* and *Drusus's Quaestiones Hebr. L. i. c. 10.*

The Thundrings and the Lightnings.] Chap. xix. 16.

And the Noise of the Trumpet.] Which ceased while God spake the *Ten Words* to them; but now began again, together with Thunders and Lightnings, when they were ended. For as they were introduced in a most majestick Manner, to raise their Attention, and strike an Awe into them; so they were closed, that they might be the more sensible of the Dreadfulness of that Majesty who spake to them, and that they might have a greater Reverence to his Law.

They removed, and stood afar off.] They were at the bottom of the Mount while God spake to them; but now started back, for fear those Flames they saw upon the Mountain (*Deut. v. 25.*) and perhaps flashed from thence in a terrible Manner, should devour them. How far they removed, we know not; some think to the Place where they were encamped before this glorious Appearance, out of which *Moses* brought them to meet with God, *chap. xix. 2, 17.*

Ver. 19. *And they said unto Moses.*] By the Heads of their Tribes and their Elders (*Deut. v. 23.*) who came from the People to *Moses*, while he remained still in his Place. For he saith there, *they came near unto him*, when they spake these Words; which signifies they were at some distance before.

Speak thou with us, and we will hear, &c.] They desire that what God had farther to command them, he would be pleased to acquaint *Moses* with it, and they would receive it as his own Words; but should die with Fear, if they heard him speak any more with his own Voice. This is more largely related, *Deut. v. 24, 25, &c.* And accordingly God afterward communicated to *Moses* alone the rest of his Laws, both concerning Religion and Civil Government.

Ver. 20. *And Moses said unto the People.*] He bad the Elders return this Answer to the People that sent them.

Fear not.] Be not afraid of your Lives; no Hurt shall come to you.

For God is come to prove you.] God intends, by this dreadful Appearance, to discover unto your selves and others whether you will be such as you pretend, *ch. xix. 8.*

And that his Fear may be before your Face.] And that you may have an awful Sense of him in your Mind, by having before your Eyes continually the Glory of his Majesty, of which you were lately sensible, *ver. 18.*

That you sin not.] Let this be your only Fear, not to offend God, by disobeying his Commands.

Ver. 21. *And the People stood afar off.*] In their Tents, within their Camp. For God commanded him to bid the Elders, after this Discourse, to go to their Tents, from whence they came; where, I suppose, the rest of the People were, *Deut. v. 30.* But he bad *Moses* stay with him; and he would, as they desired, tell him all the rest of the Things, which he intended to enjoin them, *ver. 31.*

And Moses drew near unto the thick Darknes where God was.] Who called him to him again, as he had done before, *ch. xix. 20.* There is a curious Observation in *Pirke Eliezer*, that the Hebrew Word here is not *Nogesh*, he approached, or drew near, as we translate it; but *Niggesh*, he was drawn near: The Angel *Gabriel* or *Michael* (as he fancies) coming and taking him by the Hand, and leading him up to God, *cap. xli.* But this signifies rather that he did not go up of his own Accord, but was called by God to draw near to his Divine Majesty. Which he did the next Day, upon the seventh Day of *Sivan*; and received fifty-seven Laws (besides the ten which God himself delivered) partly Civil, and partly Religious; which were Explications of the Decalogue.

Ver. 22. *And the LORD said unto Moses.*] When they were together in the thick Cloud before mentioned.

Thus thou shalt say unto the Children of Israel.] When thou goest down again to them.

Ye have seen that I have talked with you from Heaven.] The Apprehension of one Sense (as *Maimonides* phrases it, *More Nevoch. P. i. c. 46.*) is usually in Scripture put for the Apprehension of another. As, *See the Word of the LORD*, *Jer. ii. 31.* that is, hear it, or mark it diligently. Or the Meaning here may be, *You saw*, i. e. perceived, by the Thundrings, and Lightnings, and all the rest of the Tokens of a Majestick Presence, that it was I who spake from above.

Ver. 23. *Ye shall not make with me.*] The Hebrew Writers here make a Pause, or full Stop, as if it were a complete Sentence. And the Meaning is explained in the *Talmud* to be, *Ye shall not make the Similitude of the Ministers, that minister before me above*, as the Sun, the Moon, the Stars, or the Angels; *Gem. Bab. upon Avoda Zura.* And so *Maimonides*, upon the same Subject; it is unlawful to form the Images of the Sun, the Moon, the Stars, the Celestial Signs, or

or Angels, according to that which is written, *Ye shall not make with me*; i. e. nothing like the Ministers that minister to me above. See *Selden, L. ii. de Jure N. & G. c. 6. p. 198.* But if we join these with the following Words, the Sense is the same; that as they acknowledged no other Gods but him, so they should not make any Image to represent him. To enforce which, the Word *make* is repeated in the End of the Verse, whereby greater Efficacy is added to the Command.

Gods of Silver, or Gods of Gold shall ye not make unto you.] He gives this Caution, lest by the Splendor of these Metals they should be tempted (being prone to Superstition and Idolatry) to make such kind of Representations. For by *Gods* are meant Images to represent him, which at the first were made very glittering, like the heavenly Bodies; but afterward they proceed to worship Images of mere Wood, or Stone.

The Coherence of this, with the foregoing Verses, is something obscure, unless we observe how this is reported in the Book of *Deuteronomy*; where *Moses* puts them in mind, that they *saw no Similitude on the Day that God spake with them in Horeb, ch. iv. 15.* and therefore ought not to *make them a graven Image, the Similitude of any Figure, &c. ver. 16, 17, 18, 19.* Accordingly the Meaning is here, *ye have seen that I talked with you from Heaven* (i. e. you heard only a Voice, but saw no Similitude of Man, or any other Creature) therefore ye shall not represent me by any Image, though never so rich and glorious. And thus *Greg. Nyssen* seems to have understood it, *de Vita Moysi, p. 180.* God gave *Moses* many Divine Commandments, the chief of which is, ἡ εὐσέβεια, καὶ τὸ τὰς περὶ τὰς ὑπολήψεις πρὸς τῆς θείας φύσεως ἔχειν, *Piety towards God, and to have becoming Notions and Conceptions of the Divine Nature, as transcending all visible Things, nay, all our Thoughts, and like to nothing that we know. And therefore he bids them, in their Conceptions of him, not to look at any Thing they saw, nor liken τὸ τῷ παντὶ ὑπερκειμένῳ φύσιν, the Nature which transcends the whole Universe, to any Thing that they were acquainted withal.*

There was the greater Need of this Precept, if the *Egyptian* Worship in these Days, was the same with that in other Times; when *Osiris* was adored in the Form of a golden Ox, or an Ox of Wood all gilded over, as *Plutarch* calls it, βῆς διαχρυσος.

Ver. 24. An Altar of Earth shalt thou make unto me.] For the better Observation of the foregoing Commandment, he orders that his Altars should be made as plain and simple as might be. Either of Sods and Turfs of Earth (which were easily prepared, in most Places, whilst they staid in the Wilderness) or of rough and unpolished Stone (if they came into rocky Places, where no Sods were to be got) that so there might be no Occasion to grave any Image upon them. Such Altars *Tertullian* observes were among the ancient *Romans*, in the Days of *Numa*; when, as they had no sumptuous Temples, nor Images, so they had only *temeraria de cespite altaria*, Altars hastily huddled up of Earth, without any Art, *Apolog. cap. 25.* which *Jamblicus* calls βαρὺς αὐτοχεδνός, *ex tempore* Altars

(as we would now speak) thrown up on a sudden. And so *Scioppius* pretends he found some MS. have it in that Place of *Tertullian*, not *temeraria*, but *temporaria*; Altars made only for a present Use, not to remain after the Sacrifice was done. Nay, *Fortunatus Scacchus* will have it, that *Moses* here commands them to make the Earth their Altar, as the Words may be translated out of the *Hebrew*; which he thus interprets, Thou shalt mark out a Place upon the bare Ground, and there offer Sacrifice, *Myrothec. ii. Sacr. Elæochryf. c. 56.*

And shalt sacrifice thereon thy Burnt-offerings, &c.] This Form of Worship, as *Maimonides* himself acknowledges, was appointed by God, because it was used in all the World: Which moved him not to abolish it, but to translate it, from created and imaginary Beings, to his own most adorable Name. Therefore he commanded us, saith he, to make him a Sanctuary, (*ch. xxv. 8.*) and consecrate an Altar to his Name, and offer him Sacrifices (for which he alledges this very Text) and on the contrary prohibits us to do such Things to any other Being, *ch. xxii. 20. xxxiv. 13, 14. More Nevoch. P. iii. c. 32.*

In all Places.] This shows that the foregoing Commandment hath a peculiar Respect to the Time they were in the Wilderness (especially till the Tabernacle was erected) when they were in their Travels, removing from Place to Place, and not fixed in any: Then these Altars were very proper, which might be prepared on a sudden, and as suddenly thrown down again.

Where I record my Name.] Or cause it to be remembered and acknowledged, by some Token or Symbol (that is) whereby he signified that he would be worshipped there. Which Sense the *Chaldee* seems to me to have expressed most exactly; *In every Place where I shall make my Glory* (i. e. the SCHECHINAH) *to dwell, from whence I will bless thee*; i. e. hear their Prayers. This must be the Meaning here; because the *Ark*, which was the Memorial of God's Presence with them, was not yet made: Or else he means the *Sacrifices* and *Altars* before mentioned, which *Mr. Mede* thinks may be here pointed at; because these were Rites of Remembrance, whereby the Name of God was commemorated and recorded, and his Covenant with Men testified and renewed. See *Book ii. pag. 453, &c.* And indeed the Word *Zacar* doth most certainly signify, not only to remember or record, but to worship and to perform Sacred Offices: So the Meaning may be, *in every Place where I exhibit my self to be worshipped and honoured.*

I will come unto thee, or, meet with thee.] Upon which Account the Tabernacle of the LORD was called *Ohel Moed*, the Tabernacle of Meeting. Not because of the Peoples meeting there to worship (as is commonly supposed, when we translate those Words, *the Tabernacle of the Congregation*) but of God's meeting there with his People, as *Mr. Mede* observes (*p. 436.*) from many plain Places of Scripture, *Exodus xxix. 42. xxx. 36. Numb. xvii. 4.*

And I will bless thee.] Give thee Testimonies of my gracious Presence and Acceptance. The *Gentiles* believed their Gods were present, where

their Images were worshipped. But he promises to be present in all Places whatsoever where he would have his Name celebrated (*i. e.* where he would be worshipped) though their Sacrifices were offered upon the most mean and simple Altar.

Ver. 25. *If thou wilt make me an Altar of Stone, &c.*] If it cannot be made without Stones (saith *Maimonides*, *P. iii. More Nevoch. c. 45.*) take Care that the Stones remain in their own natural Form, and that they be not polished, &c. This was to avoid Idolatry, for fear they should make any Figure with the Tools they employed in shaping and fashioning the Stones after an artificial Manner; or should reserve the Pieces of Stone that were paired off for superstitious or magical Uses. Just, saith *Maimonides*, as he forbids planting a Grove near his Altar, for that was to imitate Idolaters, *Deut. xvi. 22.* See *Deut. iv. 15, 16.* which plainly shows this was the Reason of this Command.

In short, these Altars were built like those of Turf, on a sudden, without any Art, only by piling Stones one upon another. Such an Altar *David* built upon a special Occasion, *2 Sam. xxiv. 25.* and after him *Elijah*, *1 Kings xviii. 31, 32.* and *Fortunatus Scacchus* makes it probable, that it was such an one which *Ezra* built, at their Return from *Babylon*, to their own Country, *cb. iii. 2, 3. Myrothec. ii. Sacr. Elæochryf. c. 59.* where he represents the Form of such an Altar among the Heathen, out of an ancient Monument, *p. 585.* And there is little Doubt, I think, that the Altars built by the Patriarchs were of this Sort, particularly that which *Abraham* erected whereon to offer his Son *Isaac*, *Gen. xxii. 9.* for it was raised so suddenly, that no Art could be employed about it.

I omit other Reasons which the *Jews* alledge for this Law, for they seem to me to be fanciful: And shall rather observe, that *Plato*, in his Laws, ordered all Things belonging to the Service of God, should be very simple and plain, without any Cost or Ornament; and therefore forbids Gold, Silver, or Ivory, because they were Things too invidious (*ἐπιφθονον κτήμα*) and Brass and Iron he would not have used, because they were *πολέμων ὄργανα*, the Instruments of War; but one single Piece of Wood or Stone should serve for an Image, and that made in a Day's Time, *L. xii. de Legibus, p. 955, 56.* Edit. *Serran.*

It seems difficult also to reconcile these two Verses with God's own Ordinance, not long after in the 27th Chapter of this Book; where he bids *Moses* to make him an Altar, neither of *Earth* nor of *Stone*, but of *Shittim-wood*, covered with Brass, for the Use of the Tabernacle, where he recorded his Name. But it is to be considered, that these two Verses speak only of occasional Altars (as I may call them) which they might have Use of, not only before, but after the Tabernacle was erected. These God doth not forbid, when there was a special Reason for them; but he intending there should be no *stated* Altar, but that at the Tabernacle, he would have these made of unpolished Stones, laid one upon another, that they might be thrown down as soon as raised; and that they might not

draw People from the Tabernacle, nor administer occasion of Idolatry, by an artificial Workmanship and Imagery. Now that there were such Altars raised upon certain great Occasions, but not to continue, appears from the Sacred History. For *cb. xxiv. 4.* *Moses* built one at the Foot of Mount *Sinai*, by God's Command it's likely, and of this Fashion. And he gave Order for building one of Stone after they came to *Canaan* (*Deut. xxvii. 1, 2, 3.*) which *Joshua* performed, according to this Rule, as is expressly said, *Josh. viii. 30, 31.* Of this Sort were those of *Gideon* and *Manoah*, *Judg. vi. 24, 26. xiii. 19.* And we read of Altars built by *Samuel*, *1 Sam. vii. 17.* and by *Saul*, *cb. xiv. 35.* and *David*, as was before observed, *2 Sam. xxiv. 25.* and *Solomon*, *1 Kings iii. 2, 34.* besides the Altar which was in the Tabernacle and the Temple.

Ver. 26. *Thou shalt not go up by Steps unto my Altar.*] This was most suitable to the State of Travellers, to have their Altars low, not lofty. Besides, he would not have them imitate the *Gentiles*, who sacrificed in high Places, imagining their Sacrifices were most acceptable, when they were nearest to Heaven: Whence the *Egyptians*, living in a flat Country, wherein were no Mountains, built Altars of a very great Height, which could not be well done by Sods of Earth, or Stones loosely laid together: Nor would God have it done, when he ordered *Moses* to make an Altar of Brass and Wood at the Tabernacle, which, it is evident, was so low, that a Man might stand and minister there without being raised from the Earth; for it was but *three* Cubits high (*cb. xxvii. 1.*) which is less by one Cubit than the ordinary Stature of Men.

Not go up by Steps.] There were Steps in the Temple built by *Solomon*, unto the brazen Altar, which was *ten* Cubits high: And *Ezekiel* expressly mentions them in the Description of his Temple, *cb. xliii. 17.* which seeming to disagree with this Command, Interpreters are much concerned to reconcile them. And the forenamed *Fortun. Scacchus, c. 63.* contends earnestly that no Altar was higher than *three* Cubits; and therefore those Steps mentioned by *Ezekiel* did not belong to the Altar, but to the *Basis* or Ground-work (as we speak) upon which it stood. But this is said without good Ground; for we read expressly, that *Solomon's* Altar was *ten* Cubits high (*2 Chron. iv. 1.*) at which therefore the Priest could not minister, without some Steps, whereby he ascended so high as to be able to lay on the Wood, and the Sacrifice upon it, &c. By Steps therefore (to omit other Conjectures) I understand many Steps (which are here forbidden) such as the *Gentiles* had to go up to their *Bamoth*, or high Places; as we see by one of the Pyramids in *Egypt*, and the high Tower at *Mexico*, to which they ascended by an hundred and eighty Steps. But a very few served for *Solomon's* Altar; and they were so contrived also, as the *Hebrew* Writers tell us, that there was no Danger of that which God intended hereby to prevent, in the Words following.

That thy Nakedness be not discovered thereon.] The *Hebrews* say it was a kind of Causeway or Bridge, whereby they went up to the Altar; which

which rose by little and little, till they came to the Place where they were to stand. See *L'Empereur* upon the *Codex Middoth*, Cap. iii. Sect. 3. Or else the Steps were so broad and so little distant one from another; and the Ascent thereby made so easy and equal, that there was no need of lifting up their Legs high, and therefore no danger of discovering the lower Parts of the Body (their Thighs, Buttocks, and Secret Parts) which might have been seen by those below (had they ascended by many large and high Steps) under such loose Garments as were worn in those Countries; and thereby the Priests might have been exposed to Contempt, and the People moved to Laughter, or had bad Thoughts excited in them. In short, the Meaning is, they should not go up many Steps, far distant one from another, so that one must have taken large Strides to ascend them.

The *Jews* say, particularly *Maimonides*, P. iii. *More Nevoch*. c. 45. that the Worshippers of *Baal-Peor* were wont to discover their *Nakedness*, that is, their Secret Parts, before him. Which he takes to be the Reason of this Command, lest any such Thing should happen in God's Presence: And this was the Reason also of another Law, that the Priests should have Breeches made for them, which none of the People wore in those Times, but the Priests alone; and that only when they ministred. The *Gemara Hierosolym.* upon the Story of *Balaam*, gives a long Account of this impure Worship, as *L'Empereur* observes upon *Codex Middoth*, c. 3. § 4. But there is no Proof of this from any antient Author; and the *Babylonian Gemara* gives a different Account of the Worship of *Peor*; which looks as if the *Jews* studied how to make it ridiculous, as well as filthy. But if there were any solid ground for it, it would afford the clearest Explication of this Place.

C H A P. XXI.

Ver. 1. **N**OW these are the Judgments thou shalt set before them.] By Judgments are meant such Political Laws which God thought fit to give for the Determination of Differences among the People, and that they might be justly and peaceably governed: Which, tho' they were not spoken with such Pomp and Majesty as the Ten Commandments were (and much less were the Ceremonial Precepts delivered with such Solemnity) yet the *Israelites* believed that they came from the same Authority, though spoken to *Moses* in the Mount privately, and not in the Audience of all the People; as appears by their Submission to these, no less than to the other Laws. And there was great reason for it; it being their own Desire not to hear God's Voice any more, but to be instructed by *Moses* what God required, and they promised to obey it, *ch.* xx. 19.

Ver. 2. If thou buy an Hebrew Servant, &c.] Or a Slave. Some Persons sold themselves by reason of Poverty: Of which sort the *Hebrews* understand that Law, *Lev.* xxv. 39. Others were sold by the Court of Judgment: Which was in case of a Theft they had committed; for which,

not being able to make Satisfaction unto him that had received the Damage, they were condemned to be his Servants. Of these they interpret this Place, and *Deut.* xv. 12. But this Sale, they say, did not extend to both Sexes; for a Woman was not to be sold for Theft.

In the seventh Year he shall go out free for nothing.] If the Damage was so great, that his six Years Service had not satisfied for it, yet he was not to be kept longer. And his Servitude also might end sooner, by Manumission, or Redemption, or the Death of his Master, if he were a *Gentile*, or a Profelyte. Nay, if he were an *Hebrew*, his Death put an end to it, in case he left no Son. And his Master also was bound to maintain his Wife and Children (if he had any) all this Time; giving them Food, Raiment, and a Dwelling, though they were not to be his Servants. See *Mr. Selden*, L. vi. *de Jure N. & G.* c. 7.

It is remarkable, that he sets this Law in the first Place, because *Mercy*, next to *Piety*, is the most excellent Virtue: And God would have his People, saith *R. Levi Barzelonita*, adorned with, and full of the noblest Qualities; which are Bignity and Mercy.

This Year of Release also being a sacred Year, the whole Land being holy to the LORD, so that no Man might challenge any Right or Propriety in it, to sow his Field, or reap that which grew of it self, &c. it was Sacrilege for any Master to keep a Servant from his Freedom, when the Year came; which was the LORD's Release, as we read expressly, *Lev.* xxv. and *Deut.* xv. Whence it was, that because the *Jews* were so profane as to break this Law, and not give their Servants Liberty (as we read in the xxxivth of *Jeremiah*) God punished them with a Captivity of seventy Years, in which the Land lay waste, till it had fulfilled the Years of Rest which they would not observe; as *Mr. Mede* hath truly noted, *Discourse* xxvi. latter end.

Ver. 3. If he come in by himself, &c.] That is, a single Man without a Wife; so he was to depart. But if he was a married Man when he was sold, as the Master was not to let his Wife and Children want Food, and Raiment, and Habitation, while he continued his Slave; so when he was free, he was not to meddle with them, or detain them from their Father and Husband, *Lev.* xxv. 41.

Ver. 4. If his Master have given him a Wife.] Unto such a Servant as this, who was sold by the Court of Judgment, his Master might give a *Gentile* Maid to Wife (and no other *Hebrew*, but such as he, might marry a *Gentile*) that he might beget Children of her, who were to be the Master's Servants or Slaves for ever. The *Hebrew* Doctors say, the Master could not do this, unless such a Servant had a lawful Wife and Children before of his own, who were not to be kept from him; but he might beget Children for himself, as well as for his Master, who could not impose upon him more than one Maid-servant, to be his Wife. He that sold himself also, was not subject to this Law. But as his Master could not impose a Wife of this sort upon him, so neither was he bound, when the

the Servant went free, to bestow any Gift upon him; which was due only to him that was sold by the Court for Theft (*Deut. xv. 12.*) to whom the antient Jews say he was to give thirty Shekels.

And she have born him Sons or Daughters.] During his Service.

The Wife and Children shall be his Master's, &c.] For the Wife was a Slave as well as himself, when he married her: And she was given to wife, merely that he might beget Slaves of her. Who therefore continued with the Master, as well as their Mother, when the Man had his Liberty: For they were not so much his, as his Master's Goods; who had such a Power over them, that he might circumcise them, as he did his own Children, without their Consent. See *Selden, L. vi. de Jure N. & G. c. 7.* and *de Uxore Hebr. L. i. c. 6. p. 39.*

Ver. 5. And if the Servant shall plainly say.] In the Hebrew the Words are, *saying, shall say;* i. e. stand in it (as we speak) and steadfastly resolve, by saying it; not in a Fit, but constantly.

I love my Master, my Wife, and my Children, &c.] If his Love to such a Wife and Children, who were not properly his own, was greater than his Love to Liberty; which made him still desire their Company, and chuse to stay with his Master, who had been so good to him.

Ver. 6. His Master shall bring him to the Judges.] That it might appear he was not fraudulently or forcibly detained against the Law, but with his own Consent, or rather at his Desire.

He shall also bring him to the Door, or the Door-post.] After the Case had been heard, and the Judges had given Sentence.

And his Master shall bore his Ear through with an Awl.] In token that he was now affixed to his House, and might not so much as step over the Threshold without his Leave, but be obedient to his Will for ever. This is to be understood only of one that was sold by the Court, not of him that sold himself. And though the Hebrews take this to have been a Mark of Infamy, set upon a Man who chose Servitude before Liberty; yet it being chosen out of Love to his Master, I cannot think that they intended by this Act to disgrace him, but look upon it only as a solemn Addition of him to his Master's Service; which was done, it is likely, in the Presence of the Judges. This Custom of boring the Ears of Slaves, lasted a long time after this in Syria and Arabia, as *Bochartus* shows out of *Juvenal, Sat. i.* and *Petronius, L. iii. Hierozoic. c. 6. p. 1.*

He shall serve him for ever.] Till the Year of Jubilee, or till his Master died (for his Son was not to detain him, when his Father was dead) unless he would release him, or he was redeemed.

Ver. 7. And if a Man sell his Daughter, to be a Maid-servant.] Besides the two former sorts of Persons sold to be his Servants, there was a third here mentioned, which is thus expounded by the Hebrews: That she was to be a Virgin under Age; that is, less than twelve Years old and a Day. For if she was more than that, it was not lawful for him to sell her: And when she came to be of Age, it put an end to her Ser-

vitute, as well as the Year of Jubilee did, or Redemption, or the Death of her Master. Besides, her Father might not sell her, unless he were reduced to extreme Poverty. If he did, without such Necessity, he was forced by the Court of Judgment to redeem her. And she was not to be sold neither, unless there were some hope her Master or his Son might take her to wife.

She shall not go out as the Men-Servants do.] There were other, and better Conditions for her, than for the Servant, mentioned *ver. 3, 4.* particularly, her Master could not marry her to any body, but to himself or his Son.

Ver. 8. If she please not her Master, who hath betrothed her to himself.] This shows she was sold to him, upon the Presumption he would take her for his Wife; and there was such a previous Agreement about this, that there needed no other Espousals: But if, after this, he changed his Mind, and did not like her enough to make her his Wife, then God ordains as follows.

Then shall he let her be redeemed.] She was to serve her Master six Years, if she was sold for so long; unless she was redeemed (which her Master is here required not to refuse) or manumitted, or set free by the Year of Jubilee, or by the Death of her Master; or (which was peculiar in this Case) the Signs of her being ripe for Marriage appeared. See *Selden* in the Place before-mentioned.

To sell her to a strange Nation he shall have no Power.] No Man had power to sell an Hebrew Servant to one of another Nation; and therefore by a strange People (as the Word is here in the Hebrew) must be meant an Israelite of another Family, that was not of her Kindred, nor had any right of Redemption.

Seeing he hath dealt deceitfully with her.] Frustrated her Hope of marrying her.

Ver. 9. If he hath betrothed her to his Son.] Which was expected from him, if he did not think fit to marry her himself, *he shall deal with her after the manner of Daughters.* If the Word *he* relate to the Father, the Meaning is, he shall give her a Portion, as if she were his own Daughter. If it relate to the Son, the Meaning is, he shall treat her like a Wife.

Ver. 10. If he take him another Wife, her Food, &c.] If after the Son had married her he took another Wife besides, he was still to perform to this all those Things that belong to a Wife, viz. give her Food, and Raiment, and at certain Times (which were determined by Law in some Countries) cohabit with her as her Husband. From this Place the Hebrews have made a general Rule, That these three Things are owing to all Wives from their Husbands, viz. Alimony, Clothes, and the Conjugal Duty. For howsoever the *Vulgar Latin* understand the last Word, the Hebrews generally take it for that which *St. Paul* calls *due Benevolence*, *1 Cor. vii. 3.* See *Selden, de Uxor. Hebr. L. iii. c. 4.* Now what was accounted Alimony, and sufficient for Clothes, he shows *cap. v.* and what belongs to the other *cap. vi.* The Hebrew Word *Gonata*, which we translate *Duty of Marriage*, properly relates to the stated and determined Time, wherein every thing is to be done; and therefore here

here signifies the Use of Marriage, *certo tempore & modo*; as Bochart hath well expounded it, L. ii. *Canaan*, c. 11. Many indeed will have it derived from *נָּו*, from which comes *נָּו* an Habitation; as if it signified here the Cohabitation of a Man with his Wife. But *Aben Ezra* rather refers it to *נָּו*, from whence comes *נָּו* Time: Whence *Gonat* signifies the set and appointed Time wherein every thing is done. And so the *Chaldees* uses the Word *goneta*, for the Term prescribed to every thing (as the same Author observes) that it may be done, in due time and manner.

Theodorick Hackspan thinks *Moses* here speaks of the Father; to whom all the precedent and subsequent Acts belong, and not to the Son.

Ver. 11. *And if he do not these three to her.*] i. e. Neither marry her to himself, nor to his Son, nor suffer her to be redeemed.

Then she shall go out free without Money.] When she came of Age, and was ripe for Marriage, she was to be set free, and pay nothing for her Freedom: Nay, on the contrary, he was to give her something, as appears from *Deut.* xv. 12, 13, 17. What the Signs of Puberty were, Mr. *Selden* shows, *Lib. de Successionibus*, c. 9.

Ver. 12. *He that smiteth a Man, so that he die.*] That is, commit wilful Murder, as we now speak.

Shall surely be put to death.] Wheresoever we find this Word *Maveth* (Death) absolutely, without any Addition, it always signifies *Strangling*. They are the Words of *R. Levi Barzelonita*. But the *Jewish* Doctors will not have this Law extend unto *Profelytes* of the Gate, much less to *Gentiles*; whom, if any *Israelite* killed, he was not to suffer Death for it. See Mr. *Selden*, L. iv. *de Jure N. & G.* c. 1. But *Plato*, in his Book of Laws, L. ix. p. 872. hath determined more justly than these *Rabbies*, that in the Case of Murder, the same Laws should be for Strangers and for Citizens.

Ver. 13. *And if a Man lie not in wait.*] Do not design to kill another.

But God deliver him into his Hand.] But he happens, as we speak, to kill a Man by that Action which aimed at another End. This the Scripture expresses more religiously, by acknowledging God in every thing that falls out, who permits such Things as are mentioned, *Deut.* xix. 5. whereby a Man is killed, without the Intention of him who was about such Actions.

Then I will appoint him a Place, whither he shall flee.] He may flee to one of the Places, which I will appoint for his Security. Which Place, the *Jews* say, was the Camp of the *Levites*, while they continued in the Wilderness: But when they came to *Canaan*, there were Cities appointed for this Purpose, as we read *Numb.* xxxv. 11, 12. *Deut.* xix. 2, 3, &c. And there being several kinds of involuntary killing Men, the *Hebrews* make these *οὐρανισμῶν*, or Places of Refuge, to belong only to one of them, for the rest did not need them; as Mr. *Selden* shows, L. iv. *de Jure N. & G.* c. 2. An Officer of Justice was not bound to flee, if he chanced in the Execution of his Office to kill a Man that resisted him. Nor a Master, if he killed his Scholar; or a Father his Son, when he gave him Correction.

Ver. 14. *But if a Man come presumptuously.*] The *Vulgar Latin* rightly translates it *industriously*, or with design to kill him; for it is opposed to Ignorance. The *Hebrew* Word also carries in it a Signification of *boiling Anger*; which doth not alter the Case: For if a Man, in the height of his Rage, resolved to kill another, and laid wait for him to execute his Design, it was justly judged to be wilful Murder, and punished with Death. Which was far more equal than *Plato's* Law, That such a Man should only be banished for three Years; as he, that on a sudden killed a Man in his Anger, only for two, L. ix. *de Legibus*, p. 867.

Upon his Neighbour.] The *Hebrew* Doctors by *Neighbour* understand only an *Israelite*, or a *Profelyte of Justice*. As for others, they were not put to death, if an *Israelite* killed one of them. Which was not the Intent of this Law; whereby God would have all Men that lived among them safe and secure from being murdered.

To slay him with Guile.] By which it appeared the Act was designed and deliberate. For two Things are denoted by this Word *with Guile*; first *Fore-thought*, and then *Delay*, as *Isaac Koro* observes: See *L'Empereur* in *Bava kama*, Cap. iii. Sect. 6.

Thou shalt take him.] If it be enquired who should take him, it seems to be determined, *Deut.* xix. 12. where the Elders of the City were to fetch away a wilful Murderer from the City of Refuge. In After-Times the King ordered it, as *Moses* did while he lived, 1 *Kings* i. ult. ii. 29. By which Places it appears, That if a Man refused to come from the Altar (being judged upon proof to be a wilful Murderer, or other high Offender) he might be there killed; as *Georg. Ritterbusius* shows, *Lib. de Jure Asylorum*, c. viii. where he observes out of *Plutarch*, in his *Laconia*, that *Agessilaus* declared publicly at the Altar of *Pallas*, where he sacrificed an Ox, that he thought it lawful to kill one that treacherously assaulted him, even at the Altar. And thus the Practice was among Christians (as he there shows) when their Temples became Sanctuaries to Malefactors.

From my Altar.] This was an *Asylum*, as well as the Cities of Refuge; but under many Limitations, both with respect to the part of the Altar, and to the Persons that fled thither, and to the Crime they had committed; as Mr. *Selden* shows, in the Place above-mentioned, p. 475.

That he may die.] Though he was the High-Priest, and in the Act of Sacrifice, he was to be taken away without Delay, if he had committed wilful Murder; if it was involuntarily, then he was to be taken from thence, and carried to the City of Refuge: For God would not have a pious Place (as *Conradus Pellicanus* glosses) be a Protection to Impiety. See Mr. *Selden*, L. iii. *de Synedr.* c. 8. p. 100.

Maimonides's Observation is pertinent enough upon this Occasion: That the Mercy which is shown to wicked Men, is no better than Tyranny and Cruelty to the rest of God's Creatures; and therefore tho' such Persons sought to God for his Patronage, by betaking themselves to that which was dedicated to his Name, he would not afford them any Protection, but commanded them to be delivered up to Justice; More Nevoch. P. iii. c. 39.

Ver.

Ver. 15. *And he that smiteth his Father or Mother.*] So as to wound them, and to make the Blood come; or to leave a Mark of the Stroke, by making the Flesh black and blue, as we speak: *Selden, L. ii. de Synedr. c. 13. p. 556.*

Shall be surely put to death.] Strangled (say the *Hebrews*, see *ver. 12.*) by the Sentence of the Judge, there being competent Witnesses of the Fact, as in other Cases. The giving them saucy Words, or making Mouths at them, which signified Contempt, was punished also with Whipping. There was no need to say any thing of killing them; for all wilful Murder was punished with Death. And *Solon*, it is commonly noted, made no Law about this; because it was not to be supposed any Man would be so wicked. Nor was this Crime known among the *Persians*, as *Herodotus* saith, in his Days. Nor do we find any mention of it in the Law of the twelve Tables. But in After-Times there were most severe Punishments enacted against Parricide, which are described at large by *Modestinus*. And *Diodorus Siculus* tells us of the like among the *Egyptians*. See *Hen. Stephanus*, in his *Fontes & Rivi Juris Civilis*, p. 18. *Plato* would have him that killed either Father or Mother, Brethren or Children, not only to be put to death, but to be disgraced after his Execution, by throwing his dead Body naked into a common Place without the City, where all the Magistrates, in the Name of the People, should every one of them throw a Stone at his Head, and then carrying him out of the Coasts leave him without Burial, *L. ix. de Legibus*, p. 873.

Ver. 16. *He that stealeth a Man.*] By a Man the *Hebrews* understand an *Israelite*, whether he was a Freeman, or but a Servant; as *Mr. Selden* observes, *L. vi. de Jure N. & G. c. 2.*

And selleth him.] No *Israelite* would buy him, and therefore such *Plagiaries* sold him to Men of other Nations. Which made the Crime to be punished with Death; because it was a cruel Thing, not only to take away his Liberty, but make him a Slave to Strangers.

Or if he be found in his Hand.] Though he had not actually sold him, yet his Intention was sufficiently known by his stealing him.

Shall be surely put to death.] I observed above, *ver. 12.* they interpret this Phrase every where to signify *strangling*. If it be said any where *his Blood shall be upon him*, it signifies stoning. *Maimonides* makes this the Reason why such a Man was condemned to die, because it might well be thought he intended to kill him, whom he violently carried away (at least, as I understand it, if he could not find means to sell him) *More Nevoch. P. iii. c. 41.*

Ver. 17. *And he that curseth his Father, or his Mother, &c.*] The *Hebrews* take this Law to concern those who cursed their dead Parents, no less than those who cursed them when they were alive; but not without Premonition, and Witnesses, as in other Capital Crimes: And not unless they cursed their Parents, by some proper Name of God, as *Mr. Selden* observes out of the *Jewish Doctors*, *L. ii. de Synedr. c. 13.* This and the other Law, *ver. 15.* enacted Death as the Punishment of such Crimes, because they were a Sign (saith *Maimonides*, *More Nevoch.*

P. iii. c. 41.) of a desperate Malice, and audacious Wickedness; being a Subversion of that Domestick Order, which is the prime Part of good Government: See *Lev. xx. 9.* And thus far the *Athenians* went in this Matter, that by their Law a Son was disinherited who reproached his Father. And if the Father did not prosecute such a Son, he himself became infamous. So *Sopater ad Hermogenem*; *Τὸν ὕβριστα τὸν αὐτὲ πατέρα μὴ μετέχεν τῆς εὐίας καὶ τὸν ὕβριστα πατέρα μὴ ἐπεξίοντα τὸ παιδί ἀτιμον εἶναι.* By the same Law also, if he struck his Father, both his Hands were to be cut off; as we read in *Heraclides Ponticus*, in *Allegor. Homer.* and in *Quintilian, Declam. 372. Qui patrem pulsaverit, manus ei incidantur.* And by another Law he was to be stoned to death, as the Author of *Problemata Rhetor.* tells us: *Νόμος ἐπέλευσε τὸν τύραννον αὐτὸν πατέρα λιθοβολῆσαι;* and that without any formal Process against him, *ὅτι τὸ δέμας ἀκρίτως.*

Ver. 18. *And if Men strive together.*] Fall out and quarrel.

And one smite another.] So that from Words they proceed to Blows.

With a Stone, &c.] Men usually in their Anger take up any thing that is next at hand, to throw at him against whom they are enraged; or finding nothing, smite them with their Fists.

And he die not, but keepeth his Bed.] Sometimes the Blow falls in such a Place, that sudden Death follows; or such a Wound or Bruise is given, as confines a Man to his Bed.

Ver. 19. *If he rise again, and walk abroad, &c.*] If a Man recovered so far as to get up and walk abroad after the Stroke, it was presumed (though he died not long after) it was by his Negligence, or something else, not of the Blow he received. And upon the hearing of the Cause, the Judges were to acquit the Man that gave the Blow; *i. e.* he was not to die for it.

Only.] The *Hebrew* Particle *Rak* signifies *but* or *truly*, as well as *only*; and here expresses, that the Man who gave the Blow should not escape all Punishment, but suffer something for the Hurt he had done. Yet if we take it to signify *only*, the Sense is not much altered; for the Meaning is (as *Constant L'Empereur* observes, in *Bava kama*, Cap. viii. Sect. 1.) by this Word to exclude Death, but not other Punishment in his Purse.

He shall pay for the loss of his Time, &c.] The *Jews* say, in *Bava kama*, Cap. viii. Sect. 1. that Satisfaction was to be given him for the Loss he had sustained, in five Things; for the Hurt in his Body, the Loss of his Time, the Pain he had endured, the Charge of Physician and Surgeon, and the Disgrace; all which they there endeavour to prove out of the Scripture. Two of them are plainly here. The first of which the Doctors upon the *Misna* consider with great Nicety, as *L'Empereur* observes upon the fore-named Treatise; some Men being able to earn more by their Labours than others; and the Disability the Stroke brought upon them, being more or less, of a larger and shorter Continuance; with respect to all which, a proportionable Compensation was made to them.

And

And shall cause him to be thoroughly healed.] Here they also distinguish between the Cure of the Wound, Bruise or Swelling, caused by the Stroke, and of any other breaking out that he chanced to have at the same Time. He was bound to pay for the Cure of the former, but not of the latter. And if after a Man was cured he fell ill again, he that struck him was not bound to take Care of his Cure.

The same Provision is made in the Civil Law, as *L'Empereur* notes, which perfectly agrees with this Constitution of *Moses* — *Judex computat mercedes medicis prestitas, ceteraque impendia, quæ in curatione facta sunt: Præterea operas quibus caruit, aut cariturus est ob id, quod inutilis factus est.*

According to *Plato's* Laws, he that wounded another in his Anger, if the Wound was curable, was to pay τὴν βλάβην τὴν διπλασίαν, double to the Damage the wounded Man sustained thereby. If it was incurable, he was to pay fourfold; and so he was to do likewise if it were curable, but left a remarkable Scar. If the Wound was given involuntarily, he was to pay only simple Damages: Τυχῆς γὰρ νομοέτης ἔδδ' εἰς ἱκανὸς εἶναι: For no Law-giver is able to govern Chance, *L. ix. de Leg. p. 878, 879.*

Ver. 20. If a Man smite his Servant, &c.] A Slave, who was not an *Israelite*, but a *Gentile*.

He shall surely be punished.] With Death, say the *Hebrew* Doctors (in *Selden, L. iv. de Jure N. & G. c. 1. p. 463.*) if the Servant died while he was beating him; for that is meant by dying under his Hand. But it seems more likely to me, that he was to be punished for his Cruelty, as the Judge who examined this Fact, thought meet. For his smiting with a Rod, not with a Sword, was a Sign he intended only to correct him, not to kill him. And besides, no Man could be thought to be willing to lose his own Goods, as such Servants were.

Ver. 21. Notwithstanding, if he continue a Day or two.] A Day and a Night, as the *Hebrew* Doctors interpret it.

He shall not be punished.] Because it might be presumed he did not die of those Strokes.

He is his Money.] His Death was a Loss to his Master; who therefore might well be judged not to have any Intention to kill him; and was sufficiently punished by losing the Benefit of his Service.

Ver. 22. If Men strive, and hurt a Woman with Child.] Who interposed between the contending Parties, or came perhaps to help her Husband.

So that her Fruit depart from her.] She miscarry.

And yet no Mischief follow.] She do not die, as the *Hebrew* Doctors expound it. See *Selden, L. iv. de Jure N. & G. c. 1. p. 461.*

He shall be surely punished, according as the Woman's Husband will lay upon him.] Her Husband may require a Compensation, both for the Loss of his Child, and the Hurt or Grief of his Wife. Yet he was not to be Judge in his own Case; but it was to be brought before the publick Judges, as it here follows:

And he shall pay as the Judges determine.] Who considered in their Decree what Damage was

done; which was estimated by the Hurt his Wife received in her Body, and by the lessening of her Price, if she were a Slave, and might be sold. Unto which several other Mulcts were added, to be given to the Woman her self, as *Mr. Selden* observes in the Place above-named.

Ver. 23. And if any Mischief follow.] If the Woman did die.

Thou shalt give Life for Life.] In the Interpretation of this, saith *Jarchi*, our Masters differ. For some by *Life* understand that which is properly so called, or the Person himself; so that it should signify being put to Death: But others understand by it a pecuniary Mulct; that so much Money should be paid to the Heirs, as the Person killed might have been sold for. The *LXX* carry it to quite another Sense; which is, that if a Woman miscarry, and the Child was, μὴ ἐξεκονισμένον, not yet formed and fashioned, that the Man who occasioned the Miscarriage was to pay a Fine. But if it were formed, then Life was to be given for Life. So that this whole Law is to be understood of an *Abortion*; and according to the Condition of the *Abortive* (not the Life or Death of the Mother) so the Punishment was to be inflicted: And thus *Philo* takes it, and hath a large Discourse upon it. See *Selden, L. iv. de Jure N. & G. c. 1. p. 464.* and *Constantine L'Empereur* in *Bava kama, p. 200, &c.*

Ver. 24, 25. Eye for Eye, Tooth for Tooth, &c.] These and all the rest that follow, to the End of the 25th Verse, the *Hebrews* understand to signify pecuniary Mulcts, as may be seen in their *Comments* upon this Place: And *Maimonides* gives three Reasons for it, which *L'Empereur* takes Notice of, and endeavours to confute in his *Annotations* upon *Bava kama, p. 187, &c. 198, &c.* But after all, there seems to be a great deal of Reason, at least in many Cases, to admit of a Compensation: As in that mentioned by *Diodorus Siculus, L. xii.* where the one-eyed Man complained of this Law (which was among the *Heathen*) as too rigid; for if he lost the other Eye, he should suffer more than the Man whom he injured, who had still one Eye left. Upon such Considerations *Phavorinus* argues against this Law, which was one of the twelve Tables, as not possible to be justly executed, according to the very Letter of it: For the same Member of the Body is far more valuable to one Man than it is to another. For Instance; the Right-hand of a Scribe, or a Painter, cannot be so well spared as the Right-hand of a Singer; and therefore the Law of the twelve Tables, concerning *Taliones* (Like for Like) was with this Exception. *Ni cum eo pacet*; that is, if he who had put out a Man's Eye, or taken away the Use of any other Member, would not come to an Agreement, *de talione redimenda*, to make him Satisfaction, and redeem the Punishment, he was to suffer in the very same Kind. So *Sex. Cæcilius* expounds it in *Aulus Gellius, L. xx. c. 1.*

Ver. 26. If a Man smite the Eye of his Servant, or the Eye of his Maid, &c.] It is but Reason that this should extend to all Servants, though of another Nation, not merely to those who were *Jews*. And so *Maimonides* seems to allow,

allow, when he saith, *This is a Precept of Piety and Mercy to poor Wretches, who should not be any longer afflicted with Servitude; when they have lost a Member of their Body*, More Nevoch. P. iii. c. 41. And therefore the common Resolution of their Doctors is very cruel, that *Gentile Servants* (whom they call *Canaanites*) who were not circumcised, should not have the Benefit of this Law: For they thus distinguish Servants of another Nation; some were circumcised and baptized, others still remained *Gentiles*, or were only *Profelytes of the Gate*. The former Kind might be set free *three* ways; by being redeemed by a Price paid by themselves or any Friend; by Manumission, and by Virtue of this Law, upon the Loss of any Member. For though only an *Eye* and a *Tooth* be here mentioned, yet herein are included all the rest of the principal Members of the Body, which being mutilated, cannot be repaired; which they reckon to be *four* and *twenty* in all. If they did not dismiss such a Servant thus maimed, the Court of Judgment, upon an Appeal to it, compelled them to give him his Liberty, with a Certificate of it. But the second Sort of *Gentile Servants* could be made free only by the *two first* Ways, having no Benefit (according to this Doctrine) by this *third* Way here mentioned. See *Selden*, L. vi. de Jure N. & G. c. 8. But *Heathens* themselves were more merciful than these Doctors; for the Civil Laws (as *L'Empereur* observes upon *Bava kama*, Cap. 8. Sect. 3.) made better Provision for Slaves when they were hardly used.

Ver. 27. *And if he smite out his Man Servant's Tooth, &c.*] The Loss of a *Tooth* was not so great as that of an *Eye*; yet to prevent Cruelty, God ordained a Master should lose the Service of his Slave for so small a Loss as this.

Ver. 28. *If an Ox gore a Man, or a Woman, that they die, then the Ox shall be surely stoned.*] This was not a Punishment to the Ox, as the *Sadducees*, saith *Maimonides*, cavil against us, but to his Owner; who was admonished hereby to look better after his Cattle: For which Reason also the Ox was not to be eaten, *More Nevoch*. P. iii. c. 40.

And his Flesh shall not be eaten.] Because God would have the Owner entirely lose all Benefit by it, as *Maimonides* interprets it. And so *Josephus*, L. iv. *Arteol.* c. 8. μὴδ' εἰς τροφὴν εὐχρησθῆ, &c. It was not permitted to be so much as profitable to him for his Nourishment. And the *Hebrew* Doctors say, that if a Man eat so much as the Bigness of an Olive of this Flesh, he was to be scourged: By this Means both he and others were admonished to be more careful and cautious. And God also declared how heinous the Crime of Murder is, the Punishment of which, in some Sort, reached even unto Beasts; which were therefore also stoned when they had killed a Man, that no more might be in Danger of their Lives by them. Some think its Flesh therefore could not be eaten, because, being stoned, it was a Carcase whose Blood was in it. But *Maimonides* answers to this (in his Treatise of *forbidden Meats*) that the Scope of the Law is, that as soon as the Sentence for its being stoned was pronounced, it became unclean. Nay,

if a Man, to prevent this Sentence, killed it after a legal Manner, no Man might eat a Bit of it. And when it was stoned, the Flesh was neither sold nor given to the *Gentiles*, nor to the Dogs, &c. as *Bochart* observes, L. ii. *Hierozoic*. P. i. c. 40.

The same *Maimonides*, in his Treatise of *Pecuniary Mulcts*, rightly extends this Law to other Creatures, whether Beasts or Birds, that any Man kept; as *L'Empereur* observes upon *Bava kama*, cap. 4. sect. 5. And *Plato*, I observe, hath the very same Law, that εἰαν ὑπὸ ζῴων ἢ ζῶον ἀλλό τι θονεύσῃ τινα, &c. if an Ox, or any other Animal, kill a Man (except it were in the publick Combats) the Officers called *Ἀγρονόμοι*, that were set over their Fields, were to kill it, and throw it out of their Territories, ἐξω τῶν ὁρίων τῆς χώρας ἀποκτείναντας διαρῆσαι, L. ix. de Legibus, p. 873.

But the Owner shall be quit.] The Loss of his Ox was all his Punishment. And if the Ox did not kill the Man, but only wounded him; in that Case the Owner was obliged to make him such a Compensation as the Judges thought equal, and to take Care the like happen'd not again.

Ver. 29. *But if the Ox were wont to push in Time past, and it hath been testified to him, &c.*] In the former Case the Owner was only punished with the Loss of his Ox, it being the first Time that it had been known to push. But if the Ox had formerly been known to be so unruly, and he had been told of it, and yet did not take Care to prevent further Mischief; then he, as well as the Ox, were to be put to Death. The *Jewish* Doctors indeed have soften'd this by divers Exceptions: As *first*, they say it was to be proved that the Ox had pushed upon *three* several Days; for though it appeared he pushed a great many Times in one Day, it would not make the Man liable. And *secondly*, it was to be testified not only to the Owner, but before the Magistrate, that he had pushed so often. And *lastly*, they interpret the last Words of this Verse (*the Owner also shall be put to Death*) of Punishment by the Hand of Heaven; that is, they leave him to God. See *Bochart* in his *Hierozoic*. P. i. L. ii. c. 40. But though *Abarbinel* propounds this as the Opinion of their wise Men, yet he was sensible of its Absurdity: For he confesses that God doth decree the Sentence of Death should be executed upon the Owner of the Ox; only he thinks that he remits something of the Strictness of it in the next Verse. And there are *three* Cases here mentioned relating to this Matter; one in the foregoing Verse, where the Ox is ordered to be stoned; another in this, where the Owner is also made liable to be put to Death; and a third in the next Ver., where a pecuniary Mulct is only set upon him.

Ver. 30. *If there be laid upon him a Sum of Money, then he shall give it for the Ransom of his Life.*] By this it appears there might be a Case wherein the Owner of the Ox should not be put to Death, but only be fined, though the Ox had been wont to push, and he was told of it. And the Interpretation of this and the foregoing Law, which is given by *Constantine L'Empe-*

neur, is not unreasonable, upon *Bava kama*, c. 4. § 5. Either the Knowledge which the Owner had of the ill Conditions of his Ox, was certain or uncertain; and his Carelessness in preventing the Mischief he was wont to do, was greater or lesser; and the Friends of him that was killed pressed the strictest Justice, or were content to remit it. In the former Cases (if the Knowledge was certain, the Carelessness very gross, and the Friends were strict in the Prosecution) he was punished with Death; but if otherwise, he was punished only by setting a Fine upon him. Certain it is, that the foregoing Law might prove too rigorous in many Cases (as if the Ox pushed, being provoked; or broke loose, when he was tied up; or was let go by the Negligence of a Servant, &c.) and therefore God permitted the Judges to accept of a Ransom, as they saw cause; which was to be paid according as the *Sanhedrim* thought meet. So *Jonathan*.

Whatsoever is laid upon him. He was to submit to the Fine, whatsoever it was; and it was given to the Heirs of him that was killed. If a Man's Wife was killed, the *Jews* say it was given to the Heirs of her Father's Family, and not to her Husband.

Ver. 31. *Whether he have gored a Son, or have gored a Daughter, &c.*] Because what was said, ver. 29. of killing a Man or a Woman, might have been restrained to the Father or Mother of a Family, whose Loss was greatest, and their Lives most precious, therefore the same Law is here extended to the Children; yet both *Jonathan* and *Onkelos* confine it to the Children of *Israelites*, as if all Mankind besides were nothing worth. See *Bochartus* in the Place above-mentioned.

Ver. 32. *If an Ox shall push a Man-servant or a Maid-servant, &c.*] Whether the Servant was of greater or lesser Value, saith *Maimonides*, the Punishment was the Payment of thirty *Shekels* (and the Loss of the Ox) half the Price of a Freeman, who was estimated, he saith, at sixty *Shekels*, More *Nevoch*. P. iii. c. 40. He adds, in another Place (in his Treatise of *Pecuniary Mulets*) that the Owner was not bound to pay this Ransom, unless the Ox killed the Man out of his own Ground. For if he was killed within the Owner's Ground, the Ox indeed was stoned, but no Ransom was paid. Divers other Cases he mentions in that Book, as *L'Empereur* observes upon *Bava kama*, p. 85. where he takes notice that *Solon* himself wrote βλάψης τελεπαρόδων νόμον, a Law concerning the Mischief done by Cattle, as *Plutarch* relates in his Life.

Ver. 33. *And if a Man shall open a Pit, &c.*] In the Street, or publick High-way, as *Jonathan* rightly interprets it. For if he opened or digged a Pit in his own Ground, he was not concerned in this Law, tho' another Man's Beast fell into it.

And not cover it.] If he did cover it conveniently, though in time the Cover grew rotten, and a Beast fell into it, he was not bound to make it good, as *Maimonides* resolves the Case.

Ver. 34. *The Owner of the Pit, shall make it good, &c.*] There were so many Cases arose upon this Law, that it is not easy to number

them. *Maimonides* hath amassed together abundance belonging to this Matter, with wonderful Accuracy, as *Bochartus* observes; who hath transcribed a great many of them, in his *Hiero-zoic*. P. i. L. ii. c. 40. p. 391, &c.

Ver. 35. *If one Man's Ox hurt another's, that he die.*] Which equally belongs to all other Cattle, as *Maimonides* observes; for the Law mentions an Ox only for example-sake.

They shall sell the live Ox, and divide the Money, &c.] Though the Ox that was killed was worth as much more as the other, yet Satisfaction was to be made only out of the live Ox, which did the Mischief; as the same *Maimonides* observes, who hath several Cases upon this Law, as may be seen in the fore-named Book of *Bochart's*, p. 393. But it might so happen, that the Ox which was killed was of little Value, and the live Ox worth many Pounds: In which Case it seems so unreasonable the Man whose Loss was small should be a great Gainer by the Sale of the Ox which did the Mischief, that the *Jewish* Lawyers resolve the Meaning of this Law is, the Man whose Ox was killed, should receive half the Damage he had sustained; as *L'Empereur* observes upon *Bava kama*, cap. 1. § 4.

Ver. 36. *Or if it be known that the Ox hath used to push, &c.*] There is a great Difference between what is done casually, and what is done constantly. The former Verse speaks of the Hurt done by a Beast that was not wont to push; and this, of the Hurt done by one that was notoriously mischievous; and accordingly, greater Damages were given in this latter Case, than in the former. And by this general Rule the *Jews* regulated all other Cases; making those Mischiefs, that were done by Beasts which were wont to hurt, or were of a hurtful Nature, to be punished above as much more, than the Mischief done by a Creature that was not wont to hurt, or with a part of his Body which uses not to hurt. See *L'Empereur*, in *Bava kama*, Cap. 2. Sect. 1.

CHAP. XXII.

Ver. 1. *If a Man shall steal an Ox, or a Sheep, and kill it, or sell it.*] Before the Theft was discovered to be done by him.

He shall restore five Oxen for an Ox, and four Sheep for a Sheep.] There is a smaller Satisfaction required in other Things, ver. 9. and here is also a Disproportion observable between the stealing of an Ox and of a Sheep. The Reason of both was this; That Money, Goods, Garments, Jewels, which Men keep in their Houses within Towns and Cities, are better guarded, and not easily stolen, as Cattle in the Field: And of Cattle in the Field, an Ox was more easy to be stolen than a Sheep; for Sheep feeding in Flocks, may be all in view of the Shepherd; but Oxen feeding scattered one from another, are not so easily observed and kept by the Neatherd. Thus *Maimonides*, More *Nevoch*. P. iii. c. 41. But the true Reason of the Difference between an Ox and a Sheep, seems to be, That an Ox was of greater Value, and likewise useful to more Purposes in Husbandry (as plough-

ing, carrying in, and treading out the Corn, &c.) which made the Punishment of stealing an Ox greater than that of stealing a Sheep. Yet there was a Difference between a Thief who came and confessed his Sin of his own accord, and him that stood out till he was apprehended and convicted of it: For in the former Case, *Moses* seems to require only the Restitution of that which was stolen, with the Addition of a fifth Part of the Value, and a Sacrifice, *Lev. vi. 4, 5.* All this is far more equal than *Plato's* Constitutions, which for all Thefts require the same Punishment, which was paying double; ἐὰν τις κλέψῃ τι, ἔσθ' ἑνὸς μέρους καὶ δώδεκα, &c. *L. ix. de Legibus, p. 857.*

Ver. 2. *If a Man be found breaking up.*] Some translate it, *If a Man be found with a digging Instrument*; or, it may signify any Sort of Weapon; yet he was to be taken in the very Act of breaking up, or digging.

And be smitten that he die, &c.] The Master of the House might kill the Robber in this Case; because it might well be thought he intended to kill him rather than lose his Booty. The Law of the twelve Tables allowed this, as *A. Gellius* relates, *L. xi. c. 18. Duodecim Tabulæ nocturnum furem quocumque modo, diurnum autem, sese telo defenderit, interfici impunè vcluerunt.* It was one of *Plato's* Laws also, that if a Thief enter'd a Man's House in the Night, he might innocently kill him: Νύκτας φῶρος εἰς οἰκίαν εἰσόντα, ἐπὶ κλοπῇ χειρῶν, ἐὰν ἐλθὼν κλέψῃ τις, καθ' αὐτοῦ ἔσθ', *L. ix. de Legibus, p. 874.* But the *Hebrew* Doctors make some Exceptions; as if he did not fly, and if there were no Witnesses present; for if there were, then it was like Theft in the Day-time. See *Grotius, L. ii. de Jure B. & P. cap. i. sect. 12.*

Ver. 3. *If the Sun be risen, &c.*] When they might possibly know who he was; and it might be presumed he intended only to steal, not to kill; then to kill him was to be accounted Murder.

He shall be sold for his Theft.] For six Years. But the *Hebrew* Doctors have many Mollifications of this Law: For they say, a Woman was not to be sold; nor a Man, but for the principal Sum: For double, or four or fivefold, he was not to be sold, but have Credit for it till he was able to pay. And he was not to be sold who robb'd a *Samaritan*; nor if he had stolen less than he was worth when sold, &c. with many other, which so mitigate, that they almost abrogate it. But the Law of the twelve Tables thought it Reason, a Thief should be delivered to him whom he robb'd, to be his Slave; as *A. Gellius* tells us, *L. xx. c. 1.* See *Bochart. Hierozoic. P. i. L. ii. c. 40.*

Ver. 4. *If it be certainly found in his Hand alive, &c.*] There was a great Difference between Killing or Selling, after the Stealth, and having these Cattle found alive with him. In the former Case, he was punished four or fivefold, *ver. 1.* but in this only double: Because the former concealed his Theft with more Industry, and left less Hope of Discovery and Restitution than in the latter, as *Bochart* there observes: Where he also takes Notice of the like Law at *Athens*, mentioned by *Demosthenes*, and by *A. Gellius*,

L. xi. c. 18. But the *Hebrews* here also have their Exceptions; and will not have this extended to Women, Children, and Servants.

He shall restore double.] In Case he did not confess the Fact himself, but was otherwise found out. For if he did accuse himself, and had neither sold nor kill'd that which he stole, he was not to restore double. He that stole from another Thief, was not bound, as *Maimonides* thinks, to restore double. But in Case a Thief kill'd what he had stolen, and after that consecrated it to God, he was obliged notwithstanding to restore fourfold; though if he consecrated it before he kill'd or sold it, only to restore double. For though the Sanctification of a Thing, after the Sin was committed, did not take away the Guilt, yet, before he aggravated his Fault by Killing or Selling what he stole, the Sanctification lessened the Punishment. See *L'Empereur in Bava kama, cap. 7. sect. 1, 2.*

Ver. 5. *If a Man shall cause a Field or Vineyard to be eaten.*] This our *Rabbins*, saith *R. Levi* of *Barcelona*, understand concerning the Damage done by Beasts eating another Man's Grass or Corn, &c.

And shall put in his Beast.] This they understand of the Damage that may be done by their Feet, in treading down the tender Grass or Corn.

Of the best of his Field, and of the best of his Vineyard, shall he make Restitution.] What is determined in this Case, the *Jews* extend to all other; That Men should make Satisfaction for the Wrong done to their Neighbours in any Kind, with the best of what they possessed of that Kind. So the *Misna* in *Bava kama, cap. 1. sect. 1.* and *Abarbinel* on this Place, *Damages are paid out of the best*: Which made Men very careful in looking after their Beasts, that they did no hurt in their Neighbours Ground. For which *Plato* orders only such Satisfaction to be made as the *Ἀγερόνομοι* should judge meet, *L. viii. de Legibus, p. 843.* But the *Jews* were so scrupulous in this Matter, that, to prevent the Damage one Man might do another, they made a Constitution that no Man should keep Goats, or Rabbits, or any such like small Creatures, near the Corn-fields or Vineyards, or Olive-yards of his Neighbour; no, nor in any Parts of the Land of *Israel* (as the *Misna* hath it in the *Bava kama, cap. 7. sect. 7.*) but in *Syria*, or in the Desarts of their own Land. This the *Talmudists* carry so far, as to urge it to inept Superstition; as *L'Empereur* observes on that Place.

Ver. 6. *If Fire break out, &c.*] The *Hebrew* Word properly imports that which breaks out of it self (as *R. Levi Barcelonita* observes) so that the Meaning of this Law is, that though a Man kindle a Fire within his own Bounds, and it spread further to the Damage of his Neighbour, he shall be guilty, though he had no Hand in putting the Fire to the Stacks of Corn which were burnt by it; because he should have look'd better after it when he had kindled it. For every Man, saith he, is bound to watch the Fire that he kindles, lest it do Mischief, it being its Nature to break out, and catch hold of any Thing that is near it: And therefore *Plato* ordains (in the Place

Place mentioned upon the former Verſe) that, *עַד שֶׁיִּשְׂרָאֵל יִשְׁלַח מִן הַיָּד הַזֹּאת לְיָד הַיָּד הַזֹּאת*, &c. if a Man ſet fire to any combuſtible Matter, and do not take care his Neighbour receive no Harm by it, he ſhall pay ſuch Damages as the Magiſtrates judge juſt. But here the *Jewiſh Lawyers* conſider at what diſtance the Fire was kindled; and reſolve, that if there was a Fence of four Cubits high, or a publick High-way, or a River between the Fire and the Field, or Stack of Corn that was burnt, the Man that kindled it was free. See *Bava kama*, Cap. 6. *Sez.* iv, v. and *L' Empereur*, in his *Annotations* there.

Ver. 7. *If a Man ſhall deliver unto his Neighbour Money, or Stuff to keep, &c.]* The Equity of the Law contained in this and the following Verſe, is very well explained by *Maimonides*, P. iii. c. 42. *More Nevoch*. He that takes a Neighbour's Goods or Money to keep for nothing, and hath no Profit thereby, doth a Kindneſs to his Neighbour, and therefore is not to bear the Loſs of them; which muſt fall upon the Owner himſelf. But he that deſires to be the Keeper of his Goods, and receives a Benefit by the Uſe of them, or is paid for his Care, muſt make them good if they be ſtolen. Or if the Owner and the Keeper equally partake of the Profit, they muſt equally bear the Loſs. *R. Levi Barzelonita* interprets this Place of that which a Man takes into his Cuſtody, *chinnam* (as his Word is) *gratis*, as we ſpeak, without any Reward for his Care in keeping it.

Ver. 8. *Shall be brought to the Judges.]* The principal Judges were called *Elohim*, Gods. And there were to be three of them at leaſt; who were to examine upon Oath (ver. 11.) and endeavour to find out the Truth. See *Selden*, L. ii. *de Synedr.* c. 5. p. 232.

To ſee.] i. e. Find out.

Whether he hath put his Hand unto his Neighbour's Goods.] Or, whether through Negligence he ſuffered them to be ſtolen. In which he was bound to make them good, as *Maimonides* ſaith, in the Place before-mentioned: Who will have the Name of *Elohim* originally belong to Judges; and from thence to be tranſlated to God, the Judge above all, P. ii. c. 2. But of this ſee *cb.* xx. 2.

Ver. 9. *For all manner of Treſpaſs, whether it be for Ox, or Aſs, or Sheep.]* Though theſe be only mentioned, yet the Law reaches to all Cattle whatſoever.

Which another challengeth to himſelf.] There is great variety in the Tranſlation of theſe Words (as *Mr. Selden* ſhows, L. ii. *de Synedr.* c. 12.) but, according to ours, the Meaning is; When a Man affirms that he either depoſited ſuch Things with his Neighbour, or lent them to him, or that he took them (as *R. Levi Barzelonita* interprets it, *Præcept.* liv.) both Parties were to be brought before the Judge, that he might examine where the Right lay.

He ſhall pay double unto his Neighbour.] i. e. He who pretended to have depoſited the Goods (ſuppoſe) was to pay double, if he brought an unjuſt Action againſt his Neighbour; or he with whom the Goods were depoſited was to pay it, if it appeared he had dealt fraudulently: But if

it were found that the Goods were loſt by mere Chance, he was not bound to pay any thing.

Maimonides explains it thus, according to the Opinion of the *Talmudiſts* (as *Mr. Selden* obſerves, in the Place now mentioned): when a Man brings an Action againſt another, about ſuch Things as are here mentioned; and the Defendant confeſſes part of the Charge, but denies the reſt, he was to reſtore as far as he confeſſed; but for the other which he did not confeſs, he was to be put upon his Oath. Or if he denied the whole, and he that brought the Action had but one Witneſs againſt him, he was to purge himſelf by an Oath; for by the Law no Man was compelled to clear himſelf by an Oath, but in three Caſes, of which this was one, when a Man was guilty by one Witneſs.

Ver. 10. *If a Man deliver unto his Neighbour an Aſs, or an Ox, or a Sheep, or any Beaſt to keep, &c.]* If he lend any of theſe Things to his Neighbour upon certain Conſiderations, or let them for Hire, and his Neighbour affirms that they died, or were hurt, or driven away by Enemies, who carried them captive; but there was no Witneſs of any of theſe Allegations; then the Cauſe was to be brought before the Judge, to find out the Truth, in the Manner following:

Ver. 11. *Then ſhall an Oath of the LORD be between them both, &c.]* If there was no other way to diſcover the Truth, then he to whom they were delivered was to purge himſelf by an Oath that he had not killed the Beaſt, nor done any thing to hurt it; and the Owner was to trouble him no further: Nor was he bound to make any Satisfaction, provided he had uſed theſe Goods according to the Agreement between them; for if he had imployed them contrary to their Contract, then he was bound to make them good to the Owner of whom they were borrowed or hired. If he reſuſed to take the Oath, he was pronounced guilty, and Reſtitution was ordered to be made out of his Goods. But there were ſome Temperaments of this Law; for every Man was not admitted to purge himſelf by an Oath. For Inſtance: He that was of ſo bad a Reputation, that they had a Suſpicion he would not ſtick to perjure himſelf, was not admitted to be adjured; no, though he that brought the Action required it, &c. See *Mr. Selden*, L. ii. *de Synedr.* c. 12. p. 520.

Ver. 12. *And if it be ſtolen from him.]* Thro' his Negligence who was intruſted with it.

He ſhall make Reſtitution to the Owner thereof.] Becauſe he was bound to have look'd better after it, by receiving Wages for his Care and Pains in keeping it (as ſome interpret) or ingaging to make it good, if he did not take the ſame Care of it, as if it had been his own.

Ver. 13. *If it were torn in pieces, then let him bring it for witneſs, &c.]* If he could produce any part of it, as an Evidence that it was torn, and he endeavoured to reſcue it, he was not to make it good. But here the *Hebrew Doctors* make many Exceptions: For they would have him make good what was torn by one Wolf alone; becauſe they think he might have been able to defend the Cattle againſt one, though not againſt

against many. If also he put the Oxen or Sheep into a Pasture wont to be infested with wild Beasts, or Thieves; or if he did not call in the Help of his Neighbours, &c. in these, and such like Cases, he was to make good that which was torn, as *Maimonides* reports their Judgment. See *Bochart, Hierozoic. P. i. L. ii. c. 44.*

Ver. 14. *If a Man borrow ought of his Neighbour, and it be hurt or die.]* This the *Hebrew* Doctors think concerns such Things as were lent to another out of Kindness, without any Consideration for the Use of them. About which, if there arose any Controversy, by reason of some Maim that it received, or its Death, it was to be determined by the Rule following.

The Owner thereof being not with it, he shall surely make it good.] These Words, and those in the beginning of the 15th Verse (*But if the Owner be with it, he shall not make it good*) seem to signify, that if the Owner was with the Thing that was lent, at the Time of its Hurt or Death, it was to be presumed he would do his best to preserve it, and see it was not ill used, and so must bear the Loss: But if he was not present at that Time, then the contrary was presumed, that the Borrower was in fault, and therefore bound to make it good. Which, though it may seem hard, was but necessary to make Men careful, and do their best to preserve what was lent them in pure Kindness. *R. Levi of Barcelona (Præcept. lvi.)* interprets it quite another way, in this manner: That if the Owner was with it at the Time it was borrowed, though not present at the Time of its Hurt or Death, the Borrower was free; but if the Owner was present at the Time of the Hurt or Death, but not at the Time of lending, he was bound to make it good: For *the Matter* (saith he) *depends upon the beginning of it.*

Ver. 15. *If it be an hired Thing, it came for his Hire.]* Some make the *Hebrew* Word *Sachir* (which we translate *hired Thing*) to relate unto the Person, *if he be a Mercenary*; i. e. the Man who lends, agrees to let the Borrower have it at a certain Price, &c. But this is the same, in effect, with the Sense of our Translation, which makes this Word relate to the Thing itself: Which if it were borrowed with a Condition to pay so much for the Use of it as the Lender demanded, then the Man who hired it was not bound to make it good, whether the Owner were present or not, when it was hurt, or died: But the Owner was to run the hazard, because of the Hire which he received for the Use of the Thing.

Ver. 16. *If a Man intice a Maid that is not betrothed, and lie with her.]* Whosoever lay with such a Maid in the City, was thought to have been an *Inticer* only (unless Witnesses came and proved that he forced her) because it might be well supposed her Voice would have been heard, if she had cried out upon the Force in the City. But if he lay with her in the Field, where no body could hear, it was presumed to be a Rape. Thus *Maimonides*, and other *Hebrew* Doctors.

He shall surely endow her to be his Wife.] This Law doth not say, as the Old Translation hath it, *he shall endow her, and take her to be his Wife*, but only, *endow her to be his Wife*; that is,

give her such a Dowry, that she might be his lawful Wife. So the same *Hebrew* Doctors understand it; who will not have it to be a Command that he should marry her (though that was best) but only that he should make Satisfaction for taking away her Virginity; which was, by paying so much, in the Nature of a Dowry, as would render her fit to be his Wife, if both of them could agree. Yet so, that if either he, or she, or her Father refused (for it was in the Power of any of these, as they say, to hinder the Marriage) he paid this Mulct, as the Dowry of a Virgin, to her Father. See *Selden's Uxor Hebr. L. i. c. 16.* There is another Law of this Nature, *Deut. xxii. 28, 29.* but it speaks of a Virgin deflowred by Force: Of which see there.

Ver. 17. *If her Father utterly refuse to give her unto him.]* Here is mention made only of the Father, not of the Man that deflowred her; who, one would think, should have been bound to marry her, if she and her Father pleased. And so *Josephus*, δ πατήρ παρδόνον, &c. ἀντὶ γαμήτω. But if the Father of the Damself did not like to give her to him, he was to pay as here is directed.

He shall pay Money according to the Dowry of Virgins.] That is, saith *Josephus*, fifty Shekels, τὴν τιμὴν τῆς ὕδατος, as a Satisfaction for her Reproach; *L. iv. Archæol. c. 8.*

Ver. 18. *Thou shalt not suffer a Witch to live.]* This Law about Witches follows the other about Virgins; because Witches, among other Practices, help by evil Arts to allure and entice silly Virgins to consent to Mens Solicitations. *Epiphanius* reports, from one that saw it, such a Magical Operation used by a Jew, to procure the Love of a Christian Woman; who was preserved from the δυνάμις σαμαρείας, *Power of his Witchcraft*, by the Seal of Christ (as he calls the Sign of the Cross) wherewith she fortified herself, at the first Attempt made upon her, *Heret. xxx. n. 7, 8.* But such wicked Wretches did a world of other Mischief, and therefore were to be put to death, whether they were Men or Women. The Scripture indeed mentions a *Witch* only (saith the *Gemara* of the *Sanhedrim, c. 7. n. 10.*) because for the most part they were Women, who were addicted to Magick. So *Maimonides* also; because the greater part of Evil Works are performed by Women, therefore the Law saith, *Thou shalt not suffer MECHASSHEPHA, a Witch to live*; *P. iii. c. 37. More Nevochim.* Where he discourses of the Sorts of Witchcraft; and in general affirms, that there were no Magical Works performed, without respect to the Stars: For such People held that every Plant had its Star, and so had every Animal, and all Metals. For Example; they said, ‘Pluck such a Leaf, or such an Herb, ‘when the Sun, or any other Planet, is in such ‘a Place: Let such a Metal be melted under ‘such a Constellation, or such a Constitution of ‘the Moon; and then say such and such Words, ‘and let a Fume be made with such Herbs or ‘Leaves, and that in such and such a Form, and ‘then this or that will follow. This was their ‘Doctrine, and such Works as these were the ‘peculiar Worship of the Stars, who were de-
lighted,

lighted, they imagined, with such Actions, Words, or Fumes, and for the sake of them would do whatsoever was desired.

All this, he saith, he took out of their Books then extant; from which he concludes, That the Scope of the Law being, that all Idolatry should be taken out of the World, and that no Virtue should be ascribed to any Star, of doing good or hurt to Men (which Opinion led Men to their Worship) it necessarily followed, that all *Witches* and *Wizards* shall be put to Death, because they were Idolaters; though after a peculiar and different Way from that wherein the Vulgar worshipped Idols. And he thinks that a *Witch* is rather mentioned than a *Wizard* (though both intended) because Men are naturally more tender towards the Female Sex, and apt to favour them; and therefore it is as if *Moses* had said, *Thou shalt kill even a Woman that is guilty of this Crime.* But afterward, *Lev. xx. 27.* he commands both Men and Women to be stoned.

Others of the *Hebrew* Doctors (particularly *R. Levi Barzelonita*) give this Reason why *Witches* were not to live, 'Because they directly thwarted God most blessed, who made all Things when he created them for such and such Purposes; which they perverted, and by Devices of their own, made to serve other Ends, which God never designed'. *Præcept. lxii.* But this they could not do without the Help of evil Spirits; and therefore their Crime consisted in entering into a Familiarity and a League with them, whose Assistance, upon such Occasion, they invoked; which was, in Effect, a renouncing of God.

This was an Impiety which had overspread the whole World, especially the Eastern Parts of it. And as for the *Romans*, we find a Law as old as the twelve Tables against Witchcraft; *Apud nos in duodecim Tabulis cavetur, ne quis alienos fructus excantasset*, as we read in *Seneca, L. iv. Nat. Quæst. c. 7.* where he mentions the like Law among the *Athenians*. For the *Greeks* were extremely addicted to this, especially in *Thessaly*; of which none, that I have read, spake so plainly at *Plato*, in his *eleventh Book of Laws*, p. 932, 933. where he orders Punishments, not only for those who destroyed others by Portions, but for those who pretended to be able to revenge themselves or others, ἢ μαγείαις τε τισὶ καὶ ἐπεφασκίαι καὶ καλιδέσεισι λεγόμεναις, 'either by certain *Incantments*, or by *Charms*, or by those *Spells* which are called *Ties*, or *Knots*: Concerning which, he acknowledges it is hard to know any Thing, or to persuade others there is nothing in them: For if a Man see any where κήρινα μιμήματα πεπλασμένα, &c. waxen Resemblances, made and set either at their *Doors*, or in the *turning of the Ways*, or at the *Tombs of their Ancestors*; none can prevail with him to neglect these Things, because he knows not what Efficacy is in them'. And therefore he would have even such People, who used these Sorts of Witchcrafts, to be put to Death, if they were Professors of any Sort of Knowledge (as *Μάντιες καὶ τελεσάσκειοι*) but if they were simple People, he leaves the Judges to punish them, as they found Reason.

Ver. 19. *Whosoever lieth with a Beast, shall surely be put to Death.*] This is so infamous a Sin, and such a Dishonour to Nature, and the Author of Nature (as *Contr. Pellicanus* well glosses) that it was not fit such a Person should live upon the Face of the Earth, but die without Mercy. See *Lev. xviii. 23. xx. 15, 16.* where this is more largely handled.

Ver. 20. *He that sacrificeth unto any God, save unto the LORD only, he shall be utterly destroyed.*] Sacrifice being the principal Act of Worship in those Days, includes in it all other Acts of Worship and Divine Service, which they were required to pay to the LORD alone, *ch. xx. 2, 3, &c.* but the Punishment of doing otherwise was not enacted till now: Of which he treats more largely, *Deut. xvii. 2, 3, &c.* See there.

Ver. 21. *Thou shalt neither vex a Stranger, nor oppress him.*] Here are two distinct Commands. The first of which [*not to vex a Stranger*] the *Hebrews* will have to consist in not upbraiding him with his former State of Heathenism, nor giving him any opprobrious Words; as saying, *Remember what thou wast, or what thy Father did.* And this was neither to be done to a Profelyte of Justice, nor to a Profelyte of the Gate, as far as *Mr. Selden* could judge of their Opinion herein, *L. ii. de Jure N. & G. c. 4.* The second [*not to oppress him*] consisted in not using him hardly, in their Dealings with him, by making him pay, for Instance, for any Thing more than it was worth: Which, the same *Mr. Selden* (*L. vi. c. 5. p. 690.*) thinks, the *Hebrews* were of Opinion, belonged only to their Usage of Profelytes of Justice, who were perfectly in their Communion. But this is very unreasonable; for (as *R. Levi Barzelonita* himself observes) by thus treating any Profelyte, they might endanger their Return to Paganism again, out of Indignation to be so despised, and much more when they saw they were wrong'd: Which God took Care they should not be, because they were more helpless than other Men, and had fewer Friends. Which is the Reason that this Precept (as the *Jews* themselves have computed) is inculcated in one and twenty Places. See particularly *chap. xxiii. 9. Lev. xix. 33.*

For ye were Strangers in the Land of Egypt.] There could not be a more powerful Reason to move them to treat Strangers kindly than the Remembrance of their own Oppressions in *Egypt*, from which they were delivered by the mere Mercy of God, which they ought to imitate.

Ver. 22. *Ye shall not afflict any Widow, or fatherless Child.*] Give them no trouble either in Word or Deed, as the same *R. Levi* interprets it (*Præcept. lxxv.*) but in all their Commerce with them, in buying, selling, or any other intercourse, treat them not only civilly, but kindly and benignly. And the Reason of the Precept, saith he, is the same with the former; because Widows and Orphans have few or none to protect them, or plead their Cause; and therefore the Law took care of them, as if their Husbands and Parents were yet alive.

Ver. 23. *If thou afflict them in any wise.*] By giving them ill Language, or by insulting over them, or destroying their Goods; much more it

if any Man smote them, he was liable to the Judgment of God, as *Nachmanides* interprets it.

And they cry at all unto me.] A Child, saith the same *R. Levi*, cries to his Father, and a Wife to her Husband; but the Widow and the Fatherless cry unto me, and I will hear them, for I am merciful.

I will surely bear them.] Punish you for your ill Usage of them, as it follows in the next Verse.

Ver. 24. *And my Wrath shall wax hot.]* This signifies their Punishment should be *Θέμις*, sent upon them from God; who orders no Penalty to be inflicted by their Judges, because he intended himself to be their Avenger, and that in a very remarkable Manner, by serving them in their kind; as it here follows.

And I will kill you with the Sword, and your Wives shall be Widows, and your Children fatherless. Here the *Hebrew* Doctors cry out, *Measure for Measure* (as *R. Levi* observes) for he threatens that the Wives of those that afflicted them should be Widows, and their Children fatherless, and find none to take pity upon them. For with the Measure that Men mete withal, others shall mete to them: *If a Woman* (as he goes on) *shall afflict them, she shall die, and her Husband shall marry another Wife, which shall afflict her Children.*

Ver. 25. *If thou lend Money to any of my People.]* That is, to an *Israelite*.

That is poor by thee.] By a poor Man they do not understand one that goes a begging, but one in such Want that he is more to be pitied than those who have the Confidence to beg in the Streets. The Foundation of this Precept (as the before-mentioned *R. Levi* observes) was to fix in them the great Virtue of Mercy, Kindness, and Clemency; whereby poor People being help'd, in this way of lending them Money *gratis*, might recover again to a better Condition, by the Goodness of God to them.

Thou shalt not be as an Usurer to him.] Neither domineer over him, nor make him pray, and intreat, and wait long, as if he were a Slave; nor exact any thing for the Use of the Money.

Neither shalt thou lay upon him Usury.] Not make him find Sureties: Or, as some of them interpret it, this is a Precept requiring all *Israelites* to have no hand in letting out Money to Usury; either by writing the Bonds, or by being a Witness to them, or by being bound with others for the Interest of Money: For the Word they observe is in the Plural Number, *Ye shall not put upon him Usury*. Which Law, concerning Usury, is fully handled by *Mr. Selden*, L. vi. *de Jure N. & G.* c. 9, 10. where he shows that some Usury was forbidden by the Law, and other by the Decrees of their wise Men. The Law forbade them to contract to receive back again any Sum of Money more than they lent. But it was further required by their wise Men, that they should not receive any Gift before-hand to induce them to lend; nor any thing afterward by way of Gratuity, or to express their Thankfulness. Yet this last was permitted, in the Loan of Orphans Money, as *Maimonides* saith. And what was thus forbidden to be done to an

Israelite, was permitted to be done to a *Gentile*. Nay, some will have that to be an affirmative Precept, which we read *Deut.* xxiii. 20. obliging them to take Usury of a *Gentile*, if they lent any Money to him. But that *Maimonides* contradicts. And there are those who think this Law only forbade them to take Usury of a poor *Israelite*, but not of a rich; it being unreasonable that he should increase his Wealth by the Use of his Neighbour's Money, and he have no Profit thereof.

Ver. 26. *If thou at all take thy Neighbour's Raiment.]* His Coverlid, as we speak, or Bed-clothes. For it is plain, by what follows, he speaks of that which was to keep him from the Cold in the Night.

To pledge.] As a Security for the Payment of the Money which he lent him.

Thou shalt deliver it to him by that the Sun goeth down.] This shows that he speaks of a poor Man; which is more fully declared *Deut.* xxiv. 12, 13.

Ver. 27. *For that is his Covering only, &c.]* It was contrary to Humanity, to keep from him the only Thing he had to keep him warm in his Bed; for it was in effect to kill him.

And it shall come to pass, when he crieth unto me, that I will hear him.] Punish thee for thy barbarous Cruelty (*ver.* 23.) And besides, the *Hebrew* Doctors say, he was to be beaten, by order of the Court of Judgment.

For I am gracious.] And would have you like my self.

Ver. 28. *Thou shalt not revile the Gods.]* i. e. The Judges, as no doubt it is to be interpreted. See *Mr. Selden*, L. ii. *de Jure Nat. & Gent.* c. 13. p. 268. And the *Hebrew* Doctors give this Reason for it; because it tends to terrify them from doing Justice, and exposes them to the Contempt and Hatred of the People; whom it also inclines to Sedition. But many of them (see him, c. i. p. 9.) will have another Precept contained in this, that they blaspheme not the Name of the Most High. Some few also (among whom is *Philo*) fancy it to be a Command not to revile the Gods that other People worship, though they be false ones. And so *Julian* the Apostate took it; who is confuted by *St. Cyril*, as *Mr. Selden* there observes.

Nor curse the Ruler of thy People.] That is, either the Prince of *Israel*, or the President of the great *Sanhedrim*. So *R. Levi Barzelonita* (*Præcept.* lxxvii.) The Intention of the Scripture is to admonish us of our Duty to him, who is the Prince of the Empire of *Israel*; with respect both to the Dominion of the Kingdom, and of the Law (as his Words are) it being a great Crime to speak evil of him, by whose Care all Differences were composed, &c.

If any Man was guilty of this Crime, he was to be scourged *three* times; and if he were the Son of a Prince, he had *four* Scourgings. And that very justly; for Heathens themselves reckoned this among the greatest Offences. It was one of the Laws of *Charondas* (as *Hen. Stephanus* observes, in his *Fontes & Rivi Juris Civilis*) *ἔστω ἡ μέγιστα ἀδικήματα, θεῶν καὶ ἀσθενέσι, καὶ γυνέων καὶ πατρὶσι, καὶ ἀρχόντων καὶ νέμων ὀλιγωρία, καὶ ἐκείσιν ἀτιμία δίκαιοσύνης*, *Let these be reckoned the greatest Crimes;*

Crimes; Contempt of the Gods, and voluntary Abuse of Parents; disrespect to Rulers and Laws, and voluntary Dishonour of Justice. In like Manner Zaleucus ordains, that next after the Gods, and Demons, and Heroes, γονεῖς τε καὶ νόμοι καὶ ἄρχοντες σέβειν εἰσι ταῖς τιμαῖς; Parents, and the Laws and Rulers, should be equally had in Honour. And Plato thought those that would not be subject to them, were unsufferable; because they had the Spirit of the old Titans, who would have pull'd the Gods out of their Thrones, τὴν λεγομένην παλαιὰν Τιτανικὴν φύσιν ἐπιδέκνυσαι καὶ μὴ ὑποτασσέσθαι.

Ver. 29. *Thou shalt not delay to offer the first of thy ripe Fruit, &c.*] The Hebrews will have this to be a Direction for the bringing unto God, in due Order, those Things which were to be offered to him. As first, the *Trumah*, which was the first Oblation that was made out of the Corn when it was newly threshed out; which was to be, they say, a *fiftieth* Part, which was given to the Priest. Then the first Tithe, which was given to the Levites, and the second Tithe, which the Possessors eat at Jerusalem, when the Tabernacle was settled there. This Order, they say, God here requires them not to invert, by offering that last which should have been first. So R. Levi of Barcelona, *Præcept.* lxxviii. But, from what follows, it seems to relate only to the First-fruits of their Harvest, and of their Vintage, which they were bound to bring as soon as they were ripe; and it was the Portion of the Priests. See *Deut.* xviii. 4. There was no determinate Portion prescribed; but they who were tolerably good (as the Hebrews say) gave a *fiftieth* Part, liberal Men a *fortieth*, and covetous Men a *sixtieth*; less than which was not accepted for a *Trumah*.

The First-born of thy Sons shalt thou give me.] The Reason of this is given *Chap.* xiii. when it was first enacted.

Ver. 30. *Likewise shalt thou do with thine Oxen, &c.*] See *ch.* xiii. 2, 12, 15.

On the eighth Day thou shalt give it me.] It was not acceptable to God, because not fit to be offered to him till the eighth Day, for the same Reason that Children were not circumcised till the eighth Day. For all Creatures, when they are newly born, saith Maimonides (*P.* iii. *More N. voch.* c. 49.) by reason of their abundant Moisture, are so weak and feeble, that it is doubtful whether they will live or no; and therefore, till seven Days be over, they are look'd upon as but Abortives (so his Words are) and scarce numbered among the Living. Besides, they are not sufficiently purged till then, from the Foulness of their Stomach and Bowels; which is another Reason they were not to be offered unto God, who did not accept that which was imperfect or impure. Whatsoever was the Reason, this Law was observed also among the Gentiles, as Bochart shows out of Pliny in his *Hierozoic.* P. i. L. ii. c. 50.

Yet there was this Difference between these, and the First-fruits mentioned in the foregoing Verse; that though these Creatures were fit for Sacrifice on the eighth Day, yet they might stay longer before they were offered, though not beyond the Year; for then they were not accep-

ted (as was before observed, *ch.* xii. 5.) but the First-fruits of Corn, Wine and Oil, were to be offered presently as soon as they were ripe.

Ver. 31. *And ye shall be holy Men unto me.*] Because the Israelites were a peculiar People, separated to God by peculiar Laws and Rites by him instituted (and thence called an *holy Nation*, *ch.* xix. 6.) therefore God commanded them to distinguish themselves, even in their Diet, from other People, and look upon it as below their Dignity, to eat such Things as the Gentiles did. This is the Meaning of their being holy to God, as appears from *Deut.* xiv. 2, 3. 21.

Neither shall ye eat any Flesh that is torn of Beasts in the Field.] Both because the Blood was in it, and it was devoured by unclean Creatures. R. Levi, beforementioned, saith, it was unwholesome; which he makes the Reason of the Prohibition. But whether it was torn by a Wolf, a Lion, or a Bear, or any other Beast, it made no Difference, if so be it died presently, or not long after. So the Jews interpret the Hebrew Word *Terephab*, as L'Empereur observes out of Moses Mikkotfi (in his Notes upon *Bava kama*, cap. 7. sect. 2.) who saith it signifies *that which a Beast tears, or bruises, so that it is near to Death, though it be not actually dead.* For if it was dead, they call it נבלה *Nevelah*, a Carcase; which in their Language signifies not only that which dies of it self, but which is killed with a Weapon, or torn by a wild Beast. Accordingly they take *Terephab* here to signify not only that which is torn by Beasts, but that which any other way is so hurt, that it is near to Death: As if it fall from an House, and break its Ribs, or other Members; or an Arrow be shot through its Heart or Lungs, or any Disease have affected those vital Parts. If Death were likely to ensue upon such Things, it was not to be eaten.

In the Field.] Whether it were torn in the Field, or any other Place, it made no Difference; but the *Field* is mentioned because there commonly such Things happen.

Ye shall cast it to the Dogs.] R. Solomon saith, they might sell it to the Gentiles, whom the Jews counted no better than Dogs: Which agrees with the Decree in the *Misna* (*Bava kama*, cap. 7. sect. 2.) that though it appeared afterward, a Thief had stolen what was torn, yet he was to make the legal Restitution; contrary to the Opinion of R. Simeon, who absolved such a Thief, because he might not eat it, and consequently have no Benefit by it. But most thought he might sell it; and therefore was liable to make Satisfaction. If any Israelite did eat of it, he was to be scourged. Sir J. Marsham quotes the like Precept out of Phocilides his Verses, which end thus:

— ἀνέσθ' ἀπὸ θύρας ἑσθ' αἶμα.

Let Beasts be eaten by Beasts. *Chron. Egypt.* Sec. ix.

CHAP. XXIII.

Ver. 1. *Thou shalt not raise a false Report.*] The Hebrews think this Law peculiarly concerns Judges, who are not to suffer
P p their

their Minds to be preposseſſed with falſe Reports : For that Word we tranſlate *raiſe*, ſignifies alſo to *take up*, i. e. to entertain, or *receive* (as we have it in the Margin) and give Credit to Reports. And conſequently they were not to hear any Man's Cauſe, unleſs his Adverſary was preſent; but to look upon all as falſe, which was ſaid by one Party alone, without the other. So *R. Levi of Barcelona*. Yet he confeſſes that the Law hath reſpect alſo to him who brings an Action againſt another; that he ſhould not lay his Cauſe before the Judge, in the Abſence of him that is to answer, though the Judge would hear it. And he alſo adds, that the *Rabbins* take it to comprehend ſuch as report a Calumny, or that receive it, or give a falſe Teſtimony. And *Philo* thinks the *Greeks* from thence took that Law, *μὴ μαρτυρεῖν ἀνοίον*, not to make a Proof of a Hearsay; which was in the *Attick* Law, as *Mr. Selden* obſerves, *L. ii. de Synedr. c. 13. p. 576*. And it ſeems to me moſt rational, to take this to relate to *Witneſſes* (as the following Clause doth) that they ſhould neither calumniate any Man, nor bring ungrounded Reports to carry a Cauſe.

Put not thy Hand with the Wicked to be an unrighteous Witneſs.] This the *Hebrews* likewise think concerns Judges, who are required not to receive the Teſtimony of a wicked Man, nor do any Thing upon his Suggeſtions. And here they mention *ten* Sorts of Perſons, whoſe Teſtimony was not to be received. But the laſt Words in this Clause incline one to think it rather concerns Witneſſes than Judges: For *to put one's Hand with another*, is to help and aſſiſt him, to be confederate with him: And therefore, *to put the Hand with the Wicked*, is to help a wicked Man in a bad Cauſe, viz. (as the laſt Words interpret it) by giving a falſe Teſtimony in his Behalf. Of the *Hebrew* Word *Chamas*, which we rightly render *unrighteous*, or *unjuſt*, *Bochartus* hath a long Diſcourſe in his *Hierozyic*, *P. ii. L. ii. c. 15*.

Ver. 2. *Thou ſhalt not follow a Multitude to do Evil.*] This may well be thought to reſpect Judges, as the foregoing Verſe doth Witneſſes: And the moſt obvious Meaning is, That no Judge ſhould condemn an innocent Man, though the whole Court, beſides himſelf, gave Sentence againſt him. But many of the *Jews* ſay, that they ſhould not condemn one whom they thought guilty, if he was caſt only by one Voice: If there were a Majority of two, then, indeed, they ſay, a Judge was bound to join with them. See *Mr. Selden*, *L. ii. de Synedr. c. 5. p. 229.* and *c. 6. p. 259.* where he ſhows they take the Word *evil*, in this Place, to ſignify *the Evil of Punishment*. See alſo *cap. 12. p. 525*. But this ſeems to be only a Subtilty. Their Opinion is more reaſonable, who, by the *Hebrew* Word *Rabbim*, here underſtand not a Multitude, but *great* and *potent* Men; to whom a Judge was not to have reſpect in Judgment, no more than to a poor Man; who (*ver. 3.*) is oppoſed to thoſe Men of Might. But what follows, I think, will better interpret this.

Neither ſhalt thou ſpeak in a Cauſe, to decline after many to wreſt Judgment.] This is interpreted by *Maimonides* to ſignify, That no Judge was to give his Sentence in a Capital Cauſe,

either for abſolving or condemning, according to the Opinion of the reſt, if he were not able to deliver any Opinion of his own. See *Mr. Selden*, *L. ii. de Synedr. c. 13. p. 529*. Other Fancies they have about the Word *Rabbim* in this Clause of the Verſe, which he notes there, *c. 9. p. 421*. But the Senſe I think will be moſt plain and eaſy, if we take *Rabbim* in the firſt Part of the Verſe (as we do) for the *Multitude*; and in this latter Part, for the *great* and *potent*, or *ruling* Men, who are generally attended by a Multitude, and expound the whole thus; That the Judges were not to be deterred, either by the People, or by mighty Men, to pronounce a falſe Judgment. This agrees with what follows, and with *Lev. xix. 15*.

Ver. 3. *Neither ſhalt thou countenance a poor Man in his Cauſe.*] So as to give a wrong Judgment in his Favour. The Word we tranſlate *countenance* (in *Hebrew* *tebedar*) ſignifies to *adorn*, or *honour*; and ſo we tranſlate it, *Lev. xix. 15*. and ſo it may be tranſlated here, Thou ſhalt not adorn, or ſet off a poor Man's Cauſe with fine Words and plauſible Colours, to make it look better than it is. See *Deut. i. 16, 17*.

Ver. 4. *If thou meet thy Enemy's Ox or Aſs going aſtray, thou ſhalt ſurely bring it back to him again.*] The *Samaritan* Copy adds (after *Ox or Aſs*) or any other Beaſt. And *Moses* himſelf extends it to all Sorts of Goods that are loſt, *Deut. xxii. 3*. But the *Jewiſh* Doctors (as *R. Levi of Barcelona* confeſſes) reſtrain the Word *Enemy*, to an *Iſraelite*; as if they thought not themſelves bound to any ſuch Kindneſs for one of another Nation. This perhaps they gathered from *Deut. xxii. 1, 2*. where, inſtead of the Word *Enemy*, we find *Moses* uſes the Word *Brother*. But this ſhould have taught them to look upon all Men, even Enemies, as Brethren, having the ſame common Original, and bearing the Image of the ſame God.

This Verſe may be connected with the foregoing in this Manner: *If you be inclined to ſhow Pity*, do it in ſuch Inſtances as theſe, but not in Judgment.

Ver. 5. *If thou ſee the Aſs of him that hateth thee, lying under his Burden.*] His Aſs is only mentioned, but Oxen, and other ſuch like Creatures are intended, as appears from the former Verſe: Yet this likewise the hard-hearted *Jewiſh* Doctors would have belong only to an *Iſraelite* who hated them. And they put ſeveral Caſes upon this Law: As, What if the Beaſt be a *Gentile's*, and the Burden belong to an *Iſraelite*, or on the contrary, what is to be done? And if they meet with two Beaſts belonging both to *Iſraelites*, and labouring under Burdens; but one the Beaſt of a Friend, the other of an Enemy; which is he bound to help? In which they reſolve, That he is by this Precept to have regard to the Beaſt of his Enemy; that he may ſubdue his evil Affection, which would perſuade him otherways. How far alſo the Word *ſee* extends, is a Queſtion among them; that is, how far they were to go out of their Way to lend their Help; with ſuch like Niceties, which I ſhall not trouble the Reader withal.

And wouldſt forbear to help him, thou ſhalt ſurely help with him.] The Senſe is clear enough; but the Conſtruction of the Words, in the *Hebrew*,

brew, is not so plain. For the Word *Azab*, which we translate *help*, signifies to *leave* or *forsake*: And so the *Chaldee* here interprets it; *Thou shalt in that moment dismiss or forsake thy enmity to him, and go and help him*. And *L. de Dieu* to the same purpose; *Rather than leave him under his Burden, quit thine enmity to him, &c.* A great many other Ways there are to make out the Grammar of the *Hebrew* Words; but *Bochart* thinks all in vain: Unless instead of the Particle *lo* with a *Vau*, we admit it with an *Aleph*: And then they run clearly in the *Hebrew* in this manner, *Thou shalt cease (or abstain) from leaving him* (i. e. not follow thy own ill Inclinations, to pass by him) *leaving thou shalt not leave him*, (i. e. by no means leave him) viz. to raise up his Beast himself, as if it nothing concerned thee. Or, *Thou shalt abstain from leaving it*, (i. e. the Ass labouring under his Burden) *I say thou shalt by no means leave it*. The same thing is repeated, because it is a Command so opposite to Mens depraved Affections; and therefore was fit to be inculcated, that they might not lightly pass it over. See *Hierozoic. P. i. L. ii. c. 40. p. 399.*

Ver. 6. *Thou shalt not wrest the judgment of thy Poor in his Cause.*] As they might not favour a Man because he was poor (ver. 3.) so much less might they wrong him; or not do him right, because he wanted Money to prosecute it. There seems to be an Emphasis (as *Conradus Pellicanus* observes) in the Word *thy Poor*: Importing that they had such a relation to them; that they ought to be as much concerned for them, as any other Member of their Body.

But the *Jews* fancying this to be sufficiently included in the Precept before-mentioned, ver. 3. understand here by the *Poor*, a bad Man; who is *pauper præceptorum, non facultatem*, one that wants Virtue, not Money. To whom a Judge might not say, he was a wicked Fellow, and condemn him without any farther Examination of his Cause: For it belongs to God (saith the same *R. Levi*) to execute Judgment upon the ungodly, and not to the Judges.

Ver. 7. *Keep thee far from a false Matter.*] i. e. From a false Judgment (for he seems to speak to the Judges) and neither admit that which is false, nor pronounce it.

And the Innocent and Righteous slay thou not.] That is, saith the before-named *R. Levi Barzel*. beware carefully, lest thou takest away the Life of him, that may be innocent of that whereof he is accused. And therefore he saith, the Judges were to condemn no Man, but by the Testimony of two *Eye-witnesses*. And they make this Precept as much as, *Thou shalt not judge out of Conjectures*. Nay, if there were two Witnesses, that did not speak to the same matter, he was not to be condemned. As if one Witness said, he saw such a Man break the Sabbath, and another said, he saw him commit Idolatry; Judgment was not to be given against him, upon this Testimony; because *Moses* saith, *Slay not the Innocent*. Another Example of which is still more close, which is mentioned in the *T. Sanhedrim*: If one said he saw him worship the Moon; and another that he saw him worship the Sun; the Man was not to be con-

demned who was thus accused, because the Witnesses did not speak to the same sort of Idolatry. See *Selden, L. ii. de Synedr. c. 13. p. 567.* By the same reason they were not to acquit him, who was plainly convicted of such Impieties.

For I will not justify the wicked.] i. e. Such an unjust Judge.

Ver. 8. *And thou shalt take no gift.*] No, not to absolve the Innocent; or to condemn the Guilty: As it is interpreted in *Siphri*.

For a Gift blindeth the Wise.] Such Presents made to a Judge, are apt to cast a Mist (as we speak) before his Eyes, i. e. to corrupt his Understanding; tho' he be otherwise perspicacious enough, to discern between Truth and Falshood, Good and Evil, 1 *Sam. viii. 3.* The Word which we translate *wise*, is in the *Hebrew* *Piccehim*, *open* or *seeing*: Concerning which consult *Bochart, L. i. Canaan, c. 16. p. 470.*

And perverteth the Words of the Righteous.] By Words seems to be meant the Sentence of those who might otherwise have been inclined to be righteous and upright Judges.

The *Hebrew* Lawyers say, that not only pecuniary Gifts are here forbidden, but such Words also (I suppose they mean Promises of Reward) as may win the Affection: And that he who gave the Present was guilty, as well as he that received it. See *Selden de Synedriis, L. ii. c. 13. p. 570.* But especially *Joh. Coch. ad excerpt. Gem. Sanhedrin. Cap. i. Sect. 10. Annot. 4.* where, among other things, he gives this ingenious derivation of the *Hebrew* Word *Schochad*, which we translate *Gift* (out of the Treatise called *Cbetubath*, where it is said to be as much as *Schechu chad*, that is, *whereby he is one*. For the Party who receives the Gift hath his Mind so drawn to the Giver, that *he becomes one and the same with him*. And no Man is fit to be Judge in his own Cause. *Plato* thought this so necessary a Law, that he expressly enacts (*L. xii. de Legibus, p. 955.*) that all Men who served their Country in any Office, should *ἀφ' ἑνὸς ἑαυτοῦ*, perform their Duty without Gifts. *Ὁ δὲ μὴ παύσας τὸ πρῶτον ἀλλὰ τῇ δ. κ. η.* He that offended against this Law, was to suffer Death. Which was the Law of the twelve Tables among the antient *Romans*; *Judex qui ob rem dicendam, pecuniam accepisse convictus est, capite punitur*: A Judge that is convicted to have received Money, for giving his Sentence, let him lose his Head.

Ver. 9. *Also thou shalt not oppress a Stranger.*] This was said before, *ch. xxii. 21.* but then it was a Precept to all *Israel*; which is here applied peculiarly to Judges; whom he would have to deal equally with Strangers, and to make no difference between them and *Israelites*, remembering what they themselves were not long ago; and that they found by experience it was Affliction enough to be Strangers. That's the Meaning of what follows in this Verse.

For ye know the Heart of a Stranger, seeing ye were Strangers in the Land of Egypt.] Ye have felt what a distressed Condition that is; how friendless and helpless. See *Deut. xxiv. 17, 18. xxvii. 19.*

Ver. 10. *And six Years thou shalt sow thy Land.*] There was the same reason for dressing their Trees.

And gather in the Fruit thereof.] Together with the Fruit of their Trees.

Ver. 11. *But the seventh Year thou shalt let it rest, and lie still.] Neither sow, nor reap, nor prune the Trees, nor gather the Fruit.*

The Poor of thy People may eat.] And the Levites, and themselves also; who might take their share, not to lay up, but for present Use; though not as Proprietors, but in common with the rest of the Country. Whence it was that Alexander the Great, allowing them to live by their antient Laws, among other things granted τὸ ἐξέσθαι καὶ ἀνέσθαι ἑαυτοῖς, every seventh Year should be Tribute free; Josephus, L. ix. Archæol. c. 8. For since they received nothing, it seemed reasonable to him they should pay nothing.

And what they leave, the Beast of the Field shall eat.] This signifies God sent such vast Plenty, when they observed his Laws, that so much sprung up of it self, as would more than satisfy Men, and afford Food to the Beast.

In like manner thou shalt deal with thy Vineyard and Oliveyard.] Under these two are comprehended all other sort of Fruit-trees, as the Hebrews themselves acknowledge, who give several Reasons for this Law. Which was ordained, saith Maimonides, (P. iii. More Nevoch. c. 39.) in compassion to all Men in general, that they might have some time of breathing and refreshment. But principally, say others of them, to be a Memorial of the Creation of the World, and the Production of all Things by the Power of God, in six Days, and his resting on the seventh. Their exposing all Things in common which that Year produced, as well as letting the Land rest, put them in remembrance (saith R. Levi of Barcelona, Præcept. lxxix.) that God was their Preserver as well as Creator: The Earth bringing forth Fruit every Year, not by its own proper Strength, or of its own Accord, but because it hath a Lord upon whom it depends; who, where he pleases, hath a right to dispose of its Fruit to a publick use. This Command also bred in them a trust in God, and in his Providence; and was a Curb to Covetousness, and taught them Mercy also and Liberality. Philo adds, that this was a politick Contrivance to let the Earth rest; partly that it might have time to recruit its Strength, that it might bring forth more plentifully; and partly that the People might grow stronger, and more apt for all Employments, by so long forbearance of their Labours. This Eusebius thought worthy to transcribe out of him at large, in his Præpar. Evang. L. viii. c. 9.

But this Precept about the Year of Rest, is more fully delivered in Lev. xxv. 2, 3. where see what I have noted.

Ver. 12. *Six Days thou shalt do thy Work, and on the seventh Day thou shalt rest.] He would not have them imagine, they should rest less on the Sabbath this Year, than in others, because this whole Year was a kind of Sabbath; but keep it with the usual strictness; which is the reason, perhaps, of the repetition of this Precept in this place.*

That thine Ox and thine Ass may rest, &c.] This shows that one great End of instituting the Observation of this Day at Marah (ch. xv. 25. ch. xvi. 23.) was, that Men and Beasts might rest, in remembrance of the Rest that God had given

them from their Burdens in Egypt. See ch. xxxv. 2. R. Levi Barzelonita observes that this Precept is repeated in the Law twelve Times.

Ver. 13. *In all things that I have said unto you; be circumspect.] Be cautious lest you offend in any of the fore-named Particulars; but especially in that which follows.*

*And make no mention of the Names of other Gods.] Such Cautions as these to prevent Idolatry, are repeated no less than forty four times in the Law, as the same R. Levi observes. And the Meaning of this is, either that they should not swear by other Gods, or make any Vows in their Names; nor consequently enter into Society with Gentiles (as the best of the Hebrew Writers understand it, and as the vulgar Latin takes it) or that they should not so much as simply name the Gods of other Nations. They who are of this last Opinion, differ in their Explication of it. For some of them say, only the calling them by such Names as attribute some Divinity to them, is the thing forbidden; not calling them by their proper Names of Moloch or Bell, or the like: And thus Tertullian understood it. But there are others, who think it unlawful so much as to use any of their Names in common Discourse; tho' there be no mention of their Divinity. For Chemos and Milcom, and such like Names, they say, are not mentioned in Scripture, but with Detestation and Reproach (as the Abomination of the Moabites or Ammonites) and therefore they think it unlawful to say, *I invite thee on the Feast-Day of such an Idol of the Gentiles*, or the like. Yet some of those who imagine the simple use of their Names to be forbidden, except the Names of those mentioned in Scripture. So Maimonides; The Names of the Idols of the Gentiles which are mentioned in Scripture, it is lawful for us to name; as, Peor, Bell, Nebo, Baal, &c. See Selden, L. ii. de Jure N. & G. c. 13. p. 269, &c. They say, this Precept binds Men and Women, in all Places, and at all Times; and the Punishment for its violation, was Beating.*

Neither shall it be heard out of thy Mouth.] i. e. With any respect or reverence to them: Otherwise, the simple Pronunciation of the Name was not unlawful.

The Sabbath being instituted, partly to preserve them from Idolatry, some think the Reason why this Precept is joined to that.

Ver. 14. *Three Times shalt thou keep a Feast unto me in the Year.] viz. At the Passover, Pentecost, and when they gathered all the Fruits of the Earth, and dwelt in Tabernacles; as it follows in the next Verses. The first of which was plainly instituted, in memory of their coming out of Egypt. The second, some think, was in memory of their coming into Canaan, (rather of the overthrow of Pharaoh in the Sea, and giving the Law on Mount Sinai.) And the third, in memory of their dwelling so long in the Wilderness, and of the Wonders which God did there; as Maimonides observes in his More Nevoch. P. iii. c. 43. At these three great Solemnities three things were to be done: First, They were to make a Feast. Secondly, To appear before God in the Court of the Temple. And, Thirdly, To rejoice. Besides which, they were to bring certain Offerings unto God.*

Ver.

Ver. 15. *Thou shalt keep the Feast of unleavened Bread, &c.*] See *ch. xii. 17, &c. xiii. 6, 7.*

In the Time appointed of the Month Abib.] Or in the *Month of new Ears of Corn:* See *ch. xiii. 4.* For many Learned Men (particularly *Huetius*) think this Word *Abib* not to be a proper Name, but an *Appellative* (as they speak) the Proper Names of Months being not yet used among the *Hebrews*; who spake of them before the Captivity of *Babylon*, according to the Order and Number wherein they stood, *viz. first, second, third, &c. Month.* See *Demonstr. Evang. Prop. iv. Cap. de Libro Joshua, n. 2.*

And none shall appear before me empty.] The Phrase in the *Hebrew* (which we translate *appear before me*) is very remarkable, *viz. None shall see my Face:* Which doth not signify that they beheld the external Symbol of his Presence, but that they looked directly that way where it was; and that they should not be accepted by God, unless they brought some Present with them. For none approached to an earthly Majesty in those Countries without a Present (as we read in the sacred Story) which was a Token of Love and Affection, as well as of Respect and Honour. And therefore this Precept did not belong only to this Feast, but to all the *three* mentioned in the Verse before, as appears from *Deut. xvi. 16.* And accordingly there were special Oblations ordained by the Law it self, which were then to be made. At the *Passover*, when their Harvest began, they were to bring *a Sheaf of the First-fruits of their Harvest*, and might not eat any Corn till this was done, *Lev. xxiii. 10, 14.* At the next Feast they brought *two wave Loaves*, for a second First-fruit of their Wheat-harvest, *Lev. xxiii. 17.* and at the Feast of Tabernacles they offered the First-fruits of Wine and Oil. See *Mr. Mede, Disc. xlii. p. 355.* Besides all which, good Men brought Free-will Offerings; which are often mentioned in the Law.

Ver. 16. *And the Feast of Harvest.]* Called also the *Feast of Weeks*, *ch. xxxiv. 22.* because it was seven Weeks after the *Passover*. *Mr. Mede*, in the Place now named, thinks this was called the *Harvest-Feast*; because as Harvest began at the *Passover*, so it ended at *Pentecost*. And thus *Bochart* also: *At the Passover they first put the Sickle into the Corn; and about Pentecost Harvest was finished, and all brought into the Barn*, *Hieroz. P. i. L. iii. c. 13.* But this seems not to be true; for now only the First-fruits were brought, which were not offered in the end, but in the beginning of Harvest. And so it follows here.

The First-fruits of thy Labours, which thou hast sown in the Field.] Which is not to be understood of all their Labours, but of those Fruits which were first sown in the Ground. It being therefore called the *Harvest-Feast*, because the principal Part of Harvest, *viz. the Wheat-Harvest* (as it is expressly called, *ch. xxxiv. 22.*) then began: Which sort of Grain was sown before Barley, as that was before Flax; and therefore here called *the First-fruits of their Labour sown in the Field.*

And the Feast of In-gathering.] Called also the *Feast of Tabernacles*, *Lev. xxiii. 34.*

Which is in the end of the Year.] By this it appears that their Year antiently began in the

Month *Tisri*, about Autumn: At which Time the World it self began, as *Scaliger*, and a great many other Learned Men assert, with such Reasons as are not easy to be confuted.

When thou hast gathered in thy Labours out of the Field.] At this Feast their Harvest was completed; the Fruits of the Earth being not only ripe, but gathered into their Barns. Which was the Foundation of the great rejoicing we read of at this Time; because God now gave them some Rest and Respiration, as *Maimonides* speaks; from their Employments, *More Nevoch. P. iii. c. 43.* where he observes that *Aristotle* himself, in his 8th Book of *Ethicks*, mentions such a Feast among the *Gentiles*, and upon the same ground, in these Words, as he recites them: *Antiently Sacrifices, and publick Assemblies for the sake of Sacrifices, were in the gathering of the Fruits and Products of the Earth; as if the Sacrifices were offered for their Respiration.* The *Israelites* dwelt in Booths at this Feast for another Reason; and their dwelling in Booths was now most tolerable (as the same *Maimonides* there notes) because the Weather was moderate at that Time, when they were not wont to be troubled either with Heat or with Rain.

Ver. 17. *Three times in the Year all thy Males shall appear before the LORD God.]* This Verse more fully explains what was said *ver. 14.* by showing *where* they should keep these Feasts, *viz. before the LORD; i. e. in the Place* where his most glorious Majesty should settle; which was first in the Tabernacle, and afterward in the Temple: And then *who* should appear before him there, *viz. all the Males.* Others were not bound to it; though some religious People carried their whole Families with them, as appears by *Elkanah*, *1 Sam. i.* This Command is repeated *ch. xxxiv. 23.* and the true Reason of it seems to have been this: That while they dwelt in the Wilderness they ate no Meat at all at their private Tables, but what had been first offered up to God at the Tabernacle, *Lev. xvii. 4, 5.* Which Precept was dispensed withal when they came into the Land of *Canaan*, and dwelt, many of them, so remote from the Tabernacle, that they could not come up every Day to sacrifice, *Deut. xii. 21.* Instead of which therefore there were these *three* constant and set Times appointed in the Year; in which every Male was bound to come up, and seek God at his Tabernacle, and there eat and drink before him. Whence the Sacrifice which was then offered, was wont to be called *a Sacrifice of Seeing*; as *Dr. Cudworth* hath observed, in his little Treatise of the *Right Notion of the Lord's Supper.* But, as the Doctors interpret it, they were not bound to bring their Males to appear before the LORD, till they were able to walk, in their Father's Hand, up from *Jerusalem* to the Temple.

Ver. 18. *Thou shalt not offer the Blood of my Sacrifice.]* That is, the Paschal Lamb, as *Jonathan* in express Words interprets; and as it appears from *ch. xxxiv. 25.* That the *Passover* was a *Sacrifice*, I observed before, *ch. xii. 27.*

With leavened Bread.] There being *three* great solemn Feasts, appointed in the foregoing Verses (*ver. 14, 17.*) in this and the following he

he prescribes some Rules; how they were to be observed. And here, in this Verse, ordains *two* Things relating to the *Passover*; that it should not be eaten *with unleavened Bread*; nor any of the *Fat of it remain until the Morning*. Both which were ordained before (*ch. xii. 10, 14, 15.*) in its first Institution; and here repeated, upon its being mentioned again with the other Feasts.

It may be fit for me here to observe, that to move the *Israelites* to keep this *Passover* with the greater Care, God calls it both here, and in *ch. xxxiv. 25.* after a peculiar Manner, *my Sacrifice*, and *my Feast* (as the latter Part of this Verse may be translated) being a Feast of a most solemn Nature, and a Sacrifice then offered of singular Use. For which Reason he requires them, as not to offer it with Leaven (which was at that Time forbidden for special Reasons) so not to reserve the Fat of the Offering till the next Day: For that was not for the Honour of the Sacrifice; Flesh being apt quickly to corrupt in those hot Countries, and to offend the Palate, or the Nose, which had been against the Dignity of the Sacrifice. Which is the Reason the *Jews* give, why the Flesh of the Peace-offerings was not to be kept till the third Day, *Lev. xix. 6.* It was to preserve the *Magnificence of the Sacrifice*; Things kept so long, being apt to stink. Whence *εωλα*, *Yesterday's Meats*, in *Hippocrates*, is the same with *σαπες*, *corrupt*: And *Galen* expounds *εωλίζεν* by the Word *πρασινεύειν*, *to tend to Corruption*; as *Pet. Castellanus* observes, *L. i. de Esu Carnium*, c. 5. p. 42.

Ver. 19. *The first of the First-fruits of thy Land thou shalt bring unto the House of the LORD thy God.*] This Precept hath a respect to the next Feast, that of *Pentecost*. And therefore, though there were several *First-fruits*, which were all to be offered in their Time (which were of seven Things, *Barley, Wheat, Figs, Pomegranates, Olives, Dates, and Grapes*) yet here are meant only the two *Loaves or Cakes* made of their new Wheat, which were to be offered at this Feast (*Lev. xxiii. 17.*) for till this was done, they might not make use of their Corn. See more concerning this Matter on *Lev. xxiii. 10.* *R. Levi of Barcelona*, and others, rightly observe that this was brought as an Acknowledgment unto God, that he was the Giver of all good Things.

Thou shalt not sethe a Kid in its Mother's Milk.] This Precept hath a particular Respect to the third Feast, that of the *in-gathering of the Fruits of the Earth, in the End of the Year*, mentioned *ver. 16.* And the *Jews* commonly take it to be a Prohibition against eating a Kid so boil'd, or tasting of the Milk; taking it to be a Precept against Cruelty. But here is not a Word about eating, either of the Kid or the Milk; but only about boiling. The famous *Bochartus* mentions three other Interpretations, but confutes them all; and taking the Words simply, as we translate them, supposes there was some such Custom as this among the *Gentiles*, which *Moses* would not have them imitate. And so doth *Maimonides*, in his *More Nevoch*. P. iii. c. 48. where he takes this indeed for a Command not to eat Flesh with such Milk; but saith, that, besides it was very gross Nourishment, &c. it

seems to him it was prohibited, because it smelt of Idolatry; the *Gentiles* doing so in their Worship, upon some of their Feasts. He could not find indeed, as he confesses, any such Rite in the Books of the *Zabii*: But yet he was confirm'd in this Opinion, by the Law constantly mentioning this, only when it speaks of their Feasts; for there are other Places where we meet with it; *ch. xxxiv. 26. Deut. xvi. 21.* in both which he speaks, as he doth here, of their *three* great Feasts: At the last of which, *Abarbinel* expressly affirms, the ancient Idolaters were wont, when they gathered the Fruits of the Earth, to sethe a Kid in its Mother's Milk, that their Gods might be the more propitious to them. But as he names no Author for his Opinion, so he doth not explain the manner of it. Our most Learned Dr. *Cudworth* was the first Person who happily found this in a *Karaite* Writer; who saith, *All the Trees and Fields, and Gardens, were sprinkled with this Broth* (of a Kid sethed in its Mother's Milk) *after a magical Manner, to make them more fruitful in the following Year.* This *Bochart* also takes to be the truest Interpretation, and quotes the forenamed Doctor for it (not having seen the Author himself) *P. i. Hierozoic. L. ii. c. 52.* See *Right Notion of the Lord's Supper*, p. 25.

To which may be added, that a Goat was anciently used in Magical Rites; and that *Demons* were wont to appear in that Form. But it must be noted withal, that in every one of the *three* Places, where this Precept is mentioned, the LXX translate the Word we render *Kid*, by *ἀγνα*, a *Lamb*; though every where else they translate it *κίτρον*. And I make no question, but we are to understand here either a *Lamb* or *Kid* boil'd in its Mother's Milk; and the *Hebrews* say, any other clean Creature. Concerning which I shall add no more, but that nothing could be more contrary to Nature (and therefore agreeable to the Institutions of the Devil) than to boil any young Creature in the Milk of its Mother, from whom it came. Which they first offered to their Gods, and then eat some of it themselves, and the rest they sprinkled as before-said. Some Relicks of which Custom we find even among the *Romans* themselves, who propitiated *Sylvanus*, with offering him Milk, and *Faunus* with a *Kid*: And every one knows both these were used in the Worship of *Bacchus*.

Ver. 20. *Behold I send an Angel before thee.*] In the 23d Verse he calls him *mine Angel*; by which the *Jews* commonly understand *Michael*, there being but a very little Difference between *Malachi* (which signifies my *Angel*) and *Michael*. But a great many Christians think this was not a created Angel, but an increated, *viz.* the Eternal Son of God; who, they suppose, appeared to *Moses* in the Bush, and conducted them all along to Mount *Sinai*. Which I am afraid to assert, because it seems dangerous to me (as I observed upon *Gen. xlviii. 16.*) to call him simply an *Angel*, i. e. a Minister or Messenger, without any such Addition as that in *Mal. iii. 3.* *The Angel of the Covenant.* For so he was at his Incarnation, of which he there speaks: Before which I dare not ascribe to him such ministerial Works as these, of bringing the Children

Children of *Israel* out of *Egypt*, and going before them to lead them the way to *Canaan*. This was properly the Work of an Angel, to whom *Moses* attributes it; when he orders his Ambassadors to say to the King of *Edom*, Numb. xx. 16. *When we cried unto the LORD he heard our Voice, and sent an Angel, and hath brought us forth out of Egypt, &c.* But this Angel was a prime Minister in the heavenly Host, by whom he was accompanied. So he saith to *Joshua*, ch. v. 14. *I am come as Captain of the Host of the LORD: Which is the Title of Michael, in Dan. x. 13, 21.* But though we thus understand it here, this doth not exclude the Presence of God himself, but rather proves it: For this Angel and his Host were sent from the SCHECHINAH, who was in the *Pillar of Cloud*; which was moved by this Angel, and conducted them through the Wilderness. See ch. iii. 2.

To keep thee in the Way, &c.] To preserve and protect them, as well as to direct and guide them, till they came to *Canaan*; which was the Place God had prepared for them.

Ver. 21. *Beware of him.]* Or observe him.

Obey his Voice.] Because he did but report what God himself commanded; who was there present with them, as long as they obeyed him.

Provoke him not.] By any Disobedience.

For he will not pardon your Transgressions.] But punish you, when you contumaciously offend me.

For my Name is in him.] He acts by my Authority and Power, and sustains my Person, who am present where he is. For the Name of God is said to be there, where he is present after a singular and extraordinary Manner, 1 Kings viii. 16. 1 Chron. vi. 5, 6. *Maimonides* expounds it, *My Word is in him*; i. e. saith he, God's Will and Pleasure was declared by the Angel, P. i. *More Nevoch. c. 64.* In which he seems to follow the *Chaldee*, who translates it, *for his Word is in my Name*; i. e. what he speaks is by my Authority.

Ver. 22. *But if thou shalt indeed obey his Voice, and do all that I speak.]* By this it appears that the Words of the Angel were the Words of God, who spake by him; and both are to be understood to be present. See Gen. xxii. 11, 15.

Then I will be an Enemy unto thine Enemies, &c.] God and the Angel seem to me to be so distinguished in this Verse, that we should not look upon the Angel as God, but as his Minister.

Ver. 23. *For my Angel shall go before thee.]* The Word *Malachi* (my Angel) consisting of the very same Letters with *Michael*, the Author of *Baal Hatturim* takes it, as if he had said, *Michael, my proper or peculiar Angel, &c.*

And bring thee unto the Amorites.] Who were the principal People in the Land of *Canaan*, and had made themselves Masters of the first Country which *Joshua* conquered. See Gen. x. 16.

And the Hittites, and the Perizzites, &c.] Concerning these, and the other People here mentioned, see Gen. x. 16, 17. xv. 19, &c. The Reader cannot but observe that here are only six Nations mentioned, whereas there were

seven in all, whom God delivered up into their Hands, *Josh. iii. 10.* Yet in another Place, where he commands them all to be utterly destroyed, *Moses* mentions but six, as he doth here, *Deut. xx. 17.* For as some have conjectured, the *Gergasites*, who are here omitted, had been subdued by the *Amorites*, and were mixed with them; who were the most powerful of all the seven Nations, and had spread themselves into many Parts of the Country; as appears from Gen. xiv. 13. Numb. xiii. 29. *Deut. i. 7, 19, 44.*

Ver. 24. *Thou shalt not bow down to their Gods, nor serve them.]* This is a Caution against the Idolatry of the People of *Canaan*; into whose Country, when he had brought them, he charges them to be so far from doing any Honour to their Gods, either outwardly, by *bowing down* to them, or inwardly, by *serving them*; i. e. as some of the *Hebrews* interpret it, praying to them, or giving them Thanks, &c. (*Selden, L. iii. de Jure N. & G. c. 3.*) that he commands them to break them down, and utterly destroy them.

Nor do after their Works.] These Words are so large, that they may comprehend all the abominable Things which were done by the seven Nations (mentioned in *Lev. xviii.* and other Places) But here the Matter seems to restrain them to their Worship, which he would not have them imitate, by building Temples or Altars in honour of their Gods, or offering such Sacrifices as they did, or observing any of their religious Rites.

But thou shalt utterly overthrow them.] This relates to the People of the Land; as it is explained in *Deut. xx. 17.*

And quite break down their Images.] For they were bound intirely to root Idolatry out of the Land of *Canaan*; though in other Countries, which they might conquer, they did not think themselves bound to break their Images, as *Selden* observes, *L. ii. de Jure N. & G. c. 2.*

Ver. 25. *And ye shall serve the LORD your God.]* Worship him, as he directs, and no other Being. I observed before, that none were so senseless as to imagine a Figure of any Thing made of Wood or Stone, &c. to be the Creator of Heaven and Earth: But they worshipped them (as *Maimonides* well observes) as Things intermediate between the most High and them; which is here forbidden, *More Nevoch. P. i. c. 36.*

And he shall bless thy Bread and thy Water, and I will take Sickness away from thee.] This is a Promise that he would abundantly supply them with Meat and Drink, and also give them Health; without which they could take no Comfort in that plentiful Provision.

Ver. 26. *There shall nothing cast their Young, nor be barren in thy Land.]* Abortion and Barrenness hinder all Propagation, both in Men and Beasts; and therefore to the two foregoing Blessings, of Plenty and Health, he adds two more in this Place; a numerous Increase of their Cattle, and of their own Progeny; together with long Life in the Land which he gave them.

The Number of thy Days I will fulfil.] Thou shalt come to a good old Age, such as healthful Men (who are not cut off by any Accident) are wont

wont to attain. *Procopius Gazæus* gathers from hence, that there is not a fixed Term set for every Man's Life. But it rather seems to suppose that there is a Term fixed, beyond which Men cannot ordinarily go (to some a longer, to some a shorter, according to their several Constitutions) but may come short of it, by various Accidents, and by their own ill Usage of themselves, or by the Judgment of God; who also, in regard to their Obedience, prolongs the Life of some Men beyond what it would naturally reach.

Ver. 27. *I will send my Fear before thee.*] Strike a Terror into the Inhabitants of *Canaan* before thou comest thither, which shall facilitate the Conquest of them. See *Josh. ii. 9, 10.* With which agrees the Story that is told in the *Gemara Hierosol. ad Tit. Shebith* (by *R. Samuel ben Nachman*) that upon *Joshua's* denouncing War against the seven Nations, the *Gergasites* fled into *Africa*. Which may be true perhaps of a part of them, but not of them all; for some of them were remaining, it appears from the Book of *Joshua*, ch. iii. 10. and xxiv. 11. This is confirmed by another Story in the *Talmud*, of the *Africans* suing to *Alexander the Great* to be restored to their antient Possessions in *Canaan* (which I mentioned before) and the old Inscription in *Procopius* (L. ii. de *Rebus Vandal.*) not far from *Tangier*, which said the antient Inhabitants of that Country fled from the Face of *Joshua* the Son of *Nun*. *Selden*, L. vi. de *Jure N. & G.* c. 13. p. 736.

And *I will destroy all the People to whom thou shalt come.*] Make them more afraid, when they come to fight; so that presently they shall run away, and be easily slain: For that's the Meaning of the last Words, *I will make all thine Enemies turn their Backs to thee.*

Ver. 28. *And I will send Hornets before thee.*] Either before they came thither, or when they march'd against the People of that Country. Both seem to be true; that many of them were forced to quit their Country, when it was infested by the Hornets God sent in great Swarms among them; and that they who remained, when they came to fight, were assaulted by these Hornets, which flew in their Faces, and so sorely prick'd their Eyes (as *Kimchi* and *R. Solomon* take it) that they could not see to strike a Stroke. Whence those Words of *Joshua* (who expressly saith this was fulfilled) ch. xxiv. 12. that the *Amorites* were not driven out by the Sword and Bow of the *Israelites*, but by the Sting of these Hornets. Which seem also to have pursued them when they fled away, and killed them in their lurking Holes, where they hid themselves after the Fight, *Deut. vii. 20.*

Which shall drive out.] That several Nations have been driven out of their Country by contemptible Creatures, such as Frogs, Mice, Snakes, and Gnats, is made good by *Bochartus* out of several Authors. And he hath particularly shown, that by these very Creatures, *Wasps* and *Bees*, People have been forced to forsake their Country, as *Herodotus*, *Appianus*, and *Strabo* testify: See his *Hierozoic.* P. ii. L. iv. c. 13. p. 539, &c. where he shows the Sting of this sort of Wasp (called a *Hornet*) is of all other

the most pernicious; for it is bigger than the ordinary Wasp, and fiercer; seldom stinging, as *Pliny* saith, without putting Men into a Fever: *Ibid.* p. 543. And of their flying at Mens Eyes, see what he alledges out of good Authors, p. 535.

The Hivite, the Canaanite, and the Hittite from before thee.] These three Nations it seems were principally infested by the Hornets; among whom perhaps they were more venomous than elsewhere (for so *R. Solomon* saith, their Poison was deadly) though the rest of the Nations also felt their Sting, as we read in *Josh. xxiv. 11, 12.*

Ver. 29. *I will not drive them out from before thee in one Year.*] All the Reasons of which are not here declared (as they are elsewhere, *Judg. iii. 1, 2, 3.*) because he would not dishearten them.

Lest the Land become desolate, &c.] i. e. Lest some part of the Land should be left without Inhabitants, and so be possessed by wild Beasts; which might have been very dangerous to the *Israelites* in other Parts, where they were settled. For if all the People of the seven Nations had been destroyed at once, the *Israelites* were not yet numerous enough to people the whole Country; especially when two Tribes and an half were settled on the other side of *Jordan*.

Ver. 30. *By little and little I will drive them out before thee.*] Diminish them by Degrees, till they were wholly expelled.

Until thou be increased and inherit the Land.] Until the *Israelites* were grown so numerous, that they were able to stock the whole Country.

Ver. 31. *And I will set thy Bounds, &c.*] This was the utmost Extent of the Country, which he intended to bestow upon them (see *Gen. xv. 18.*) but they did not enjoy it till the Times of *David*, 2 *Sam. viii. 1, 3, &c.* and *Solomon*, 1 *Kings iv. 21, 24.* when their Dominion seems to have been enlarged not only to *Euphrates*, but even beyond it, *Ezra iv. 16, 20.* (See my Paraphrase upon *Psal. lxxii. 8.*) Before these Times, it appears by the Book of *Joshua*, and those that follow, that many of the old Inhabitants remained long after his Death.

From the Red-sea to the Sea of the Philistines.] These were the Bounds from East to West. For though the *Red-sea* was towards the South, yet the farthestmost Part of it lay East. And the *Sea of the Philistines* is that now called the *Mediterranean*, which was full West.

And from the Desert.] Of *Arabia*, called *Shur*, ch. xv. 22.

Unto the River.] i. e. To *Euphrates*; which made the Southern and Northern Bounds of the Country God promised to them.

For I will deliver the Inhabitants of the Land into thy Hand.] This seems to relate to that Land which the seven Nations inhabited: For as far as *Euphrates* they never drove out all the Inhabitants, but only made them Tributaries.

And thou shalt drive them out before thee.] In such manner as is mentioned in the foregoing Verses.

Ver. 32. *Thou shalt make no Covenant with them.*] i. e. With the People of the seven Nations.

ons. But with other *Gentiles* they might make Covenants; only not suffer them to live in their Land, unless they renounced all Idolatry. Nay, *Maimonides* is of Opinion, that such of the seven Nations as renounced Idolatry, were to be received into their Friendship: For that Law in *Deut.* xx. which requires them to send a Summons to every City before they besieged it, with an offer of Peace, he extends even to them, and grounds his Opinion upon *Josh.* xi. 19, 20. As for that Objection which seems to lie against this, about the *Gibeonites*, who needed not by Craft to have obtained a League with the *Israelites*, if this were true Doctrine: His Answer is, That *Joshua* had sent a Summons, with offers of Peace to them; and all the rest; which they rejected, but would afterward have gladly accepted, and then it was not to be admitted; and therefore they contrived that cunning Way to be received into Friendship with the *Israelites*. See *P. Cunnus*, *L. ii. de Republ. Hebr. c. 20.* And *Selden*, *L. vi. de Jure N. & G. c. 13.* where he quotes a Passage out of the *Hierusalem Gemara*; which says, That *Joshua* sent three Letters to the *Gibeonites*. But he shows withal, that other *Jews* contradict this, and expressly declare the seven Nations were not to be invited to Peace. What the Terms were on which others were invited, see there *cap. 14.*

All this considered, I am inclined to think *Maimonides* his Opinion to be true, which that Place in *Joshua* very much favours; and so doth the Story of *Rahab*, and the Practice of *Solomon*; who only put the Remainder of these Nations under Tribute, *1 Kings ix. 20, 21.*

Nor with their Gods.] This prohibits them to suffer any of the seven Nations to exercise Idolatry among them, as *R. Levi* of *Barcelona* interprets it: Or rather, he forbids them to make any Vows to their Gods, or oblige themselves to perform any Act of Worship to them.

Ver. 32. They shall not dwell in thy Land.] If a *Gentile* did renounce his Idolatry, he might dwell among them, and was called a Stranger, *Toshab*, dwelling, or inhabiting. But if he did not forsake it, they might not sell him a Foot of Land, nor let him hire a House among them; only he might come and sell Commodities to them, as the same *R. Levi* expounds it. But *Maimonides* says, they might not so much as suffer them to pass through their Country, when they had Power to hinder it; which others think too rigid an Opinion, as *Mr. Selden* shows, *L. ii. de Jure N. & G. c. 3. p. 155, &c.*

Lest they make thee sin against me.] All Society with Idolaters was forbidden, lest they should infect the *Israelites* with their Infidelity (as the same *R. Levi* speaks) of which there was the greater Danger, because they were too prone to follow the *Gentile* Customs.

For if thou serve their Gods.] This Caution being repeated three Times in this Chapter, ought to have been the more diligently observed by the *Jews*, and made them more fearful of entring into Familiarity with Idolaters, who were of various Sorts: For not only every Nation had its proper and peculiar Gods, but every City, Town, House, nay, every Man made themselves Gods according to their Fancy.

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It will surely be a Snare unto thee.] Bring great Calamities upon thee, and at last be thy Ruin; as it is explained *Josh. xxiii. 13. Judges ii. 3.* For instead of driving out the seven Nations, they brought *Israel* under their Yoke, and grievously oppressed them, as we read in the Story of the *Judges*, particularly in the ivth Chapter.

CHAP. XXIV.

Ver. 1. AND he said unto Moses.] When God had delivered the foregoing Law unto *Moses* in the Mount, where he was with him (*ch. xx. 21.*) after he had spoken the Ten Commandments, he bad him go down (as we read here he did, *ver. 3.*) and set them before the People, *ch. xxi. 1.* And when he had engaged them in a Covenant to observe these Laws (*ver. 7.* of this Chapter) then to come up to him again, and bring *Aaron*, and the rest that are here mentioned, with him.

Come up.] To receive further Orders from the Divine Majesty, together with the two Tables of Stone.

Unto the LORD.] To the Mount, where the Glory of the LORD appeared, and from whence he had spoken the Ten Words.

Thou, and Aaron, Nadab and Abihu, &c.] But not all to the same Nearness unto the Divine Majesty; as appears by the following Verse.

And seventy of the Elders of Israel.] This seems to intimate that there were more than LXX called Elders; but these were the Chief, being perhaps the Heads of those Families which came into *Egypt*, which were just Seventy. See *ch. xviii. 12.* For he doth not direct *Moses* how to chuse them (as *Corn. Bertram* observes, *L. de Repub. Jud. c. 5.*) but speaks as if they were well known and distinguished from other Persons by the Rank they held among them; and therefore called, *ver. 11. the Nobles*, or as the *Latin* speaks, *Magnates, seu Optimates, the great Men, of the best Quality in Israel.* The Reason of their being thus called up to God, was to be Witnesses of *Moses's* ascending up to the Place where the Divine Majesty appeared, and that they also might have some Sight of it, *ver. 10.*

And worship ye afar off.] All of them, before they came to the Mount, were, at a good Distance from it, to fall down prostrate before God, that they might be possessed with such an holy Reverence to him, as not to presume to approach nearer than they were ordered.

Ver. 2. And Moses alone shall come near the LORD.] Unto the very Top of the Mount, where the Glory of the LORD abode, *ver. 16, 17, 18.* unto which none was admitted but himself: Who now came nearer than he had done before (*ch. xx. 21.*) for he went into the midst of the Cloud, *ver. 18.*

But they shall not come nigh.] Unto that Part of the Mount whither he went, but keep in a lower Station.

Neither shall the People go up with him.] But stay at the Bottom of the Mount (as they did before the giving the Ten Commandments, *ch. xix. 17.*) below the Place where the Elders were. So I think *Maimonides* rightly under-

stands this Place, in his *More Nevoch. P. ii. c. 32.* where, speaking of the several Degrees of Prophecy, or Familiarity with God, he observes that *Moses* was here placed in the supreme Degree (he alone being allowed to *come near the LORD*) below him was *Aaron* placed, and below him *Nadab* and *Abihu*, and below them the LXX Elders, and beneath them the rest of the People: Which is the Meaning of that Saying of their wife Men, *Moses is a Wall by himself, and Aaron a Wall by himself*; that is, they were in separate Apartments at this glorious Appearance of God.

Ver. 3. *And Moses came.*] From the Mount, where he had received the Precepts mentioned in the *three* foregoing Chapters.

And told the People all the Words of the LORD, and all the Judgments.] Some understand here by the *Words of the LORD*, the Ten Commandments, called the *Ten Words*, ch. xxxviii. 18. But these Words the People heard spoken by God himself, and not by the Report of *Moses*. Therefore I take these Words to signify rather what he had spoken in the latter Part of the foregoing Chapter, from the 20th Verse to the End. And then by *all the Judgments*, he means those Laws which he had received for their good Government in the 21st, 22d Chapters, and the former Part of the 23d.

And all the People answered with one Voice, and said.] In all likelihood *Moses* had told the Elders what God had said to him; and they went and told it to the People, who gave the following Answer to them. For thus it was before, ch. xix. 6, 7.

All the Words that the LORD hath said, will we do.] They had consented before in general, to do whatsoever God required of them, having owned him for their King and Governor (ch. xix. 6, 7, 8.) but now they consent in particular, after God had declared what he would have them do (in the 20th Chapter) and *Moses* had also reported the rest of the Judgments delivered in the 21st, 22d, 23d Chapters.

Ver. 4. *And Moses wrote all the Words of the LORD.*] Both the Ten Commandments, and all the rest of the Judgments deliver'd in the foregoing Chapters. God indeed wrote the Ten Commandments himself; but, for the present, *Moses* made a Record of them, that the People might not only hear, but read what they had to do.

And rose up early in the Morning.] The next Morning, it is likely, after he had received those Judgments, and delivered them to the People, and wrote them in a Book; which was upon the *seventh* Day of *Sivan*, as I observed, ch. xx. 21. that is, on the *sixth* of our *June*, as *Jac. Capellus* reckons: Therefore on the *eighth* of *Sivan*, he built the Altar, &c. as it here follows.

And builded an Altar under the Hill.] At the Foot of the Hill, where the People were allowed to stand. This Altar was to represent God, to whom Sacrifices were offered upon it.

And twelve Pillars, according to the twelve Tribes of Israel.] This was to represent all the People. The Gentiles abusing such Pillars to Idolatrous Uses, the erecting of them is afterward forbidden in the Law. But before the building of the Tabernacle, *Moses* here erects

them, as *Jacob* had piously done in former Times, Gen. xxxv. 14. See *Selden, L. ii. de Jure N. & G. c. 6. p. 185.*

Ver. 5. *And he sent young Men of the Children of Israel.*] These are said by the *Hebrews*, to be the *First-born*, as *Onkelos* here expressly translates it, *He sent the First-born*; and the Paraphrase ascribed to *Uzielides* follows him, adding this Reason; *Because the Aaronical Priests were not yet consecrated.* The *Arabick* and *Persian* Versions say the same, as Mr. *Selden* hath observed, L. i. de Succession. ad Pontif. c. 1. and most Interpreters have been of the same Mind. But I have often observed before (particularly ch. xix. 22.) that I can see no Proof of this, that they only officiated as Priests; every Man antiently, in his own Family, having a Right to offer Sacrifice till the Law of *Moses* restrained it to the Family of *Aaron*. Therefore I take these young Men to have been the choicest Persons among them, whether *First-born* or others, who had been appointed to minister unto God. For *Joshua*, who is called here (ver. 13.) *Moses's Minister*, is, in Numb. xi. 28. called *his young Man*. Such were fittest for all Service, especially for that of Sacrificing to God; for which they antiently chose the strongest and properest Persons, as we see in the *Greek* Story of *Jason* (which our learned Dr. *Spencer* observes, p. 140.) whose Sacrifices were led to the Altar by the young Men of his Company, i. e. Men of greatest Strength and Beauty, L. i. *Argonaut.* And this so far remained, after the Priesthood was confined to the Family of *Aaron*, that no Man was permitted to officiate at the Altar, after he was *fifty* Years of Age; that is, when he was past his best (as we speak) the Flower and Strength of his Age, Numb. viii. 25. *Fortunatus Scacchus* conjectures, that there were twelve of these young Men, one of each Tribe, who offered in the Name of their Brethren, *Myrothec. Sacr. Elæochrism. p. 2. c. 59.*

Which offered Burnt-offerings, and sacrificed Peace-offerings of Oxen unto the LORD.] Tho' Oxen are only mentioned, yet there were other Creatures sacrificed, as appears from Heb. xi. 19, 20. And in following Times, *Peace-offerings* might be either of Calves, or Lambs, or Goats, as we find in Lev. iii. and so might *Burnt-offerings* also; see Lev. i. 2, 10. Our learned Primate *Usher* thinks also there were *Expiatory* Sacrifices offered together with these *Burnt-offerings* and *Peace-offerings*, and that in the first Place; ad A. M. 2513. mens. 3.

Ver. 6. *And Moses took half the Blood, and put it in Basins.*] It may be a Question, whether he speaks of the Blood of all the Sacrifices, or only of the *Expiatory* (if there were any) or of the *Burnt-offerings*, or *Peace-offerings*. But which way soever that be determined, this half of the Blood, it is certain, was reserved to be sprinkled on the People, ver. 8.

Concerning the Word *Agganol*, which we translate *Basins*, the learned Reader may consult *Bochartus* in his *Hierozyic. P. i. p. 549.*

And half of the Blood he sprinkled on the Altar.] The Altar representing God (as was said before, ver. 4.) this Blood sprinkled upon it, signified that he, for his Part, engaged to be faithful in the Covenant he now made with them, and they

they with him, by performing all the Promises he had newly made them by *Moses* in the latter End of the foregoing Chapter; especially those four great Promises of *Plenty, Health, numerous Off-spring, and Long-life*, ver. 25, 26. together with the driving out the People of *Canaan* from before them, ver. 27, &c.

Ver. 7. *And he took the Book.*] Some have made it a Difficulty to find what Book this was, and have been pleased to fancy, that some Book which *Moses* wrote is lost; when this plainly refers to what is said ver. 4. where we read, that *Moses wrote all the Words of the LORD*, that is, the *Commandments and Judgments* mentioned in the four foregoing Chapters; which, though they made no great Volume, yet might be called a Book in their Language; for even the Bill of Divorcement, which they gave their Wives (and was very short) is called by this Name of *Sepher*, a Book, Deut. xxiv. 1.

Of the Covenant.] That they might remember upon what Terms he would bestow upon them the fore-named Blessings, he engages them in a solemn Covenant to observe the Commandments and Judgments contained in this Book.

Ver. 8. *And Moses took the Blood.*] That half of it which was in the Basins, ver. 6.

And sprinkled it on the People.] As he had sprinkled one Half on the Altar, in token God was a Party in the Covenant, so he sprinkled the other Half on the twelve Pillars, which represented the Children of *Israel*, in token that they were the other Party engaged in the same Covenant. Thus our fore-named *Primate*, and several others understand it; and it carries some Show of Probability in it. Yet I cannot think it unlikely, that it was sprinkled upon the LXX Elders, by whom the People consented, if not upon all the People, who stood next to the Altar, and are here expressly mentioned. The Apostle to the *Hebrews*, ch. ix. 19. saith, he sprinkled the Book as well as the People; which is not here mentioned, but supposed. For when he went to sprinkle the Blood, we must conceive he laid down the Book, that he might be at more liberty for this other Action: And perhaps he laid it on one of the Pillars, where it was sprinkled, as they were, together with the People, whom they represented.

And said, Behold the Blood of the Covenant, which the LORD hath made with you concerning all these Words.] Look upon your selves as obliged by this Blood, to observe all the Commands which I have delivered to you in the Words you have heard: For there were two Ways of making Covenants antiently, both which were here used. The first was after a Sacrifice had been offered, to sprinkle the Blood of it upon both Parties who were to be Confederates; which was done here, ver. 6, 8. And secondly, the Confederates thereupon proceeded to eat together some Part of the Sacrifice; which follows, ver. 11. where we find the Elders of *Israel* (who represented the People) did eat and drink in the Presence of God.

Ver. 9. *Then went up Moses and Aaron, Nadab and Abihu, and LXX of the Elders of Israel.*] These Things being done, they went up into the Mount as they were ordered, ver. 1. i. e. they went up to that Part of the Mount where *Aaron*

and his Sons, and the Elders, were appointed to come; but no further.

Ver. 10. *And they saw the God of Israel.*] When *Moses* is commanded to come near unto the LORD (ver. 2.) *Maimonides* acknowledges it may be understood of his local Approach to the Place, where the *Light, or Glory of God* then appeared, *More-Nevoch. P. i. c. 18*. And therefore it is something strange, that he expounds the Elders seeing God, of their Apprehension of him by their Understanding; and not rather of their beholding some Glimpse of that visible Majesty, which was on the Top of the Mount. For that, I doubt not, is the Meaning, as appears by what follows. And so the *Chaldee* expound it, *They saw the Glory of the God of Israel*; surrounded, we may well suppose, with an heavenly Host of Angels, attending upon the SCHECHINAH, or *Divine Majesty*, as it was also called.

And there was under his Feet.] This hath made some conceive, that this visible Glory appeared in the Form of a Man, with his Back towards them, standing upon a shining Pavement. But this is contrary to Deut. iv. 15. For though that be spoken of another Time and Place, viz. the giving of the Law, which all the People heard, but saw no Similitude; yet if the Elders had afterward seen a Similitude, it would have spoiled *Moses* his Argument, they being the Representatives of the People. This glorious Light therefore, far surpassing all other, had no Form, nor could be described by any Art; and consequently by its Feet, is meant only the lower Part of it, which rested, as it were, upon a most glorious Pavement. And thus the *Divine Majesty* is said to have had a Foot-stool (which was the Cover of the Ark) though it had no human Shape.

As it were a paved Work of Saphire Stone.] The glorious Majesty of God was represented as having under it a Pavement suitable to it self, very bright and shining. For there is a Sort of Saphire, called *χρυσόπυρις*, spotted with little Points, or Pricks of Gold, which shine like Stars interspersed in the Body of it. See *Salmasius in Solinum*, p. 131, 203. Such was this Pavement, as we may gather from the following Words.

And as it were the Body of Heaven in its Clearness.] As clear as the purest and serenest Sky, when it is all spangled with Stars. All which signifies, as I take it, that the Glory of the LORD appear'd far above the Glory of the Sun in its greatest Brightness, upon a Pavement sparkling like the Stars in the Heaven, when it is most clear. The LXX, instead of the Words, *saw the God of Israel*, have, *saw, τὸν θεόν, the Place of the God of Israel*. As if they saw a Throne, upon which there was a visible Majesty, beyond all Description: And if this be admitted, then this Throne may well be said to have Feet, standing upon such a glorious Pavement. And so they translate it in the next Verse, where this is repeated.

Ver. 11. *And upon the Nobles of the Children of Israel.*] i. e. The Elders before mentioned, ver. 1, 9. called here *Atzilim*, to signify that they were the prime and choicest Persons among the *Israelites*. For *Atzal* signifies to separate;

and consequently *Atzilim* imports Men distinguished from others, either by their Birth, Office, or some excellent Qualities.

He laid not his Hand.] Did not hurt them. Whereas it was the common Opinion, That they who saw God (though it was by one of his Angels) should presently die. The Splendor of that glorious Light was so dazzling, that it was a singular Favour it did not put out their Eyes, as the Light wherein St. Paul saw our Saviour did his. We are told, *ver. 17. The Sight of the Glory of the LORD was like devouring Fire.* Which might put them in fear perhaps they had been scorched by it, when it flash'd out upon them; but they found not the least Hurt by it. Thus *Jonathan* saith in his Paraphrase upon the xxxi^d Chapter, that when *Moses* delayed to come down from the Mount, the People fancied him to be burn'd up by the Fire which shone from the Presence of God, which there appeared.

This Sight of God which he vouchsafed to the Elders, was in all likelihood to convince them that he was among them, and had spoken to them, and sent them the Precepts before-mentioned, by the Hand of *Moses*.

Also they saw God, and did eat and drink.] After they had seen God, they were so far from receiving any Harm, that they feasted with him upon the Reliques of the *Peace-offerings*, with great Joy and Gladness. Or we may suppose that the Glory of the LORD shone upon them as they sat down to eat and drink, in token of their full Consent to the Covenant now made (for so the Custom was of making Covenants, *Gen. xxiv. 30. xxxi. 54.*) and that notwithstanding they continued to finish their Feast, not being dispirited (as good Men were sometimes afterwards with glorious Visions, *Dan. x. 8, 16, 17.*) but rather strengthen'd and made more vigorous.

The Word for *saw*, in this Verse, is different from that in the former; importing, I suppose, that this Appearance of God to them lasted some Time.

Ver. 12. And the LORD said unto Moses.] He called to him perhaps with an audible Voice, from the Place where they saw his Glory, that they might know how familiar he was with God, and might more readily receive whatsoever Commands he brought from him.

Come up to me into the Mount.] To the Top of the Mount, where the Glory of the LORD was, *ver. 17.* For hitherto *Moses* had gone no further than the rest, but was with them when they did eat and drink before the LORD.

And be there.] Stay with me there, *ver. 18.*

And I will give thee Tables of Stone.] Not only the *Jews*, but *Epiphanius* also fancies these Tables were made of *Saphire*, from what was said *ver. 10.* But the Words signify plainly enough that they were of Stone.

And a Law and Commandments which I have written.] From this Place the *Jews* endeavour to establish their *unwritten* or *oral* Law, *i. e.* their Traditions; which, they say, were now deliver'd, together with the Tables of Stone. So *Maimonides*, in his Preface to *Jad Chazeka*; 'All the Precepts which were given to *Moses* on Mount Sinai, were given with their Explicati-

ons; according to what is said, *I will give thee Tables of Stone, and a Law; and Commandments;* where by the *Law* is meant the written Law; and the *Commandments* denote the Explication of it; which we call the Oral Law.' Thus he, and others of them; directly against the Text itself; which saith expressly, both of the *Law* and the *Commandments* here mentioned, that they were written. See *Selden, L. ii. de Synedr. c. 16.* Therefore by *Law* and *Commandments*, we are to understand nothing else but the *Law* contained in the Ten Commandments.

That thou mayst teach them.] Instruct the People to observe them, as the most sacred of all other Precepts; being written, as well as spoken, by God himself; who taught Men by this Example how to preserve their Laws. For *Aristotle* saith in his *Problems*; that in old Time, Men being ignorant how to write, ἥδον τὰς νόμους, ἢ αὐτὸν ἐπιτάττειν, were wont to sing their Laws, that they might not be forgotten; it being the Invention of the *Corybantes*, ἰσδναι νόμους (as *Theopompus* speaks) to set up Pillars, and engrave their Laws upon them; Which *Solon* at last wrote on wooden Tables, called Ἀξόνες and Κύβητες, which were laid up in the Temple of the Mother of the Gods. Vid. *Sam. Petitiū Præfat. in Leg. Atticas.*

Ver. 13. And Moses rose up.] From among the Elders, with whom he was before.

And his Minister Joshua.] Who attended him further than the Elders, but not into the Place where he went. For God intending him to be *Moses's* Successor, seems to admit him unto a nearer Familiarity than any one else besides *Moses*.

And Moses went up into the Mount of God.] The Place where the Divine Glory appeared. But *Joshua* staid for him in some lower Part of the Mountain, expecting his return: For he did not go up to the Top of the Mount, as appears from the xxxi^d Chapter; where *Moses's* Descent from thence being mentioned, *Joshua* is not named till it be said that *Moses* was come down from the Mount, *ver. 15, 17.* He went with them therefore till he enter'd into the Cloud, and then he staid as it were at the Door, waiting for his return.

Ver. 14. And he said unto the Elders.] Before he left them, he gave them this Order.

Tarry ye here for us.] Not in the Place where they had seen God, and did eat and drink with him, whither the People might not come; but rather in the Camp, or some Place near it, whither the People might, upon Occasion, resort to them: Unto which Place *Moses* seems to have walk'd with them from the Mount, before he returned to go up into it; or, at least, pointed them unto it with his Finger, that they might there wait for him.

Until we come again to you.] He could not tell how long God would detain him, and therefore commands them to govern the People till his Return to them.

And behold, Aaron and Hur are with you.] Who seem to have been of greatest Authority next to himself; and were with him in the Mount when the *Israelites* fought with *Amalek*, Chap. xvii.

If

If any Man have any Matters to do, let him come unto them.] In all Causes which were too hard for the Elders to determine, he directs them to go to *Aaron* and *Hur*, as they were wont to do to him. By this it appears, that these seventy *Elders* were some of the Judges appointed by the Advice of *Jethro* (ch. xviii. 22.) which he continued to follow, and orders them to observe in his Absence.

Ver. 15. *And Moses went up into the Mount.]* Having said this, he and *Joshua* left them; and he went into the higher part of the Mount.

And a Cloud covered the Mount.] That Part of it where he was; so that the People, and *Joshua* also, lost the sight of him.

Ver. 16. *And the Glory of the LORD abode upon Mount Sinai.]* That visible Majesty, which shone in extraordinary Splendor, was settled for the present upon the Top of this Mount.

And the Cloud covered it.] i. e. Covered the Glory of the LORD, not the Mount, as *Aben Ezra* observes. For the Cloud was not the Glory of the LORD, but encompassed and covered it: So that for six Days nothing but the Cloud appeared to the *Israelites*; till on the seventh Day the Cloud was rent (as I take it) or opened, and the Glory of the LORD appeared like flaming Fire.

Six Days.] Thus long it was hidden in a Cloud, so that *Moses* himself could not see it, but remained wrapt up in Darkness; which might have astonished him, if he had not been supported by the Divine Power, and a comfortable Sense of God, who had often appeared to him, and conversed familiarly with him.

And the seventh Day he called unto Moses.] The second Time (for he had called to him before, to come up to him, ver. 12.) commanding him to approach into his glorious Presence.

Out of the midst of the Cloud.] Where the Divine Glory was, and now broke out and appeared, I suppose, unto *Moses*. Some think the seventh Day might be the Sabbath, upon which God chose to appear to him.

Ver. 17. *And the Sight of the Glory of the LORD was like devouring Fire, on the Top of the Mount, in the Eyes of the Children of Israel.]* It broke out of the Cloud after six Days, so that the People saw it like flaming Fire. To which the *Psalmist* seems to allude, *Psal.* xcvi. 2, 3. *Clouds and Darkness are round about him, and Fire goeth before him, &c.* Thus the Glory of the LORD is described in other Places, as within a Cloud, and sometimes breaking out of it, *Exod.* xl. 35. where the Cloud is said to be upon the Tabernacle, and the Glory of the LORD to fill it with; which, ver. 38. is described like Fire. See also *Numb.* xvi. 42. And thus, at its first appearing, there was a Pillar of a Cloud, and of Fire led them, ch. xiii. 21. And it sometimes appearing in an amazing Brightness, beyond that of the Sun; and sometimes being wrapt up in as thick a Cloud; God is likewise said, both to dwell in Light, and in thick Darkness, 1 Kings viii. 12.

Ver. 18. *And Moses went into the midst of the Cloud.]* From whence the LORD had called to him, ver. 16. Therefore he broke through

the thick Cloud, into the very Presence of God; which was in a secret part of the Cloud, called the midst of it.

And gat him up into the Mount.] To the Top of it, where the Glory of the LORD appeared to him, in the midst of the Cloud; the external Parts of which and the Fire only being seen by the People.

And Moses was in the Mount forty Days; and forty Nights.] That he might receive the two Tables of Stone, and the Gift of Prophecy (as *Elmacinus*, an *Arabian* Christian, adds) with Directions for the making the Tabernacle; and all Things belonging to it, and the Service to be performed there by the Priest, apparelled according to Divine Prescription, &c. which follows in the ensuing Chapters; where *Moses* relates what Orders God gave him about every thing relating to his Divine Service. And it need not seem strange, as *Clemens Alexandrinus* excellently speaks (*L. i. Stromat. p. 351.*) that *Moses* received his Laws from God; when the *Greeks* pretend the same of their *Minos*: Only they say he went into *Jupiter's* Cave, and was nine Years there in learning the Laws which he gave him; when *Moses* was but forty Days in the Mount, where God visibly appeared. They believed also that *Lycurgus* received his Laws from *Apollo*; and *Zaleucus* (as *Plato*, *Aristotle*, and divers others whom he mentions, say) received his from *Minerva*. All this was firmly believed among them, who, in not acknowledging the Divinity of *Moses's* Ministration, were very ungrateful; for his was the Archetype, as he speaks, or Pattern of what was pretended in their Stories.

Forty Days and forty Nights.] It may be a Question, whether the six Days that he remained in the Cloud, before the LORD called him higher, be included in these forty Days, or were only preparatory to his nearer Access to God. They may well be both: For it is not said he was in the midst of the Cloud forty Days and forty Nights, but that he was so long in the Mount. Part of which Time was spent in the dark Cloud, and the rest in the bright Presence of God, in the midst of the Cloud: And in all that space he did neither eat nor drink, ch. xxxiv. 28. *Deut.* ix. 9.

God could, if he had pleased, have revealed to him all his Mind in a less Time: But the Method of the Divine Wisdom is to do all Things gradually. For instance, the Substance of a Child in the Womb (saith the Author of *Schalsch. Hakkabalah*) is not perfected in less time than forty Weeks, in all which time it receives no Meat nor Drink (at the Mouth we must understand him) and so many Days did the Divine Power work in *Moses*, to form him into a new Essence (as his Words are) and give him a full Comprehension of all that God communicated to him. And all this time he neither did eat nor drink; for these Actions (says that *Jeru*) prejudice the Understanding, which God intended to exalt, by depressing the bodily Faculties and Powers, which for want of Meat and Drink were brought down very low, that the Understanding might be raised and lifted up. And thus we find in After-times, that *Daniel* chastened his Body,

Body, for *three* whole Weeks together; the better to dispose him for heavenly Vision, *ch. x. 2, 3, 12.*

This Ascent of *Moses* from the cloudy Part of the Mount, to the fiery Top of it, was upon the 14th of *Sivan*; and we may suppose, as *Jacobus Capellus* doth, that the Cloud accompanied him, as he went up, to defend him from the circumambient Flame.

C H A P. XXV.

Ver. 1. **A**ND the LORD spake unto *Moses*.] Out of that glorious and flaming Light, wherein he appeared to him.

Ver. 2. Speak unto the Children of *Israel*.] When he went down from the Mount.

That they bring me.] In the *Hebrew*, take for me, out of their Goods.

An Offering.] The *Hebrew* Word *Terumah* (or as some pronounce it, *Trumah*) is commonly translated an *Heave-offering*, or Offering lifted up; which the *Chaldee* translates, *that which is separated* from common Use: And in the Separation, perhaps, was lifted up towards Heaven, in token that they desired God to accept it.

Of every Man that giveth it willingly with his Heart, ye shall take my Offering.] They were only to be moved to it, but not importuned; much less told what Quantity they should give; but every Man was left to his own good Inclination. And accordingly *Moses* delivered the Mind of God unto them, when he came down from the Mount; and they made a free Oblation, *ch. xxxv. 5, 21, 29.* Besides which, there was also a Tribute laid upon them, for the Ransom of their Souls, *ch. xxx. 12, 13, 14.* which amounted to a great Sum of Money, as we find in *ch. xxxviii. 24, &c.*

Ver. 3. And this is the Offering which ye shall take of them.] The Things which ye shall accept as an Offering to me.

Gold, and Silver, and Brass.] Unto what Uses these were to be employed, we are told afterwards.

Ver. 4. And blue, and purple, and scarlet.] Wool or Yarn, or Stuff (or as *Abarbinel* will have it, Silk) of these Colours. About which there is much Dispute; but no Translation hath better described them than our *English*: For *Thacelet*, which we translate *blue*, and *Abarbinel* will have it to be a *Sea-green*, is certainly a *Sky-colour*. So *Maimonides* expresses it, the Colour of the Firmament; and *Kimchi* calls it *Ultramarine*. This hath been demonstrated by *Braunius*, who shows how it was dyed, *L. i. de Vest. Sacer. Hebr. c. 13.*

Argaman also he hath demonstrated (*c. 14.*) signifies *purple*, as we translate it. For both *Josephus* and *Philo* say so; and he brings many Proofs that they say true. And there being several sorts of Purple, he shows this had in it the brightest and most florid Redness; the manner of Dying, which he also there demonstrates. See also *Bochartus*, concerning these two Words *Thacelet* and *Argaman*, in his *Hierozyic. P. ii. L. v. c. 10, 11.*

Tholaat-shani we also rightly translate *Scarlet*, as the same *Braunius* shows, *c. 15.* of the fore-

named Book; and very probably makes the Word *Scarlet* signify as much as the Colour of Tyre: For *Sar*, or *Sarra*, is Tyre; and *Lacea* is a red Colour.

Abarbinel most absurdly makes this to be the native Colour of Silk, without any Dye. See *Bochart. Hierozoyic. P. ii. L. iv. c. 27. p. 624.*

And fine Linen.] The *Hebrew* Word *Scheseb* signifies that pure Linen called *Byssus*: So the *Chaldee* calls it *butz*. Which was peculiar to Egypt, as some fancy, where their Priests were clothed with it; and thence called *linigeri*. But *Philostratus* saith there was a *Byssus* among the Indians, with which the better sort of People were clothed. And *Pausanias* saith it grew in Elis, and in no other part of Greece. See *Salmasius, Plin. Exercit. p. 998.* and what I have noted on *Gen. xli. 42.*

And Goat's Hair.] In the *Hebrew* there is only the Word *Izim*, which signifies Goats; but all Interpreters, by a common Ellipsis, understand it of their Hair. And *Jarchi* saith it signifies the Flower of Goats-hair; or, as we speak, the Down, the very softest Part of it. And no other Wool (as they call it) was accepted for the Use of the Sanctuary (if we may credit *Abarbinel*) but only this; for the Wool of Lambs and Sheep was vile in comparison with this, which was precious in the Eastern Countries, where excellent Cloth was made of it, not inferior to Silk in Softness and Brightness; as the same *Braunius* observes, *L. i. de Vestitu Sacer. Hebr. c. 9.*

Ver. 5. And Rams-skins dyed red.] Or red Rams-skins; for such there were in the Eastern Countries, which were naturally of that Colour.

And Badger-skins.] The *Hebrew* Word *Thecasim*, which we translate *Badgers* (following those who think *Thacas* to be the same with the *Latin* Word *Tazus*) the antient Interpreters take for a Colour. And *Bochartus* hath at large endeavoured to prove that it signifies a kind of violet or purple Colour. So that God commands them to offer red and violet Rams-skins. See *Hierozyic. P. i. L. iii. c. 30.*

And Shittim-wood.] *Kimchi* saith this was the best kind of Cedar: But *Aben-Ezra* takes it for the Wood of a Tree which grew in the Wilderness, not far from Mount Sinai, in that Place where the *Israelites* sometimes incamped, *Numb. xxv. 1.* called *Shittim* from this Wood; unless the Wood were so called from the Place where it grew. And thus *St. Hierom* seems to have understood it. For he saith upon *Joel iii.* that they were great Trees, which were not to be found in the Roman Countries, or in cultivated Places, but in the Desert of Arabia only; out of which very broad Boards might be cut, exceeding strong, and of incredible Smoothness and Beauty. And, upon *Isa. xli.* he calls it *Lignum imputribile*, an incorruptible Wood (as the *LXX* also here translate it, *ξύλα ἀσπύγια*) very smooth, excelling all Wood in Firmness and Brightness, &c. See *Menochius, L. v. de Repub. Hebr. c. 2.*

Ver. 6. Oil for the Light.] For that Lamp that was to burn continually in the Sanctuary.

Spices for anointing Oil, and for sweet Incense.] See *ch. xxx. 23, &c.* and *ver. 34, 35, &c.*

Ver. 7. Onyx-stones.] Or Sardonyxes. See *Gen. xi. 12.*

And

And Stones to be set in the Ephod, and in the Breast-plate.] There were two Onyx-stones to be set in the Ephod, ch. xxviii. 9, 10, &c. and the other Stones (whose Names are there mentioned, ver. 17, 18, &c.) were to be set in the Breast-plate.

These five Verses contain all the Materials which were to be used about the Sanctuary, and the Garments of the Priests who were to attend there. The only Question is, How they got such Things in the Wilderness? Some think they brought them with them out of Egypt, as it is evident they did Gold, Silver, and Jewels. And Abarbinel thinks they also trafficked with the neighbouring People, while they remained here, of whom they bought Oil, and Spices, and Shittim-Wood, &c. which is probable enough, every Thing being to be had for Money, of which they brought good Store from Egypt.

Ver. 8. *And let them make me a Sanctuary.]* Now follow Directions for the making an House for God, and every Thing belonging to it; for so this Place is sometimes called, God's House or Habitation, because there, as Abarbinel observes, the SCHECHINAH, or Divine Majesty, had its residence. And it is called a Sanctuary, or Holy Place, because no uncircumcised, or unclean Person might enter into it. For under the Name of Sanctuary is comprehended, as the Jews rightly understand it, all the Courts belonging to it, as well as the very House it self; with all the Utensils, or sacred Vessels, which are afterward prescribed for the Service of it.

That I may dwell among them.] God resolving to manifest himself, as in a peculiar manner, constantly present among them, was pleased to order a Tent or Tabernacle to be built for him; wherein, while they sojourned in Tents in the Wilderness, he dwelt among them in a visible manner, by the SCHECHINAH, or Habitation of the Divinity, which was fixed here; and was a special Type of God's future dwelling in human Nature. In short, this Sanctuary was his Palace, saith Moses Nachmanides, wherein he dwelt as their King. And accordingly Schem Tob, upon Maimon's More Nevoch, P. iii. c. 40. pertinently observes, that God ordered all manner of Things, belonging to a Palace, to be in this House; particularly, Ministers that constantly attended on him; a Table with daily Provision; all manner of Utensils, such as Pots, Spoons, Forks, &c. a Closet proper to himself alone, that the most vulgar Understanding might conceive their King, the LORD of Hosts, continually resided there. And indeed the Hebrew Word Mikdash, which we render Sanctuary, sometimes signifies a Palace, Ezek. xxviii. 18. and so Kimchi interprets it upon Isa. viii. 14.

Among them.] In the Hebrew, in the midst of them. For the Tabernacle, when it was erected, was placed in the midst of their Camp, Numb. ii. 17. Which was the Reason that all unclean Persons were to be removed out of their Camp, lest God, who dwelt in it, should be offended by the Pollution, Numb. v. 3. And this is the Reason why God is said to walk among them (Lev. xxvi. 12. Deut. xxii. 14.) because he

dwelt in that Tent, which moved up and down, as they did while they dwelt in the Wilderness.

Ver. 9. *According to all that I shew thee, the Pattern of the Tabernacle, and the Pattern of all the Instruments thereof, so shalt thou make it.]* This signifies that God showed him a Model, (as we now speak) of the House he was to make, and of all the Things belonging to it: And accordingly he bid him rear it up, ch. xxvi. 30. according to the Mischpat, the Scheme or Draught he shewed him in the Mount: Which represented every thing so lively and distinctly, and in their just Proportions to him, that he was the better able to make them. For things seen, and seen in all their Dimensions, as Abarbinel observes, are more easily retained, as well as conceived, than things that are only heard. And Greg. Nyssen had reason when he said (*de Vita Moses*, p. 181.) that God did not represent the Sanctuary to Moses merely in a Picture, much less give him an Idea of it only in his Mind; but set before him a Structure which he should imitate. For so the Hebrew Word Tabnit (which we translate Pattern) signifies a Structure, or Building; which cannot be better expressed than by the Word Model, which he now saw of the House he was to erect. Thus Maimonides explains this Word, in distinction from Temunah, which signifies only the Resemblance of a thing; whereas Tabnit signifies the Structure, or disposition of it, i. e. saith he, its Form; whether it be in a Square, or Circle, or Triangle, or any other Figure; and he quotes this Place for it, and ver. 40. *More Nevoch*. P. i. c. 3.

Which confutes the Fancy of those, who will have Moses to have framed this House, and all belonging to it, according to the Fashion of such Things which he had seen in Egypt, and were in use among other Nations: Unto whose Religion he designed to make him as conformable, as might be safely allowed. And particularly made this Tabernacle to be carried on the Priests Shoulders, as the Tabernacle of Moloch was, &c. Nothing seems to me to be further from the Intention of Moses, or rather from the Directions which God here gives him, than this Conceit. He had a more divine Guide than the Egyptians, and made Things by a heavenly Pattern, and not according to their Modes. The Jews were so possessed with this Opinion, that when the Temple came to be built, instead of this Tabernacle, they say it was done by consulting the Oracle, and by the solemn Decree of the King, and of the great Sanhedrim, and of the Prophets; for which they alledge this very Place, as Mr. Selden observes out of the Mishna, and Maimonides, &c. L. iii. de Synedr. c. 13. n. 2.

Ver. 10. *And they shall make an Ark.]* Or little Chest, or rather Coffer, which was to be placed in the very inmost and most secret part of God's House (in his Cabinet, as we now speak, into which none enter'd but himself) the better to represent his Dwelling among them. And therefore was called the Ark of the LORD, Josh. iv. 5, 11. and the Ark of God, 1 Sam. iii. 3. For herein was put his most precious Treasure, those divine Records, the two Tables of Stone, wrote with his own Finger, called the Tables of Testi-

Testimony, ch. xxxi. 18. because they were the *Testimony* of the Covenant between God and the *Israelites*; whereby he testified his Will, and they their Obedience to it. Whence the Ark it self is called *the Ark of the Testimony*, ch. xxx. 6. (from whence also the whole Tabernacle had its Name, *Numb.* ix. 11.) and *the Ark of the Covenant of the LORD*, *Numb.* x. 33.

Of Shittim-Wood.] See *ver.* 5.

Two Cubits and an half shall be the length thereof, and a Cubit and an half the breadth thereof; and a Cubit and an half the height thereof.] In this Shape, and in these Dimensions, it was set before *Moses* in the Mount, that he might direct it to be made exactly of such an oblong Square (as we speak) as is here described, in its *length*, *breadth* and *height*. There are great Disputes among the *Jews* about a *Cubit*, which is commonly thought to be half a Yard of our Measure, that is, 18 Inches. But one that hath taken a great deal of Pains to examine such things (*Dr. Cumberland*, late Bishop of *Peterborough*) hath, in a very learned Discourse about the *Scripture Measures*, given strong Reasons to incline us to think that the *Egyptian* and the *Jewish* Cubit were about 21 Inches. And if they had not been so, the Table (which is described *ver.* 23.) would have been inconvenient, being but three Quarters of a Yard high, *i. e.* 27 Inches (according to the common Notion of a *Cubit*) which is too low for a Table. Whereas, according to his account, it was about *thirty two Inches*, which is a very convenient height for a Table. See *ch.* ii.

Ver. 11. *And thou shalt overlay it with pure Gold.*] Not merely gild it, but lay it over with thin Plates of Gold; for if they had been thick, it would, as *Abarbinel* notes, have been too heavy to carry. Thus we see Chests now sometimes plated with Iron, in some parts of them.

Within and without.] So that nothing but Gold could be seen, whether it were shut or open.

And shalt make upon it a Crown of Gold round about.] A Border or Lift of Gold went round at the Top of it; which was call'd a Crown, because it compassed every part of it; but was of another figure, nor round, but square, as the Ark was. It was of great use, as well as ornament, for the better settling the Propitiatory upon the Ark, that it might not slip off; but be kept up firmly by this Border going round about the top of the Ark. And it might the better be called a *Crown*, because it was of some height, for the surer supporting of the Propitiatory.

It may not be improper here to observe, that as the ancient Crowns were only a plain Circle of Gold, or other thing, so they were set upon the Heads of none but their Gods, as *Pliny* tells us, *L. xvi. c. 4.* who says there that *Bacchus* was the first that put a Crown upon his Head, which was made of *Ivy*. Certain it is, that God requires those things which were peculiarly sacred to him and his Service to be crowned, as a Mark of their excellency; which were four only; this Crown upon the Ark, and that upon the golden Table (*ver.* 24. of this Chapter) and upon the Altar of Incense, *ch.* xxx. 3. and on the Head of the High Priest, *ch.* xxix. 6.

Ver. 12. *And thou shalt cast four rings of Gold for it.*] Which were of massy Gold, we must suppose; because the Ark was carried by Staves put into these Rings.

And put them in the four Corners thereof.] The Hebrew Word *Paamoth* comes from *Paam*, which never signifies a Corner in the holy Scripture; but always a *Foot*, or *Basis*, or *Step*, as *Aben Ezra* notes; which hath made some think, the Ark had Feet to stand upon (such round *Knobs* as now our Chests and Boxes many times have) tho' the Scripture doth not mention them. But we are not to make Conjectures out of our own Heads; which some have carried so far as to fancy there were Wheels in these Feet, for the Ark to run upon, which made it God's *Chariot* wherein he rode. But, whoever heard of a Chariot carried on Mens Shoulders? Therefore *Nachmanides* more reasonably conceives, that these Rings were indeed in the Corners of the Ark, but not in the higher (as *R. Solomon* would have them) but in the lower; and therefore said here to be in *the Feet*. For the Scripture calling the Top of every thing *the Head* of it, the Bottom is commonly there called *the Feet*: And so the Ark (by placing the Rings and Staves in the bottom) was carried on high upon the Priests Shoulders, representing God *who is highly exalted*.

And two Rings shall be on the one side of it, and two Rings on the other side of it.] That is, in the length of it (as *Josephus* expressly testifies) and not in the breadth.

Ver. 13. *And thou shalt make Staves of Shittim Wood.*] Of such a length that the Ark might be at a decent Distance from those that carried it.

And overlay them with Gold.] With Plates of Gold, as the Ark it self was, *ver.* 11.

Ver. 14. *And thou shalt put the Staves into the Rings, by the Sides of the Ark.*] The Hebrews say these Staves were ten Cubits long.

That the Ark may be born with them.] Upon the Shoulders of the *Levites*, particularly the Sons of *Korah*. See *Numb.* iv. 4, 5, 6, &c. *ch.* vii. 9. For it was a Crime to carry it any other Way, either in their Hands, or drawn in a Cart. Compare *1 Chron.* xiii. 7. with *ch.* xv. 15.

Ver. 15. *And the Staves shall be in the Rings of the Ark.*] Continue and remain in the Rings, when they were once put therein.

They shall not be taken from it.] When they set down the Ark they were not to take out the Staves, and put them in again when it was to be carried, but let them, as we said, continue in the Rings, that there might be no danger of letting them fall (which had been a great irreverence) and because they would be best preserved, and take less harm there, than any where else; and if they had occasion to remove the Ark, suddenly, all would be ready; and the *Levites* were hereby kept from touching the Ark, or coming nearer to it than the Ends of the Staves.

Ver. 16. *And thou shalt put into the Ark, the Testimony which I will give thee.*] The two Tables of Stone, containing the Ten Commandments, which are called *the Testimony*, and the *Two Tables of Testimony* (*ch.* xxxi. 18.) because they testified what the Will of God was, which they had consented to observe; and were therefore

fore publick authentick Instruments, attesting the Covenant between God and them. Whence the Ark which contained these, is called *the Ark of the Testimony* (as I observed above, *ver.* 10.) *ver.* 22. and in a great many other Places of the xlth Chapter. And in one Place it is called *the Testimony*, *ch.* xxx. 36. and *the Ark of the Covenant of the LORD*, *Deut.* x. 8. because the *Ten Words* were the principal part of the Covenant, to which they stood obliged. And perhaps the Book of the Covenant which *Moses* made with them (*ch.* xxiv. 7.) is comprehended under the Name of *the Testimony*. For though we read in *1 Kings* viii. 9. *There was nothing in the Ark save the two Tables of Stone, &c.* yet the Apostle mentions some other things that were not in, yet by or before the Ark, *Heb.* ix. 4. But I assert nothing in this matter; and shall only further observe, that this direction, for putting the Testimony (or Tables of Stone) into the Ark, is given before any order is taken, for making a Covering to it, which follows after. And therefore he was to put in the Law before the Cover was set on; for though, *ver.* 21. this be mentioned again, and put after the Cover is named, yet the meaning is, that he should set on the Cover, having put in the Law. And it is repeated, that he should be very careful of this, because the Cherubims were to protect and defend it.

Ver. 17. *And thou shalt make a Mercy-seat.*] The Hebrew Word *Capporet* literally signifies a Covering of any thing; and that is the proper signification of this *Mercy-seat* (as we translate it) which was the Covering of the Ark; for it had no Door, but was open at the Top, so that they might put the Tables of the Covenant into it, and then it was to be fasten'd above by this Cover; which any one may discern by its Dimensions, was exactly fit for it.

Others will have it called *Capporet*, not from *Capar*, to cover, but from *Cipper*, to excipiate, and render propitious. And so indeed the Apostle calls it *ἱλαστήριον*, *the Propitiatory*; because God here showed himself to be propitious, and appeased by the Blood of the Sacrifices, which was sprinkled before this Place. But the Reason of this Translation may be, because when Sins are pardoned, they are said in Scripture to be covered. The LXX put both these together in their Translation, which is *ἱλαστήριον ἐπιθεῖμα*.

Of pure Gold.] Not of Wood crufted over with Gold; but all (as *Abarbinel* speaks) of solid Gold, because it was the Cover of the Ark, in which were the Tables of the Covenant written with God's Finger, than which nothing was more precious.

Two Cubits and an half shall be the Length thereof, &c.] Which was the Length of the Ark, *ver.* 10. as *the Breadth was a Cubit and an half*, both of that and this; which shows this was the Cover of the Ark, being most exactly adapted to it.

Ver. 18. *And thou shalt make two Cherubims of Gold.*] We read of *Cherubims* in the Beginning of the World; and have good reason to believe thereby is meant Angels. See *Gen.* iii. 24. But in what shape they appeared we are not told, nor is there the least Signification of it here in this Place, but what we can gather from *ver.* 20.

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So that I can only say this, they were of such a Shape as the Angelical Ministers appeared in, which attended upon the Divine Majesty in the Mount; or rather such as God shewed *Moses a Pattern of*, whereby to represent these heavenly Ministers; for both the Ark, and all belonging to it, were made according to the Model God gave him, not from any *Egyptian Pattern*, as some imagine. *Bochart* seems to me to speak judiciously, when he saith, there were not *Figures* of Angels, but rather *Emblems* whereby the Angelical Nature was in some sort expressed, *Hierozoic.* P. i. L. ii. c. 25. And were therefore ordered to be made, as *Maimonides* conjectures; that the *Jews* might be confirmed in the Belief of the Existence of Angels, which is the *Second Article* of their Faith, next to the Belief of God. And he commanded *Two* to be made; because if there had been but one, it might have led them into a dangerous Error, that this was the Figure of God, whereby they might have been inclined to worship it. But there being *Two* of them ordered, with this Declaration, *the LORD our God is one God*, it led them into right Thoughts, that God had many of these Angelical Ministers. Thus *He: More Nevoch.* P. iii. c. 45.

Of beaten Work shalt thou make them.] The Hebrew Word *Miksheb*, which we translate *beaten Work*, signifies that both of them should be made out of the same Piece of Gold that made the Cover of the Ark; so as to be one continued Work with that, not separate from it. This appears to be true from the next Verse, *Min hacapporet; out of the Mercy-seat shall ye make the Cherubims, &c.* or, *from the Mercy-seat shall they proceed*, on the two Ends of it.

Ver. 19. *And make one Cherub on the one End, and the other Cherub on the other End.*] This looks like a *Tautology* (saith *Abarbinel*) it being said in the foregoing Words, *in the two Ends of the Mercy-seat*; but it is far from it, being a Declaration (as he takes it) that the *Cherubims* should not be placed both on one side of the Ark; nor so, as not to be opposite one to the other; but one on one side, and the other on the other side.

Even of the Mercy-seat shall ye make the Cherubims, on the two Ends thereof.] They were not to be made separate from the Mercy-seat, and afterwards joined to it, but to be made out of it, so as to be one piece with it (as was said, *ver.* 18.) which in the Execution of this Command appears very plainly, *ch.* xxxvii. 8.

Ver. 20. *And the Cherubims shall stretch forth their wings on high.*] This shows they were made like flying Creatures; but had not the Resemblance of any Fowl, that we know. So *Josephus*, *Ζῶα πτερόα, μορφῇ ὁμοίᾳ τῇ τῶν ἀνθρώπων ἐκτεμένων παραπλήσια, &c.* flying Animals, like to none of those which are seen by Men; but such as *Moses* saw figured in the Throne of God; when he beheld, he means, his Majesty in the Mount, attended by the heavenly Host, *L.* iii. *Antiq.* c. 8. and again, *L.* viii. c. 2. *As for the Cherubims, no body can tell, or conceive what they were like;* ὁμοίᾳ ὅποια τις ἐπ' αὐτὸν εἰκόσαι δύναται. Some indeed think, that we may understand from what *Ezekiel* saith of them, their true Figure; and that they had the Face of Oxen; for that Face which in *Ezek.* i. 10. is called *the Face*

of an Ox, is afterward called, *ch. x. 14. the Face of a Cherub*. But it is to be consider'd, that there is no proof the *Cherubims* here spoken of by *Moses*, had the same Face with those mention'd by *Ezekiel*, but were rather a quite different representation; for here God was represented as dwelling, nay sitting, and abiding among the *Israelites*; but there as removing and departing quite away from his Dwelling-place; and consequently, I conceive, his Ministers and Attendants appeared then in quite different shapes from what they had now.

Stretch forth their Wings on high.] As being upon the wing (to use our Language) that is, ready to fly, whither they were ordered by the Divine Majesty.

Covering the Mercy-seat with their Wings.] Their Wings were not to lie close to their Bodies, but to be raised up (as was said before) and spread, so that meeting together, they made, as it were, a Seat over the Ark, called *the Throne of God*.

Their Faces shall look one to another.] To signify, saith *Abarbinel*, their mutual consent and concord.

Towards the Mercy-seat shall the Faces of the Cherubims be.] They were so contrived that they looked downward, when they looked one to the other; to show (saith he) that they were Keepers of the Law, which was under the Mercy-seat.

Ver. 21. *And thou shalt put the Mercy-seat above upon the Ark.*] Having first put in the Testimony which he gave him (as it here follows) then he was to set the Mercy-seat upon the Ark (within the Crown which encompassed it) as a Cover to it. See *ver. 16*.

Ver. 22. *And there will I meet with thee.*] When thou hast occasion to consult me, I will there be present to communicate my Mind to thee: So *Abarbinel*. After the Ark is made, and the Law put into it, and the Cover laid upon it, I will speak with thee, from the Midst of the Mercy-seat, between the Cherubims: So that thou shalt not need to come up hither any more into the Mount, to fetch down Prophecy (as his phrase is) but I will give it thee from thence, and tell thee all that is to be taught *Israel*. See *ch. xxx. 6*.

And I will commune with thee from above the Mercy-seat, from between the two Cherubims, &c.] Here the Glory of the LORD resided, between the Cherubims; whose Wings were the Seat of the Divine Majesty; as the Cover of the Ark before-mentioned was his Foot-stool; for he is said to sit between the Cherubims, *Psal. lxxx. 2.* and the Ark is called his Foot-stool, *Psal. xcix. 8. cxxxii. 7*. This therefore being that Part of the Sanctuary, which was the Place of his peculiar Abode, where he is said to dwell, *1 Sam. iv. 4.* (see *de Dieu* there) when *Moses* had any occasion to consult him, he was to resort hither; where God promises to meet him, and confer with him from hence; as we read he did, *Numb. vii. 89*.

Of all Things which I will give thee in Commandment unto the Children of Israel.] This shows that he resided here as their Lord and Governor; the Wings of the Cherubims composing his Throne, whereon he sat as their King, to give Orders for their Government; which more *Imperatorio de Tribunali loquebatur*, he delivered

from this supreme Tribunal, after the Manner of Emperors (as *Fortunatus Scacchus* expresses it) or great Princes, who were wont in all Countries to have such magnificent Thrones erected, from whence to speak to their Subjects. *Myrothec. Sacrorum Eleochemism, ii. c. 36*.

Thus far he hath named only the Furniture of the inward House and Cabinet of the Divine Majesty, called *the Holy of Holies*. Now follows the principal Furniture of the outward House, called *the Holy Place*.

Ver. 23. *Thou shalt also make a Table.*] Which is a necessary Part of the Furniture of an House; and therefore here ordered to be made, in token of God's dwelling among them, *ver. 8*.

Of Shittim-Wood.] Of the same Materials with the Ark, *ver. 10*.

Two Cubits shall be the length thereof, &c.] It was neither so long, nor so broad as the Ark; but of the very same height, *ver. 10*. *Josephus*, to make the Greeks apprehend its Fashion, saith, it was like the famous Table at *D. lphi*; *L. iii. Antiq. c. 9*. Which, if it be true, was made, it seems, in imitation of the Table of *Moses*.

Ver. 24. *And thou shalt overlay it with pure Gold.*] Just as the Ark was (see *ver. 10*.) and therefore it is probable, that the lower Parts of it, as well as the upper, and the Feet also, were plated with Gold; so that it might be called a golden Table.

And make thereto a Crown of Gold round about.] See *ver. 10*. where the same is directed for the Ark; and this had the same Use to keep what was set upon the Table from slipping off, and falling on the Ground.

Ver. 25. *And thou shalt make unto it.*] That is, to the Crown of Gold, as (*Fortunatus Scacchus* understands it) tho' others refer it to the Table.

A Border of an Hand-breadth round about.] Which came down below the Crown or Cornice, as they now speak. Tho' some think this Border was towards the Bottom, to join the Feet more firmly together.

And thou shalt make a golden Crown to the Border thereof round about.] Wheresoever this Border was (which I suppose was plated with Gold, like the Table) it had a Crown or a Cornice, as an Ornament to it. For this Crown was different from that mentioned in the foregoing Verse; and was under the Border (as the other Crown was above it) as *Fortunatus Scacchus* apprehends it; *Myrothec. ii. c. 38*.

Ver. 26. *And thou shalt make for it four Rings of Gold.*] As there were for the Ark, *ver. 12*. only they were to be cast, these to be made: But how we are not told.

And put the Rings in the four Corners, that are on the four Feet thereof.] The Hebrew Word here for Corners always hath that Signification; being quite different from that Word which is used *ver. 12*. when he speaks of the Ark. Which may well incline us to *Josephus's* Opinion, that these Rings were not below, as they were in the Ark, but on the upper Part of the Feet of the Table; so that it was not carried up on high, as the Ark was, but hung down between the Priests, on whose Shoulders the Staves rested.

Ver. 27. *Over against the Border shall the Rings be, &c.*] Just below the Border and the Cornice before-

before-mentioned (*ver. 25.*) were these Rings to be placed; as the Border and its *Cornice* were placed below the upper *Crown* (or *Cornice*) which compassed the Top of the Table, *ver. 24.*

For places of the Staves to bear the Table.] This expresses the Use of the Rings.

Ver. 28. And thou shalt make the Staves of Shittim-Wood, and overlay them with Gold.] Such as were made for the Carriage of the Ark, *ver. 13.*

That the Table may be borne with them.] By the Priests upon their Shoulders. For the Tabernacle being a moveable House, there were frequent Occasions, as they journeyed from one Place to another, to carry this Table along with them, as they did all other Things belonging to the House of God.

It is not ordered that the Staves should remain in the Rings, as they did in those belonging to the Ark (*ver. 15.*) because they might have been an Hindrance to the Priests in their Ministration at this Table every Day. Therefore it is likely, they were laid up in some Place near it, and put in when they travelled, as they were ordered to be, *Numb. iv. 6.*

Ver. 29. And thou shalt make the Dishes thereof.] It is not easy to give an Account, either of the Form, or of the Use of these *Kebareth*, which we translate *Dishes*, i. e. *Patins*, whereon to put the Bread, which were twelve Loaves, *Lev. xxiv. 6.* and the Frankincense which was to be set upon each row of Loaves, *ver. 7.* This is a plain Sense, if the Loaves stood upon *Dishes*, and not immediately upon the Table, as *Fortunatus Scacchus* thinks they did: And therefore imagines they were full of fine Flour, of which the Bread was made; or with Oil, which was to be mingled and used in their Sacrifices. But this is more unlikely than the other, the Flour not being kept here in the holy Place, but in the outward Court; and his Reason for it is not solid; which is, That the Heads of their Tribes offered every one of them a silver *Charger* (so we render the same Word we here translate a *Dish*, *Numb. vii.*) full of fine Flour mingled with Oil. But those were not for the Use of this Table, on which such large Dishes or Chargers could not stand, there being no room for them. Therefore at last he fancies them to have been *Salt Sellers*, which were set upon the Table together with the Bread, being used at all Meals. And *Philo*, as he observes, seems to be of this Opinion, who speaking of this Table (in his Third Book of *The Life of Moses*) saith, ἐφ' ἧς ἀρίαι καὶ ἀλας, upon it were Loaves and Salts; from whence he conjectures there were two *Salt-dishes* at least. See his *Myrothecium Sacror. Elæochrism.* L. ii. c. 41.

And Spoons thereof.] If this be a true Interpretation of the Hebrew Word *Cappoth*, their use was to put Incense into the Dishes, and to take it out; for that they contained Incense, is evident from *Numb. vii. 14, 20, 26, &c.* Which makes the fore-named Author think this Word should rather be render'd *Vials*, which *Pollux* numbers among the sacred Vessels, and it is plain were used in offering Incense in the Temple; for St. *John* saw the Twenty four Elders, having every one of them golden *Vials* full of Odours, or Incense, *R. v. 8.* whence it is the LXX translate this Word

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ὑψίστου. The Form of which *Fort. Scacchus*, in the Place fore-mentioned, hath adventured to describe.

And Covers thereof.] Wherewith both the Loaves and the Incense were covered. So it is commonly understood. But *Fortunatus Scacchus* endeavours at large to prove that the Hebrew Word *Kesoth* is rightly translated by the LXX σπονδία, which were Vessels used in their *Libamina*, when they poured Wine upon the Sacrifice, or upon the Altar, when they sacrificed. For Authors do not agree when this was done; some saying the Wine was poured out after the Sacrifice was slain, and laid on the Altar; others, that it was most commonly done before. The Manner being, first to throw Frankincense into the Fire on the Altar, then to pour out the Wine, and then the Sacrifice was slain. In which order *Homer* and *Ovid* report it, as *Cuperus* observes in his *Apotheosis Homeri*, p. 71. However this be, it is certain, from *Hesychius*, *Pollux*, and *Suidas*, that σπονδίων signifies such a Vessel: And *Josephus* saith, that when *Pompey* went into the holy Place, he saw there such Vessels as these, together with the Table and Candlestick, Λυχνιάρις, καὶ λύχνος, καὶ τεύχεζαν, καὶ σπονδία, καὶ θυμιατήρια, &c. L. i. de Bello Jud. c. 5. The only Objection against this is, that there was no use for such Vessels in that Place. To which I think it may be truly answered, that it was fit notwithstanding God's House should be furnished with all kinds of Utenfils.

And Bowls thereof.] So St. *Hierom* understands the Hebrew Word *Menakioth*, which, following the LXX. he translates *Cyathos*; the Form of which, *Fortunatus Scacchus* (in his fore-named Book, cap. 44.) hath endeavoured to make out, and establish this as the certain Meaning of the Word. But it is very hard to tell of what Use they were here, where no Drink was used; and yet our marginal Translation of the next Word seems to favour it, making these to pour out withal. And indeed the Hebrew Word signifies both to cover and to pour out. But the former seems most proper here, unless we take these to have been *Bowls* (or such like Vessels) set here merely to signify more completely, that God kept House among them (as we speak) they being part of the Furniture of a Table.

Others think they were Stands, upon which the Dishes of Bread were set.

To cover withal.] If we allow of this Translation, and it relate to the Word *Bowls* immediately preceding, then it signifies these Vessels were a larger sort of Covers. Or it may refer to the Whole, that all the fore-named Vessels were made to cover the Table entirely. But the marginal Translation being also agreeable to the Hebrew Text, it may possibly declare the Use of the fore-named Vessels, which was to pour out withal. For in their *Libamina* there were several Sorts of these Vessels used among the Gentiles; one only to taste the Wine before the Sacrifice, which *Scacchus* thinks was that the Romans called *Simpulum*; another to pour it upon the Sacrifice when it was offered, which they called *Guttus*, because it had a narrow Mouth, out of which the Wine came out by little and little.

Out of pure Gold shalt thou make them.] All Things in this part of the House were of Gold,

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that

that the Royal Palace of their King might be most sumptuously furnished, suitable to the Greatness of his Majesty.

Ver. 30. *And thou shalt set upon the Table Shew-Bread.*] In the Hebrew, *Bread of the Face*, or *Presence*, because it was set before the Ark of the Covenant where God was present. The fore-mentioned *Fort. Scacchus* thinks the *Heathen* from hence borrowed their Custom of setting sacred Loaves before *Ceres*, in her Feast called *Theismophoria*; as he observes out of *Athenæus*, L. iii. *Deipnosoph.* c. 25. and other Places. *Vid. Myrothec.* ii. *Sacr. Elæocrism*, c. 39.

Before me alway.] These Loaves constantly stood upon the Table (new ones being brought, when the old ones were removed every Sabbath-day) before the Divine Majesty; a Cloth being spread upon it, whereon these, and all the fore-named Things were set, *Numb.* iv. 7. And they were Twelve of them in all, representing the Twelve Tribes of *Israel*, whose Offering these were to God, whose Ministers ate them in the holy Place, *Lev.* xxiv. 5, 7, 8, 9. They were set in two Rows, one piled upon another, as *Josephus* represents them.

When *Maimonides* wrote his *More Nevochim*, he confesses (*P.* iii. c. 5.) to that Day he was ignorant of the Reason of this Table, and the Bread continually upon it. Which is very strange, when at the Beginning of these Directions, God had declared he would have an House built, that he might dwell among them, *ver.* 8. which *Dwelling* among them, was admirably represented, by its having in it all Things belonging to a *Dwelling-House*, particularly a *Table* and *Bread* (signifying all Provision) whereby they were made to understand, that God, as was said before, kept House among them. Which no body hath explained so well as an incomparable Writer of our own, *Dr. Cudworth*, in a Discourse put out long ago, concerning *The Right Notion of the Lord's Supper*, cap. vi. where he observes out of *Nachman*, That there was a Table and Candlestick ordered for this House, because they were the ordinary Furniture of a Room. For which Reason the Table had its *Dishes*, *Spoons*, *Bowls* and *Covers*, (tho' they were never used) and was always furnished with Bread upon it; as the Candlestick also had Lamps continually burning. From hence it was likewise that there was a continual Fire, in this Dwelling of God, upon his Altar. And, to carry on the Notion thoroughly, constant Meat and Provision brought to it, by the Sacrifices there offered, which were partly consumed by Fire upon God's own Altar; and partly eaten by the Priests, who were God's domestick Servants, and therefore to be maintained by him. And besides the Flesh of the Beast offered up in Sacrifice, there was a *Mincha*, or *Meat-Offering*, made of Flour and Oil; together with a *Drink-Offering*, which were ever joined with the daily Burnt-Sacrifice, being the Bread and the Drink which were to go along with God's Meat. So the Sacrifices are called in the first of *Malachi*. It was also strictly commanded, as we read in *Leviticus*, that Salt should accompany every Sacrifice and Oblation; because it was not fit, as the same *Nachman* observes, that God's Meat should be unfavoury. And all

these were to be consumed on the Altar only, by the holy Fire which came down from Heaven; because they were God's Portion, and therefore to be consumed by himself in an extraordinary manner.

There are those of the *Jews* who look upon this Bread, set on God's Table, as an Acknowledgment that they received their Food from God. And we may add, that this Bread being made of the same Corn, which they eat of themselves, is still farther represented to them, that they were God's *Convivæ*; who continually entertained them with that Provision which was made for him.

Ver. 31. *And thou shalt make a Candlestick of pure Gold.*] Another necessary Piece of Furniture for a House, especially when there were no Windows in it.

Of beaten Gold shall it be made.] Not hollow, but of solid Gold.

His Shaft.] The main Body or Trunk of it.

And his Branches.] Which shot as it were out of the Trunk.

His Bowls.] Or *Cups*: For so the Word *Gebieha* is translated, *Gen.* xlv. 1, 5. and they were in the Fashion of an Almond, as it is ordered, *ver.* 33.

His Knops.] Round like an Apple or Pomegranate; as the Word *Caphtoreba* signifies.

And his Flowers.] The Vulgar translates it *Lillies*; but the Word properly signifies the Blossoms of Trees.

Shall be of the same.] All of Gold, tho' not all of one piece; for as *Fort. Scacchus* not unreasonably conjectures, these several Parts of the Candlestick were separable one from another, when there was occasion to remove it from one Place to another. See his *Myrothec. Sacr. Elæocrism*, c. 46.

Ver. 32. *And six Branches shall come out of the Sides of it, &c.*] In this and the following Verses he describes how all the above-named Parts should be disposed so as to make the Candlestick appear glorious; and first he here directs, that *three Branches* should come out of each side of the main Trunk or Shaft.

Ver. 33. *Three Bowls made like unto Almonds, with a Knop and a Flower in one Branch, &c.*] Next he orders that every Branch of the six, should have *three Bowls* (or *Cups*, as I said before) into which, perhaps, the Snuff was to fall; and between every one of them a *Knop* and a *Flower*: And the *Cups* were to be of the Figure of an Almond.

So in the six Branches.] Which were to be all alike.

That come out of the Candlestick.] i. e. Out of the Trunk; which is here, and in the next Verse, called *the Candlestick*, because it was the main part of it, which supported all the Branches.

Ver. 34. *And in the Candlestick.*] i. e. In the main Trunk or Shaft, out of which the Branches proceeded.

Shall be four Bowls like to Almonds, with their Knops and their Flowers.] The Branches were to have but *three Bowls*, and as many *Knops* and *Flowers*; but the Shaft or Trunk was to have four of each, it being longer than the Branches that came out of it.

Ver. 35. *And there shall be a Knop under two Branches of the same, &c.*] This being repeated twice,

twice, signifies that the *Knops* should be so contrived, that out of *three* of them should arise two Branches, one on the one side, and one on the other. So that out of the *fourth* Knop, which I suppose was the lowermost, there was no Branch at all; but *that*, with the *Cup* and *Flower*, were the Ornament of that part of the Shaft which was under the Branches.

That proceed out of the Candlestick.] i. e. Out of the Shaft or Main Trunk, *ver.* 33.

Ver. 36. *Their Knops and their Branches shall be of the same, &c.*] No difference between them; but all solid, not hollow Work, of pure Gold.

Here is nothing said of the *Foot* of it; which was, no question, proportionable to the rest. Nor doth he mention the Length of the Shaft or Trunk: But *Fortunatus Scacchus* adventures to guess that it was near double the Height of the Table, and of the Altar of Incense, which made it look majestically, and yet did not raise it so much as to damnify the Roof of the Tabernacle; *Myrothec.* ii. c. 45. p. 439.

Ver. 37. *And thou shalt make the seven Lamps thereof.*] i. e. Cause them to be made. But of what Metal, it is not said; most likely of Gold, as well as the *Tongs*, and the other Things mentioned *ver.* 38. The Form is not here prescribed; which the fore-named *Scacchus* (*Myrothec.* i. c. 7.) thinks was like an Almond.

And they shall light the Lamps thereof.] They whose Work it is, *viz.* the Priests, *ch.* xxx. 7, 8. *Lev.* xxiv. 3, 4.

That they may give Light over against it.] That is, over against the Candlestick (as some will have it) the six Branches all inclining to the Trunk in the middle. But here he speaks of the *seven* Lamps; not of *six* only, which gave light over against some other Thing, which I take to be the Table. For it is plain, by *ch.* xxvi. 35. and xl. 24. that the Candlestick was placed over against the Table, being on the South-side of the House, as the Table was on the North. See *Numb.* viii. 2.

Ver. 38. *And the Tongs thereof.*] Or Snuffers belonging to it; which *Scacchus* (both in his first and second *Myrothecium*) probably proves were not of such a Form as are now in use, but were only little *Tongs* or *Scissars*, whereby the Lamps were clipt to make them shine more brightly; *Myrothec.* i. c. 10. & ii. c. 46. p. 455.

And Snuff-disks.] In which the Snuffers, and the Snuffings of the Lamps, were put; and for the latter Use, he thinks they had Water in them.

Shall be of pure Gold.] It was most for the Magnificence of this House, and becoming the Divine Majesty who dwelt there, that the meanest Thing therein should be made of pure Gold.

Ver. 39. *Of a Talent of pure Gold shall he make it, with all these Vessels.*] A Talent was three thousand *Shekels*, as will appear afterward; which, how much it makes of our Money, see *ch.* xxxviii. 25.

Ver. 40. *And look that thou make all after their Pattern.*] Take care to observe that Precept which I have already given, *ver.* 9. and now repeat again, that every one of these Things be made according to that Model which I set before thee. For God would have nothing left to the Fancy of the People, whom he knew were too

much inclined to the *Gentile* Superstition. And if *Moses* had not been determined by a divine Prescription, they would have been apt in all these Things to have interposed their own Inventions.

Which was shewed thee in the Mount.] By this it still plainly appears that *Moses* saw not only the House, but all the Furniture belonging to it, set up in the Mount before him, just as he afterward set it up below among the People.

CHAP. XXVI.

Ver. 1. *Moreover.*] From the Furniture he proceeds to the House; and first orders him how to make the inward Part of it.

Thou shalt make me a Tabernacle.] The *Hebrew* Word *Mischcan* properly signifies a Place to dwell in, an Habitation (according to what was said, *ch.* xxv. 8.) For this was the Place of the SCHECHINAH (which comes from the same Root with *Mischcan*) which dwelt here as in its House. But it is commonly translated a *Tabernacle*, only to signify what kind of *Dwelling* it was, *viz.* a portable House, as *Philo* calls it, *φορετόν ἱερόν*; which might be taken down, and removed from one Place to another, and set up again, without any damage to it.

With ten Curtains.] These were so many Pieces of Tapestry (as we now call them) with which this Tent was hung on the Sides, and covered at the Top.

Of fine twined Linen.] Concerning *fine Linen*, see *ch.* xxv. 4. and concerning *twined Linen*, see *ch.* xxviii. 6.

Blue, purple, and scarlet.] i. e. Yarn dyed of these Colours. See *ch.* xxv. 4.

With Cherubims.] It is uncertain what Figure these were of. See *ch.* xxv. 18.

Of cunning Work shalt thou make them.] There were two sorts of Work more artificial than ordinary; the one called *Choscheb* (which is that here mentioned) the other *Rokem*, which we translate *Needle-work*. The former was the most excellent, for it was done by weaving, and had Figures on both Sides; whereas that by *Needle-work* had only on one Side, as *Jarchi* here notes: Who says there was, suppose the Figure of a Lion on one side, and of an Eagle on the other. Or rather, he should have said, the same Figure appeared on both Sides, as *Maimonides* seems to take it, in his *Kele Hammikdash*, c. 8. 'Wherefore any Work is called *Rokem* in Scripture, 'it is to be understood of Figures which are made 'only on one side of the Web: But the Work 'called *Choscheb* had Figures on both Sides, before and behind.' See *ch.* xxviii. 39.

Ver. 2. *The Length of one Curtain shall be eight and twenty Cubits, &c.*] Every one of these Curtains were fourteen Yards long, and two Yards broad: For a Cubit was half a Yard of our Measure, according to common Estimation. It was some Inches more, as I have observed on *ch.* xxv. 10. But to make the Reader more easily comprehend it, I shall not exactly compute the Length and Breadth of these Curtains, but follow the vulgar Opinion. And with these, it will appear afterward, both the Roof of the Tabernacle was covered, and the Sides of it likewise, almost down

down to the Ground; that is, within a Cubit of it, as *Josephus* saith, and as may be made out from the Text; the Tabernacle (according to the common Notion of a *Cubit*) being *fifteen* Yards long, *five* Yards broad, and as many Yards high.

Every one of the Curtains shall have one Measure.] Be exactly of the same Length and Breadth.

Ver. 3. *The five Curtains shall be coupled together, one to another; and other five Curtains, one to another.]* Being thus sewed together, of ten Curtains (each of which, as was said before, was fourteen Yards long, and two Yards broad) was made two large Pieces of Tapestry, each of them *fourteen* Yards long, and *ten* Yards broad. With one of these Pieces of Tapestry the *Holy Place* was covered, it being just so many Yards broad as that Place was long; so that it did not come down before at the East-end, which was the Entrance of the Sanctuary. The other Piece of Tapestry covered the *Holy of Holies*; which being but five Yards long, one half of this Piece hung down behind it at the West-end, and touched the silver Bases.

Ver. 4. *And thou shalt make Loops of blue upon the Edge of the one Curtain, &c.]* These two great Curtains being made by sewing five lesser together, the Loops were not woven with the Curtains, but tack'd to the Selvage of the outermost of them, and were made of blue Tape.

In the Coupling.] In that part of the great Curtains where they were to be coupled together.

Ver. 5. *Fifty Loops shalt thou make in the one Curtain, &c.]* Each of those great Pieces of Tapestry had fifty Loops, answering one to another so exactly, that they might take hold one of another.

Ver. 6. *And thou shalt make fifty Taches of Gold, &c.]* By these golden Clasps the Loops were so linked together, that the two great Pieces of Tapestry made but one Covering. Which is the Meaning of the following Words.

And it shall be one Tabernacle.] By this Union the Covering of the Tabernacle shall be as if it were one intire Piece.

Ver. 7. *And thou shalt make.]* Now he gives Directions about the outward Part of the House.

Curtains of Goats-hair.] Tho' a soft kind of Cloth was made of Goats-hair, yet in comparison with the other, it was a coarser sort of Covering, to be laid over the finer before-mentioned, for their preservation and sheltering from the Weather. The old *Arabians*, called *Scenitæ*, made their Tents of Goats-hair; for *Solinus* calls them *Cilicina*, which he interprets *Caprarum pilis Texta*. Concerning the Word we translate *Goats-hair*, see *ch. xxv. 4.*

To be a Covering upon the Tabernacle.] By *Tabernacle* in the foregoing Words, *ver. 6.* seems to be meant the Covering of the Tabernacle, which was of one entire Piece. And so it is to be understood here, where a second Covering is ordered to be thrown over the first.

Eleven Curtains shalt thou make.] There was one more of these Camlet Curtains (as I may call them) than of the Tapestry, which were but *ten*.

Ver. 8. *And the Length of one Curtain shall be thirty Cubits.]* As there was one Curtain more of these, so they were one Yard longer than the former.

And the Breadth of one Curtain four Cubits.] This was the Breadth of the former, *ver. 2.* (where see what a *Cubit* was) but there being one Curtain more of these than of the other, they were

two Yards broader than them, when they were all joined together: Infomuch that they both came down lower than the other, on either Side, half a Yard; and also hung down a Yard before the Entrance of the Tabernacle, which the former did not cover at all.

Ver. 9. *And thou shalt couple five Curtains by themselves, and six Curtains by themselves.]* They were to be coupled together after the same manner as the former, that they might make two large Pieces; but there being *eleven* Curtains in all, there were but *five* in one Piece, and *six* in the other.

And shalt double the sixth Curtain in the Forefront of the Tabernacle.] The Meaning seems to be, that he should turn up that part of the Curtain which hung down at the Entrance of the Tabernacle.

Ver. 10. *And thou shalt make fifty Loops, &c.]* This may be sufficiently understood by what was said concerning the Loops of the other Covering, *ver. 4, 5.*

Ver. 11. *And thou shalt make fifty Taches of Brass, &c.]* The two great Pieces of the inner Hangings being the richer, were coupled together with Clasps of Gold (*ver. 6.*) but these, being coarser, only with Clasps of Brass. Which did not lie directly over the Golden, but, as Dr. *Lightfoot* observes, were three Quarters of a Yard more westward; these two large Pieces not being of an equal Bigness.

And couple the Tent together.] i. e. These outward Hangings or Coverings (as we translate the Word *Obel*, *ver. 7.*) of the Tent.

That it may be one.] That the two Pieces may be knit together by the Loops and Clasps into one. See *ver. 6.* where this Place is there called *Mischcan* (*Dwelling*) which is here called *obel*, to show more clearly what kind of Dwelling it was; an ambulatory House, such as Shepherds have, which they remove from Place to Place, *Gen. iv. 20.*

Ver. 12. *And the Remnant that remaineth of the Curtains of the Tent, the half Curtain that remaineth, shall hang over the backside of the Tabernacle.]* These outward Curtains being four Cubits, that is, two Yards and more broader than the inward, they hung down above a Yard lower than the other on the *backside* (or West-part) of the Tabernacle, as they did on the Front or Entrance (I observed before, *ver. 8.*) which was on the East.

Ver. 13. *And a Cubit on the one side, and a Cubit on the other side of that which remaineth in the Length of the Curtains of the Tent, it shall hang over the Sides of the Tabernacle, &c.]* These outward Curtains being a Yard (as two Cubits are commonly esteemed) longer than the inward, as appears from *ver. 8.* they hung down therefore on either side a Cubit, that is, half a Yard lower than the inward did. And yet they did not come quite to the Ground; but the Foundation of the Tabernacle, which was of Silver, might be seen round about, save only at the West-end.

Ver. 14. *And thou shalt make a Covering for the Tent of Rams-skins dyed red.]* This was a *third* Covering to be laid over the other two, to keep them from wet. It is not said of what Dimensions it was, which hath made some fancy it covered only the Roof. But it is far more reasonable to think that it was as large as the foregoing

going Covering of Goats-hair; which might have been spoiled by Rain and Dust, if the Sides had not been defended as well as the Roof. Concerning these Rams-skins, see *ch. xxv. 5.*

And a Covering above.] That is, a *fourth* Covering above that of Rams-skins, for the greater Security of the two inmost Hangings; which had need of all this Defence, especially on the Roof, because it was flat, and consequently the Rain was more likely to soak into it.

Of Badger-skins.] I observed on *ch. xxv. 5.* that all the antient Interpreters take *Thachas* for a Colour, and not for a Badger, or any other Animal. For which there is this considerable Argument, which I did not there mention; That when God sets forth his extraordinary Kindness to *Israel*, as his beloved Spouse, and shows, in many magnificent Expressions, how richly he adorned her, he saith, among other Things, that he *shod her with THACHAS*, which we translate *Badger-skins*; of which the meanest People never made any use for Shoes: And therefore *Bochartus* rightly concludes it signifies something of greater Value, *viz.* Rams-skins dyed of a kind of Purple-colour.

Ver. 15. Thou shalt make Boards for the Tabernacle.] Or Planks, which were the Walls of the House.

Of Shittim-wood.] See *ch. xxv. 5.*

Standing up.] Erect upon one end, and not lying side-ways.

Ver. 16. Ten Cubits shall be the Length of a Board.] By this it appears the House (according to the vulgar Opinion of a Cubit) was but five Yards in height. See *ver. 18.*

And a Cubit and an half shall be the Breadth of one Board.] Three quarters broad; by which, compared with *ver. 18.* it will appear how long the House was.

Ver. 17. Two Tenons shall there be on one Board, &c.] The *Hebrew* calls them *Hands*; because they were so made, as to take fast hold of the Sockets mentioned, *ver. 19.*

Set in order one against another.] They were in each corner of every Plank, at the bottom of it.

Ver. 18. And thou shalt make, &c. twenty Boards on the South-side, southward.] By this it appears the Tabernacle was *thirty* Cubits, that is (according to common Estimation) fifteen Yards long; each of these twenty Boards being three quarters of a Yard broad. But this seems not to be magnificent enough; and therefore it is more reasonable to follow their Computation, who think the *Jewish* Cubit was *three Inches* and more longer than our *half Yard*. Which makes the Tabernacle near half as big again, both in Length and Height, than it is commonly described. See *ch. xxv. 10.*

Ver. 19. And thou shalt make forty Sockets of Silver under the twenty Boards, &c.] There were two silver Sockets for each Plank, whose Tenons sinking into these Mortaises, the middle of the Planks settled upon these Bases, as the Foundation of the House. For so the *Hebrew* Word *Adon* imports; signifying that which supports another Thing which stands upon it. And these seem to have been so large, that two Sockets were as long as each Plank was broad, that is, three quarters of a Yard; and being joined close

together, they made one entire Foundation, tho' consisting of several Pieces.

Ver. 20. And for the second side of the Tabernacle on the north Side, there shall be twenty Boards.] This Verse, and the next, only direct, that the North Side of the Tabernacle should be answerable to the South.

Ver. 22. And for the Sides of the Tabernacle westward.] The *Hebrew* Word we translate *Sides*, should rather be translated *Ends*: For *קצה*, when it is applied to an inanimate Thing, signifies the End, the Term, or Extremity of it. As *Gen. xlix. 13.* we translate it *a Border*, and the *LXX* in *Isa. xxxvii. 24.* translate it, *τὰ ἔξωτα*, the extreme Parts of *Lebanon*. And so both the *Chaldee* Paraphrasts in this Place explain it, *by the Ends of the Tabernacle westward*; for the Entrance was on the East, and the End of it on the West.

Thou shalt make six Boards.] Of the same Breadth with the other, which made them four Yards and a half, according to the vulgar Notion of a Cubit.

Hitherto there is no Direction about the Entrance, or East-end; which is reserved till the last.

Ver. 23. And two Boards shalt thou make for the Corners of the Tabernacle on the two Sides.] Besides the six Planks before-mentioned, there was a Plank at each Corner, which joined the end of the Tabernacle and the two Sides together, and made the whole Building stronger and more steadfast. How broad they were, he doth not tell us; but I suppose only large enough to make the West End five Yards broad, that is, each of them *half a Cubit*.

Ver. 24. And they shall be coupled together beneath, and they shall be coupled together above the Head of it, unto one Ring, &c.] To make all more firm, these two Corner Planks (for of them he seems here to speak) were to be knit to the other Planks, both at the top and at the bottom, with a golden Link. Some think every Plank was thus linkt to the next (whence they are here called *Twins*) for the strengthening the whole Fabrick: But if this be true, it is not clearly expressed.

Ver. 25. And they shall be eight Boards, and their Sockets of Silver, &c.] Thus there were eight Planks in all at the West End (*ver. 22, 23.*) whose Tenons struck into the Mortaises of sixteen Silver Bases. See *ver. 19.*

Ver. 26. And thou shalt make Bars of Shittim-wood.] Besides the Links of Gold which held the Boards together, at the top and at the bottom, there were also wooden Bars, which run into Staples of Gold, which were fastned in every Plank; as it follows, *ver. 29.*

Five for the Boards of the one side of the Tabernacle.] There were five of these Bars on each side, *ver. 27.* whereby the Planks were held tight together. Of what Length they were, is not here said; but *Josephus* tells us, they were each five Cubits.

Ver. 27. And five Bars for the Boards of the Tabernacle for the two Sides westward.] Besides those on the North and South-side (mentioned in the latter End of *ver. 26.* and the Beginning of this) there were five at the West-end. For so it should be translated, not the *two Sides* (for there was but one) but the *two Ends*; that is, the two
Corners

Corners at the West Part of the Tabernacle, which was much strengthened by these Bars. Or the Plural Number (as is usual) is put for the Singular, this being the End wherein two Sides terminated.

Ver. 28. *And the middle Bar.*] This seems to intimate that the other four were at the top, and at the bottom, and this in the midst of the Planks.

In the midst of the Boards, shall reach from end to end.] The Hebrew Doctors, whom Dr. Lightfoot follows, take this as if it signified that this Bar went through the very Planks, which was bored in the midst. But then the Planks must have been of such a Thickness, as would have made them less portable, than this Tabernacle seems to have been; for they would have been Timber, rather than Planks. I take it therefore that this was a long Bar, which *reached from end to end*, and went through Staples, which were in the middle of the Planks, as the other did above and below. The only Question is, Whether these Bars were in the inside of the Tabernacle, or the outside? It seems most probable they were without, under the Coverings; for they had not been so slightly within.

Ver. 29. *And thou shalt overlay the Boards with Gold.*] If they were overlaid with Plates of Gold, it made them very heavy; unless we suppose the Plates to have been very thin. Others therefore take it that they were only gilded.

And make their Rings of Gold, for Places for the Bars, &c.] The Staples were of massy Gold, into which the Bars went; which were also either overlaid with Plates of Gold, or gilded.

Ver. 30. *And thou shalt rear up the Tabernacle, according to the Fashion thereof, which was shewed thee in the Mount.*] When all these Materials were prepared, then he is here commanded to set it up, according to the Model which was shewn him now in the Mount. See *ch. xxv. 40.*

Ver. 31. *And thou shalt make a Veil of blue, &c.*] Concerning these Colours, see *ch. xxv. 5.* and of *fine Linen*, *ch. xxv. 4.* of *twined Linen*, *ch. xxviii. 6.*

Cunning Work.] R. Solomon here repeats what he said before on *ver. 1.* that the Work called *Chofcheb* was so artificial, that it had not only Figures on both sides, but those different one from the other: For example; on one side a Lion, on the other an Eagle. Josephus saith all sorts of Flowers, and other Ornaments, were wrought in this Veil, except only the Figures of Animals.

With Cherubims shalt thou make them.] See *ch. xxv. 18.* This Veil seems to have been of the same Work with the rest of the inward Hangings of the Tabernacle, mentioned *ver. 1.* unless we suppose that in them the *Cherubims* only were of *Cunning Work*. But I take the whole Work of this Veil to have been of that sort; the *Cherubims* being in the midst of all sorts of Flowers, and other Pictures.

The Hebrew Word *Paroketh*, which we translate *Veil*, coming from *Perek*, which signifies Hardness and Rigour (*Exod. i. 13, 14.*) it hath made some conclude that this *Veil* was of a great Thickness (the Hebrews say *four Fingers*) which makes it the more wonderful that it was torn in sunder at our Saviour's Passion. Certain it is, that it is so thick, that none could look thorow it into the *Holy of Holies*.

Ver. 32. *And thou shalt hang it upon four Pillars of Shittim-wood, overlaid with Gold.*] This is a sign that it was thick and heavy, there being four Pillars to support it, which stood at an equal distance one from another. Of *Shittim-wood*, see *ch. xxv. 5.* It is uncertain whether the Pillars were plated over with Gold, or only gilt.

Their Hooks shall be of Gold.] Some will have the Word *Vavehim* to signify the *Heads* of the Pillars; for so the LXX call them, *κεφαλίδες*. But it literally signifies *Hooks* (as we translate it) in the Form of the Letter *Vau*, which were on the top of the Pillars, upon which the *Veil* was hung; as appears from the next Verse.

Upon four Sockets of Silver.] As the Top of the Pillars were of Gold, so they stood upon Pedestals of Silver.

Ver. 33. *And thou shalt hang up the Veil under the Taches.*] The golden Clasps that knit together the two great Pieces of Hangings (*ver. 6.*) were just between the *Holy* and the *most holy Place*; so that the Veil, which separated these two, hung exactly under these Clasps.

That thou mayest bring in thither, within the Veil, the Ark of the Testimony.] A separate Place being made by this Veil, the Ark was to be brought into it (see *ch. xxv. 16, 22.*) and set at the West-end of it.

And the Veil shall divide unto you, between the holy Place and the most holy.] It made a Partition of the Tabernacle into two Parts; one of which was the *holy Place*, into which none but the Priests might enter; and the other *the most holy*, into which none but the High-Priest might enter, and that but once in the Year. The most holy Place was but a *third Part* of the Tabernacle; being a perfect Square, *five Yards* high, and as many long and broad, according to the common Opinion concerning a *Cubit*.

Ver. 34. *And thou shalt put the Mercy-seat.*] See *ch. xxv. 17.*

Upon the Ark of the Testimony, in the most holy Place.] This being the most precious Testimony of God's Presence with them, was put in the most secret Place of God's House. Just as the *Palladium*, or whatsoever other sacred Thing it was of which the *Vestal Virgins* were the Conservators (for *Diodorus Siculus* saith he could not certainly tell, nor did he think it became a religious Man to enquire into that which was intended to be a Secret) was kept in the inmost Part of the Temple of *Vesta*, which was called *Penus*, as we are told by *Festus*; who saith, *Penus vocabatur, locus ultimus in aede Vestæ, tegetibus septus, &c.* Into this Place none but the *Vestal Virgins*, and the *Pontifex Maximus* might go; as *Lipsius* observes, in his *Sintagma de Vestæ & Vestalibus*, c. 4.

Ver. 35. *And thou shalt set the Table without the Veil, &c.*] This Verse only directs how the Table and the Candlestick (which were ordered to be made, *ch. xxv. 23, 31.*) should be set in the *holy Place*, which was without the Veil; one of them on the South-side, and the other on the North-side, over against it. But whether in the middle of the *Holy Place*, or more toward the upper End, is not said.

Ver. 36. *And thou shalt make an Hanging for the Door of the Tent.*] Now Directions are given about the

the entrance of the Tabernacle; before which he orders a Curtain to be hung; which may be called the *first Veil*, with respect to that before-mentioned (*ver. 31.*) which the Apostle calls the *second*, Heb. ix. 3.

Of Blue and Purple, &c.] Concerning these Colours, see *ch. xxv. 5.* and concerning *fine twined Linen*, *ch. xxviii. 6.*

Wrought with Needle-Work.] This was not such curious Work as that which we translate *cunning Work* (*ver. 31.*) which was in the other Veil before the most holy Place. See *ch. xxxviii. 39.*

Besides this, *Josephus* saith there was another Veil of Linen, to defend it from the Injury of the Weather, which was wont to be drawn aside upon Festivals, that the People might see the Beauty of this first Veil. And indeed it is very probable, that some Curtain or other, was in bad Weather, at least, hung before it, to secure it; as the Covering of Skins was over the Hangings of the Tabernacle.

Ver. 37. And thou shalt make for the Hanging, five Pillars of Shittim-Wood.] These Pillars seem to have been disposed in this Manner; Two of them were placed at each Corner, which, if they took up a Cubit, then the other Three being placed at an equal Distance, made *four* Spaces, each of two Cubits (*i. e.* a Yard) wide; at which the Priests enter'd when they went to minister in the Sanctuary.

And overlay them with Gold.] It is not certain, whether with Plates of Gold, or only gilded. But it appears from *ch. xxxvi. ult.* (where we read of the Execution of this Command) that by *Pillars* are here to be understood only the *Chapters* of them, which were all gilded; and the Pillars themselves had only *Fillets*, or Hoops of Gold about them, in several Parts of them.

And their Hooks shall be of Gold.] As those for the other Veil were. See *ver. 32.*

And thou shalt cast five Sockets of Brass for them.] Their Bases on which they stood, were meaner than those for the Pillars on which the *second Veil* hung; for they were of Silver, as the Foundation of the whole House was, *ver. 25, 32.*

CHAP. XXVII.

Ver. 1. AND thou shalt make an Altar.] Of Burnt-Offering, as it is explained *ch. xxxviii. 1.* And the Hebrew Word *Mizbeach*, properly signifies, that upon which Sacrifices were slain and offered.

Of Shittim-Wood.] What Sort of Wood this was, see *ch. xxv. 5.*

Five Cubits long, and five Cubits broad, &c.] It was two Yards and a half Square (according to the common Notion of a *Cubit*) at the Top and Bottom of it.

And the Height thereof shall be three Cubits.] Being a Yard and half in Height from the Ground, the Priest (as *Fortunatus Scacchus* observes) who minister'd at it, was half a Yard above it; the common Stature of a Man being four Cubits, *i. e.* two Yards, *Sacr. Elæo. Myroth. ii. c. 65.* It is not said how thick the Wood was, of which this Frame (as I may call it) was made; but it's certain that it was Hollow within, that the Grate mentioned *ver. 4.* might hang in the midst of it.

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Ver. 2. And thou shalt make the Horns of it upon the four Corners thereof.] The Hebrew Word *Kerem*, which properly signifies an *Horn*, signifies also an eminent or high Place; as in *Isa. v. 1.* God, saith he, had planted a Vineyard in a fruitful Hill; where the Words in the Hebrew are, *in a Horn of the Son of Oil*; from whence it signifies a *Pinacle*, or *Spire* rising up from any Building, as these Horns did from the Altar, for the Ornament of it. Some will have it, that they were useful also to tie the Sacrifices to it (which they gather from *Psalms cxviii. 27.*) and that they were of the Fashion of Oxen or Rams Horns. *Fortunatus Scacchus* contends earnestly for this (in his *Myrothec. ii. Sacr. Elæochrism, c. 65.*) such Horns being much in use in the ancient Religion, as appears (he observes) from the Altars of the *Gentiles*. And yet he confesses in the *lxix* Chapter of the same Book, that such kind of strait Pinacles as I mentioned before, after the Manner of *Obelisks* (as his Words are) were more convenient for the putting of the Blood of the Sacrifices round about them, as is required, *Lev. xvi. 18.*

His Horns shall be of the same.] These *Spires* seem to have been wrought out of the same Piece of Wood, with the Corners of the Altar.

And thou shalt overlay it with Brass.] Some think it was overlaid with Brass, not only without, but within, that the Fire which burnt in the *Grate* might not take hold of the Wood. To prevent which, others fancied it was lined within with unhewn Stone; but there is no mention of any such Thing, and it was necessary, if the Brass be supposed to have been of such a Thickness as to secure the wooden Frame of the Altar.

Ver. 3. And thou shalt make his Pans.] The Hebrew Word *Siroth* signifies Pots as well as Pans; but here is determined to the latter Sense, by the Use of them, which here follows.

To receive his Ashes.] Or rather to carry out the Ashes which fell from the Altar upon the Earth; and being taken up, were put into these Pans, to be carried into a clean Place, *Lev. iv. 12.* *Fortunatus Scacchus* hath adventured to delineate the Form of them, in the Book before-mentioned, *cap. 73.*

And his Shovels.] The Hebrew Word *Hajahim* properly signifies *Beesoms* or *Brooms*, but here is rightly translated *Shovels*, by which, being made of Brass, the Ashes under the Altar were scraped together on an heap, and then thrown into the Pans.

And his Basins.] The principal Use of these Vessels was to receive the Blood of the Sacrifices, which was to be sprinkled as the Law directed; for the Hebrew Word *Mizrakoth* carries this Signification in it. Besides which, *Fort. Scacchus* thinks they served for the Mixture of the Oil with fine Flour and Frankincense, which were to be burnt on the Altar; for when any Man offered a Meat-Offering, the Priest was to take an handful of the Flour and of the Oil, with all the Frankincense, as God's part, to be consumed on the Altar; and therefore we must suppose some Vessel wherein these were brought to the Priest, as the Law requires, *Lev. ii. 1, 2.*

And his Fleck-hooks.] Or *Forks*, as the Word *Mizlegoth* may be translated; which *Fort. Scacchus* thinks were in the Form of a *Trident*; with which

which they stirred up the Fire; and also ordered the Pieces of the Sacrifice, if any chanced to lie out of it, and put them into it, that every bit might be surely consumed.

And his Fire-pans.] These are commonly taken for Dishes or Censers, in which the Priest carried burning Coals from the Altar into the Sanctuary, to offer Incense upon the golden Altar. But the above-named *Fort. Scacchus* thinks they did not minister in the holy Place with brazen Censers; and therefore takes these *Fire-pans* for a larger sort of Vessel, wherein the sacred Fire, which came down from Heaven, was kept burning whilst they cleansed the Altar and the Grate from the Coals and Ashes; and when this Altar was to be carried from one Place to another, as it was often in the Wilderness, *Myrothec. ii. Sacr. Elæochrism, c. 73.*

Ver. 4. And thou shalt make for it a Grate.] This was the principal Part of the Altar, the Wood being laid here, and the Sacrifices burnt in it; whence the *Greeks* call it *ἑστία*, which was the Name the Heathen gave to the Fire-place upon their Altars, as we learn from *Jul. Pollux*. The figure of it was round (as *Fort. Scacchus* gathers from the very Name in *Hebrew*; for *Mich-bar* signifies a *Sieve*) but grew less and less, till at the Bottom it ended, like a Top, in a Point. So he describes it in the fore-named Book, *cap. 71.*

Of Net-Work.] It was made full of Holes, like a *Sieve* or *Net* (and thence called simply *the Net*, in the latter End of this Verse, and in the next) that the Ashes might fall thro' them to the Bottom of the Altar, where there was a Door, on the East-side, to open and take out the Ashes.

Of Brass.] The Metal of which all the fore-named Things were made, and the Altar it self was overlaid.

And upon the Net.] i. e. The Grate full of Holes, as was said before.

Thou shalt make four brazen Rings.] The Use of which was double; first that by them it might be hung upon the Altar; and then, when it was to be cleansed, or removed in their Travels, it might by them be taken off.

In the four Corners thereof.] This seems to overthrow what I now said of its Circular Figure; but it is to be observed, that *Moses* doth not use the same Word here, which he doth when he speaks of the four Corners of the Altar, which he calls *Pinoth*, *ch. v. 2.* but calls these only *Ketzoth*, which may be better translated the *Extremities* of it, as the said *Fort. Scacchus* hath noted.

Ver. 5. And thou shalt put it under the Compass of the Altar beneath.] Some have fancied that this Grate was placed only at the Top of the Altar; but that doth not agree with these Directions, which only place it beneath, in the hollow Part of the Altar (called in the *Hebrew* *Carcob*, which signifies, as *R. Solomon* saith, any Thing that is round, and is by us translated *the Compass*) but so much lower than the Top of the Altar, that it was even to the Midst of it, as it here follows.

That the Net may be even to the Midst of the Altar.] This shows the Depth of the Grate to have been a Cubit and an half; for the Altar being three Cubits high (*ver. 1.*) and the Bottom of this being even to the Middle of the Altar, it must

hang down half way to the Ground, and consequently be a Cubit and an half from the Top of it to the Bottom; so that this Grate seems to have been made like to a Furnace, full of Holes round about, as well as below; and, perhaps, was hung by Chains, in the Rings before-mentioned, to the Horns of the Altar.

Ver. 6. And thou shalt make Staves for the Altar, &c.] Of such a Length, that they might be laid upon the Shoulders of the Priests; and the Altar, when they carried it, hang between them.

Ver. 7. And the Staves shall be put into the Rings.] Besides the Rings for the Grate, there were others (it appears by this) in the Altar it self, into which the Staves were to be put, when it was to be removed.

And the Staves shall be upon the two Sides of the Altar to bear it.] It's plain by this, that the Staves were not put into the Rings of the Grate (which was within the hollow part of the Altar) unless we imagine, as *Dr. Lightfoot* doth, that the Rings of the Grate came thro' the Frame of the Altar, and hung out on the Sides of it; so that the Frame and the Grate were carried together. But besides other Objections against this, from the different Form of the Grate and the Altar, it may be doubted whether they were carried together, and not separate one from another; especially if we conceive the Grate to have been carried with the Fire still burning on it, which would have immediately consumed the Purple Cloth, where-with the Altar was to be covered, when they removed it, *Numb. iv. 13.* But the *Fire-pans* before-mentioned, *ver. 3.* it is probable, as I noted there, received the Fire out of the Grate; and then, it being cleansed from the Ashes, was carried together with the Altar, to which it was fastened by its Rings, a purple Cloth being spread over both.

Ver. 8. Hollow with Boards shalt thou make it.] Otherwise the Grate could not have been in the Midst of it, as is before ordered, *ver. 5.*

And it was shewed thee in the Mount.] Of this also he had a Model set before him, as he had of other Things. See *ch. xxv. 9, 40.*

So shall they make it.] By that Pattern he was to direct the Workmen to make it.

Ver. 9. And thou shalt make the Court of the Tabernacle.] The *Hebrew* Word *Chatzar* properly signifies a *green Field* or *Close*. Such was this Place, uncovered in the open Air, but inclosed with Pillars and Hangings, which made it such a Place as we call a Court-yard before an House. In this Court stood the Tabernacle, or Dwelling-House of God, not just in the Midst of it, but towards the upper End. And here the Altar of Burnt-Offering stood, between the Tabernacle and the lower End of the Court; and the Laver, wherein they washed, stood on one side of the Altar. *David* speaks of more Courts than one, *Psal. lxxv. 5. Psal. lxxxiv. 3.* but *Moses* made only one, into which the Priests came to offer Sacrifice. Whether the People were admitted into it, is not certain; if they were, it could contain no great number; and they stood at a great Distance from the Priests in the lower part of the Court, and were separated by some Bounds or other, as they were in after Times when they came into *Canaan*. Where being settled, and the Tabernacle fixed in *Shilo*, the *Hebrew*

brews say it was inclosed with a Wall, as well as with Hangings; and then, it is likely, a distinct Court was made for the People; at least, it was so in *David's* Time, as the Places above-mentioned prove. And in the Temple of *Solomon* we read plainly of more Courts than one, *1 Kings* vi. 36. *ch.* vii. 12. *2 Chron.* iv. 9. *ch.* xxxiii. 5. *viz.* the Court of the Priests, and the Court of the People. Unto which, in the Temple of *Herod*, after the Captivity, was added a third, the Court of the Women.

For the south Side southward.] It was to have two large Sides, as the Tabernacle had, whose south Side being first ordered to be made (*ch.* xxvi. 18.) so is the same Side of the Court.

There shall be Hangings for the Court of fine twined Linen.] What fine Linen and twined were, see *ch.* xxv. 5. *ch.* xxviii. 6. These Hangings were not curiously embroider'd with Flowers, as those of the Tabernacle were (*ch.* xxvi. 1.) but were made of simple fine six threaded Linen.

Of an hundred Cubits long for one Side.] By this it appears that the Length of the Court was an hundred Cubits, or fifty Yards, though of Yards longer than ours, as I have said before, *ch.* xxv. 10. See *ver.* 18.

Ver. 10. *And the twenty Pillars thereof.]* These are thought by most to be made of *Shittim-Wood*.

And their twenty Sockets shall be of Brass.] The Pillars were placed five Cubits distant from each other, upon Bases of Brass, which were more firm and lasting than Wood.

The Hooks of the Pillars.] These were, like our Tenters, to hang the Curtains of the Court upon. See *ch.* xxvi. 32. concerning the Word *Vave*.

And their Fillets shall be of Silver.] The Hebrew Word *Chuschuk* properly signifies a Circle, but whether these were thin Hoops of Silver, or only Fillets (as we translate it) or silver Twist, is uncertain; yet it seems to be plain from the xxxviiith Chapter, that the Heads of the Pillars, into which the Hooks were fastened, were silver'd over.

Ver. 11. *And likewise for the north Side, &c.]* Here are the very same Directions given for the Hangings, Pillars, Bases, &c. of this side of the Court, which are nothing different from the former.

Ver. 12. *And for the Breadth of the Court, on the west Side, shall be Hangings of fifty Cubits, &c.]* By this it appears that the Court was as long again as it was wide, there being Hangings but of half the Length for the west End, and only half so many Pillars and Sockets.

Ver. 13. *The Breadth of the Court on the east Side, &c.]* This End was of the same Dimensions with the west End.

Ver. 14. *The Hangings of one Side of the Gate shall be fifteen Cubits, &c.]* The Hangings of this End of the Court were divided, because there was to be a Gate; the Entrance into the Court being at the east End. Each Side of the Gate consisted of fifteen Cubits, and accordingly the Hangings were of that length, upon three Pillars on each side; as this Verse and the next direct.

Ver. 16. *And for the Gate of the Court shall be an Hanging of twenty Cubits.]* The Entrance being twenty Cubits wide, if we add to them the fifteen Cubits which were on each Side of the Entrance, they make in all fifty Cubits, which was the

Breadth of the east End of the Court, as well as of the west, *ver.* 12, 13.

Of blue, and purple, and scarlet, &c.] Concerning all this see *ch.* xxv. 5. And here only observe, that the Hangings of the Gate were far richer than of the rest of the Court, which were merely of fine twined Linen, *ver.* 9. but these of several other beautiful Colours, and adorned with that Work they called *Rokem*, which we translate Needle-work. What that was, see *ch.* xxxviii. 39.

And their Pillars shall be four, and their Sockets four.] Proportionable to those on each Side of the Gate; which were three for Hangings of fifteen Cubits (*ver.* 14, 15.) as these were four for Hangings of twenty.

Ver. 17. *All the Pillars round about the Court shall be filleted with Silver.]* Those at the east and west End, as well as those on the south and north Sides.

Their Hooks shall be of Silver, and their Sockets of Brass.] As was before directed, *ver.* 10, 11.

Ver. 18. *The Length of the Court, &c.]* Here all the Dimensions of the Court are put together; the Length and Breadth of which might be inferred from the Hangings (*ver.* 9, 12, &c.) but here are expressly determined; together with the Height, which was not at all intimated before, and now appointed to be five Cubits, *i. e.* two Yards and an half, of larger Measure than ours. So that the Tabernacle might be plainly seen by the People, for it was as high again as the Walls (if I may so call them) that incompassed it.

Of twined Linen, and their Sockets of Brass.] This seems to be a brief Repetition of what was said before concerning the Hangings, and the Pillars which stood on Bases of Brass.

Ver. 19. *All the Vessels of the Tabernacle in all the Service thereof.]* This is also a Repetition in general of what was said before, particularly (*v.* 3.) for all the Vessels belonging to the Tabernacle it self were of Gold, as we read in the xxvth Chapter.

And all the Pins thereof.] The Tabernacle had nothing of Brass in the Fabrick of it, but the Bases of the Pillars at the Entrance, *ch.* xxvi. 37. and therefore these Pins, I suppose, belong to them, whereby the Pillars were fasten'd in their Sockets.

And all the Pins of the Court shall be of Brass.] These brazen Pins were struck into the Ground (as *Dr. Lightfoot* understands it) that the Hangings, which were tied to them by Cords, might be kept from flying up at the Bottom.

Ver. 20. *And thou shalt command the Children of Israel, that they bring thee pure Oil-Olive beaten.]* Not squeezed out by a Press, or by a Mill (for such was full of Sediment and Dregs) but which run freely from the Olives, being bruised with a Pestel.

For the Light.] In the golden Candlestick, *ch.* xxv. 37.

To cause the Lamp to burn always.] Sufficient to keep the Lamp always burning. Some imagine, that it did not burn Day and Night, but being lighted every Evening went out in the Morning. And there are some Places which seem to favour this Opinion, particularly *1 Sam.* iii. 3. where mention is made of the Lamp going out, *viz.* in the Morning. See also, *2 Chron.* xiii. 11. where we read of setting the Lamps to burn every Evening; which seems to signify that they did not burn in the Day. But *Josephus*, who was a

Priest; and could not but know, and had no reason to tell a lye, saith they burnt Day and Night. And indeed it was but necessary, for otherwise the Priest must have ministred in the Dark, at the Altar of Incense, before the Divine Majesty; who kept a Table in the Sanctuary, which required Light, for no body feasts in Darknes; and therefore *R. Levi of Barcelona* (*Præcept. xcvi.*) saith, God commanded a Lamp should always burn in the Sanctuary for the Honour and Majesty of it; there being no Light conveyed to it otherways. But it is highly probable, there were not so many of the Lamps burning in the Day, as in the Night, when all the seven Lamps were lighted; some of which were put out in the Morning, and lighted again in the Evening. So *Josephus* saith expressly, *L. iii. Antiq. c. 9. Three burnt all Day before the LORD, and the rest were lighted in the Evening.*

Ver. 21. In the Tabernacle of the Congregation without the Veil.] That is, the second Veil which was before the most holy Place.

Which is before the Testimony.] That is, the Ark of the Testimony. See *ch. xxv. 21, 22.*

Aaron and his Sons shall order it from Evening to Morning before the LORD.] As Direction is more fully given, *ch. xxx. 7, 8.*

It shall be a Statute for ever, &c.] See *ch. xxxviii. 43.*

C H A P. XXVIII.

Ver. 1. AND take thou Aaron thy Brother, and his Sons with him, from among the Children of Israel.] Here *Aaron* and his Sons are designed to the Priest's Office; and afterward (*ch. xxxii. 19.*) the whole Tribe of *Levi* were Consecrated to the LORD by a noble Act of Zeal which they performed. And at last (*Numb. i. 51.* and many other Places) it was made Capital for any one else to officiate at the Tabernacle, but they only.

That he may minister unto me.] Attend on me as my Servant in my Court; for *Cohen* signifies one that serves in *ministerio honorabili*, in an honourable Office, as appears from *Job xii. 19.* Therefore *David's* Sons are called by this Name, *2 Sam. viii. 18.* and it was given to the Priests; *quatenus fuerunt primarii Dei Ministri*, as they were the principal Ministers of God; as *Junius* observes upon *Gen. xli. 45.*

In the Priests Office.] Wheresoever there hath been any Religion there have been Priests, whose Office it peculiarly was to minister unto God in the Service belonging to him. But this is the first Time we read of any constituted in *Israel* by a Divine Appointment; at least, the Priesthood was not confined to the particular Family of *Aaron*, who was made High-Priest, and his Sons Priests of a lower Order. Some Heathens imitated this, by continuing the Priesthood in a certain Family; for *Plato* says there were in some Places *πᾶσι τοῖς ἱερεῦσι*, both of Men and Women; which in the Founding of a City he would not have a Lawgiver alter; but where there was no such Constitution he would have annual Priests, and none but grave Men of Sixty Years of Age put into the Office, *L. vi. de Leg. p. 759.*

Even Aaron, Nadab and Abihu, Eleazar and

Ithamar, Aaron's Sons.] These were all the Males in this Family at present, whose Descendants in future Ages were all Priests.

Ver. 2. And thou shalt make holy Garments for Aaron thy Brother.] If very good Authors did not affirm it we should scarce think it credible, that the Priests among some of the antient Heathens offered Sacrifices to their Gods naked; particularly the old *Arabians*, as *Hottinger* observes in his *Histor. Orientalis, L. i. c. 7.* But such Filthiness was abhorred by most People, whose Priests were not only clothed, but performed their Service at the Altar in a peculiar Habit; so that there is scarce any Author, who treats of the Sacrifices and the Priests of the Heathen, that doth not speak of their Garments also. As *Moses* here in the first Institution of the Priesthood among the *Jews*, to offer peculiar Sacrifices at God's House, takes a special Care, by the Divine Direction, about their Vestments; which the *Hebrew* Doctors think so inseparable from the Priesthood, that they fancy *Adam, Abel* and *Cain* did not sacrifice without them. See *Gen. iii. 22.*

They are called *Holy*, because they might be worn by none but them; and by them only when they minister'd unto God.

For Aaron thy Brother.] The High-Priest had some Garments peculiar to himself, which none of the other Priests might wear; they were *four*, the *Breast-plate*, the *Robe*, the *Ephod*, and the *Plate of Gold*. There were *four* more he also wore, but they were common to him with the other Priests, *viz.* the *Coat*, the *Drawers*, the *Girdle*, and the *Bonnet*: Their *Bonnets* indeed and his *Mitre* were of a different Form, yet they are not considered, by the *Jews*, as distinct Vestments, being both Coverings of the Head. And they make account the High-Priests never wore at one Time above *eight* Sorts of Garments, nor the Lower above *four*. This is the universal sense of the *Hebrew* Writers; and I cannot give any account why *Grotius* mentions only *seven* Garments of the High-Priest (reckoning the *golden Plate* for one) which he will have to answer unto the seven Lamps in the Candlestick; for it is evident by this very Chapter he wore eight, *viz.* the *Ephod*, *ver. 8.* the *Breast-plate*, *ver. 15.* the *Robe*, *ver. 31.* the *Plate of Gold*, *ver. 36.* the *embroider'd Coat*, the *Girdle*, and the *Mitre*, *ver. 39.* which are all ordered for *Aaron* the High-Priest; and afterward (*ver. 42, 43.*) *Breeches* are order'd for him as well as his Sons, which make up the Number of *eight*.

For Glory and for Beauty.] To make their Office more respected, and strike Men with an awful Sense of the Divine Majesty, whose Ministers they saw appear in such Grandeur. For this, and the foregoing Precepts (as *Maimonides* observes) were given to render the Sanctuary of God more august and magnificent; for which End he magnified the Dignity of those who minister'd there; and not only separated them from other Men, but ordered them to be clothed in beautiful and precious Garments, that they might appear there like Men of Honour, *More Nevoch. L. iii. c. 45.* unto which *R. Levi of Barcelona* well adds (*Præcept. xcix.*) that by these glorious Garments the Priests were put in mind of their Dignity, and admonished to perform the Divine Service, with a Spirit suitable to the Greatness

ness of him, unto whom they were consecrated. It may be fit for me also to add, that there being two sorts of Garments, which the High Priest wore (those they called *white*, and these they called *golden*) both of them were very rich, and made him look gloriously; whether the Materials, or the Colours, or the Art wherewith they were made, be regarded; as will appear in the particular Account which is given of them in this Chapter. See *ver. 40.*

Ver. 3. And thou shalt speak unto all that are wise-hearted.] So the *Hebrews* call those who had extraordinary Skill in any Art; according to the antient Opinion, which made the *Heart* the Seat of the Mind.

Whom I have filled with the Spirit of Wisdom.] Endued with singular Skill. For the Word *ruach* in Scripture sometimes signifies a Gift of God; whereby they who had it, performed what they undertook excellently. And Mechanical Arts are called *Wisdom*, as well as higher Sciences: So *St. Paul* calls himself, a *wise Master-builder*. Which was the antient Language of the World before the Time of *Pythagoras*, as *Cuperus* observes (in his *Apotheosis Homeri*, p. 119.) out of *Georgius Diaconus* his Preface to *Aristotle's* Logic, and out of *Nichomachus Gerasinus*, whose Words are very remarkable. 'When all before *Pythagoras* were called by the common Name of $\Sigma\omicron\phi\omicron\iota$, even *Builders of Houses*, and *Curriers of Leather*, and *Pilots*, $\kappa\acute{\iota}\ \acute{\alpha}\pi\lambda\acute{\omega}\varsigma\ \delta\ \tau\acute{\epsilon}\chi\eta\upsilon\varsigma$ *τινὲς* $\kappa\acute{\iota}\ \delta\eta\muιουργίας\ \acute{\epsilon}\mu\piειρος$, and, in general, every one that was skilful in any Art or publick Work, that Philosopher denied this Name to them.' Notwithstanding which, some Authors, in After-times, still observed the antient Use: Infomuch that *Ælian* calls Fishermen, who understood their Art well, $\sigmaοφοὶ\ \acute{\alpha}\lambdaιέων$, *L. i. de Animal. c. 2.* and *Lucius* calls *Perilaus* $\sigmaοφὸν\ χαλκέα$, a *wise Brasier*; and *Aristotle* himself observes that *Phidias* was called $\lambdaιθεργὸν\ σοφὸν$, a *wise Stone-cutter*, *L. v. Moral. ad Eudemum*. Nor were the *Latins* Strangers to this Language (as *Cuperus* shows in the same Place) which is here used by *Moses*; whose intire Sense, in these Words, is this: That the Men here spoken of being very skilful of themselves in their several Arts, their Skill was so increased by God's special Gift, that they became marvellous Artists.

That they make Aaron's Garments.] They were first employed in making Garments for *Aaron*; which were the most costly, and required most care in the Work about them. The principal of these excellent Artists were *Bezaleel* and *Aholiab*, *ch. xxxi. 1, 2, &c.*

To consecrate him.] To be put on at his Consecration, *ch. xxix. 5, 6, &c.*

That he may minister to me in the Priest's Office.] For without these Garments he might not minister. Whence that common Saying in the *Talmud*, concerning the Priests, *While they are clothed in their Garments they are Priests; when they want them, they are not Priests.* Which *Maimonides* expresses thus: When they are clothed in their Garments, their Priesthood is upon them; when they are not clothed with them, their Priesthood is not upon them. That is, they might no more perform Divine Service, than mere Laymen. Whence it was, that under the second

Temple (when they wanted the holy Oil to anoint him) the High Priest was made merely by clothing him with the fore-named *eight* Garments. And as they might not minister without these, so they might not add any other to them: If they did, their Ministry was unlawful. For which Reason they might not wear *Gloves* on their Hands, or *Shoes* on their Feet: For from their Knees (to which their Breeches reach'd) to their Feet, they were naked; only their Coats, in some sort, covered their Legs. But they stood barefoot in the Sanctuary, while they ministred. We do not find indeed that God any where forbid them to minister in Shoes; but they being not commanded, when God orders other Vestments, particularly *Bonnets* for their Heads, and saith here expressly these are the Garments thou shalt make, that *Aaron may minister to me in the Priest's Office*, the *Jews* thence concluded that God intended they should use no other, and not so much as any thing on their Feet in the Sanctuary. And this out of Reverence to that holy Place; as *Moses* was commanded to put off his Shoes, because of the Presence of God in that Ground where he stood.

Which to me is an Argument that *Moses* did not intend to come as near to the *Egyptian* Rites as he might with safety, but rather to oppose them. For their Priests had $\acute{\upsilon}\pi\omicron\delta\acute{\eta}\mu\alpha\tau\alpha\ \beta\acute{\upsilon}\beta\lambda\iota\alpha$ on their Feet, as *Herodotus* tells us, *L. ii. c. 7.* And so the Priests of several other Nations ministred in Shoes of several kinds: Though others, it is certain, ministred barefoot; particularly the Priests of *Diana* at *Castobala*, as *Strabo* tells us, *L. xii.* And nothing is more known than that Saying of *Pythagoras*, $\acute{\alpha}\nu\tau\acute{\iota}\delta\eta\eta\theta\ \delta\acute{\upsilon}\varsigma\ \kappa\acute{\iota}\ \pi\epsilon\rho\sigma\kappa\acute{\upsilon}\nu\epsilon$, *Sacrifice and Worship unshod*; the People, as well as the Priests, putting off their Shoes when they came to the Temple, as the *Jews* did.

Ver. 4. And these are the Garments which thou shalt make, &c.] These which follow were the principal Garments wherewith the High Priest was clothed: Besides which there was a *Plate of Gold*; and also *Breeches*, common to him and all the rest of the Priests.

And they shall make.] The skilful Men before-mentioned were to make them, by his Order and Direction.

Holy Garments.] Which none should wear but they. See *ver. 2.*

For Aaron thy Brother, and his Sons.] Some of these were peculiar to *Aaron*, others of them common to him and to his Sons; as will appear in the particular Account which is given of them afterward.

That they may minister unto me in the Priest's Office.] See *ver. 3.* These Garments were only to be used in the Time of their Ministration; at other Times they never wore them, but were then habited like other Men; as *Mr. Selden* proves, *L. ii. de Succession. c. 7.* and at large confirms, *L. iii. de Synedr. c. 11. n. 3, &c.*

Ver. 5. And they.] i. e. The skilful Workmen before-mentioned.

Shall take Gold, &c.] This Verse directs to the Materials, of which the Priest's Garments were to be made. For though these five Words denote so many Colours, yet the first Word and the last (*viz. Gold, and fine Linen*) show the Matter also is included, from which Colour cannot be separated.

rated. And as for the Matter of their Garments, they were made either of Woollen or Linen; nothing of Hair, or Silk, being used in their Contexture: For as to *Gold* and *Jewels*, they were rather for Ornament, than for the making the Substance of the Garments. So all the *Hebrew* Doctors, whose Maxim is this; *The Priests are not clothed in their Ministry at the Temple, but in Woollen and Linen.* The Matter of them indeed is not here expressed in this Chapter, save only of their *Breeches*, which are order'd to be made of Linen, *ver. 42.* But in *ch. xxxix. 27, &c.* all the Garments of *Aaron's* Sons are expressly said to be made of fine Linen; except the Girdle, which was partly of Linen, partly of Woollen. The Garments of the High Priest, which the *Jews* called *white Garments*, were certainly made of Linen; and his Girdle also was of the same, without any mixture of Woollen, when he wore those Garments on the great Day of Expiation, as *Braunius* shows, *L. i. de Vestitu Sac. Hebr. c. 7.*

Gold.] The *Hebrews* say there were seven sorts of Gold, which was diversified either by its Colour, or the Place from which it came, or its Goodness. But that which was used about these Garments, they conclude was the Gold they called *Tabor*, which we translate *pure Gold*, *ver. 22, 36. i. e.* the finest, and of the brightest Colour, between a yellow and red.

And Blue, and Purple, and Scarlet.] Of these Colours, see *ch. xxv. 4.*

And fine Linen.] The *Hebrew* Word *Scheshb* signifies a pure kind of fine Linen, not Silk (as some have imagined) for there was no such thing known in *Moses's* Days. It was of a shining white Colour; and therefore all the inferior Priests were clothed in white, their Garments being made of this. And such were all the Garments wherewith the High-Priest entred into the most holy Place, on the great Day of Expiation. And wheresoever the Scripture speaks of *fine Linen*, and mentions no Colour, we are to understand white.

Ver. 6. And they shall make the Ephod.] We retain the *Hebrew* Word, which doth not express the Form of this Garment: But the next Verse teaches us something of it; that it was a short Garment, which hung behind upon the Shoulders down to the Buttocks, and came down before upon the Breast and the Belly. It consisted of three Parts; that which covered the Breast and the Back (which the *Hebrews* take to be properly called the *Ephod*) then the two Shoulder-pieces, which came up from the Arm-holes to the Shoulders (mentioned in the next Verse) and then the Girdle belonging to it, *ver. 8.*

Of Gold, of Blue, and of Purple.] See the foregoing Verse.

And fine twined Linen.] Here is another Word added to *Scheshb* (or *fine Linen*) which is *Maschzar*. Which is never joined with any thing but *Scheshb* in all the Scripture; and only once found without *Scheshb*, which is to be understood, *ch. xxxix. 24.* It is thought by *Maimonides*, and other *Hebrew* Doctors, to signify *Linen of six Threads*. Some will have it, that where it is mentioned alone, it signifies *eight threaded Linen*.

With cunning Work.] The *Hebrew* Word *Choscheb*, which we translate *cunning*, signifies the most

artificial, or ingenious sort of Work; which consisted in the great Variety of Figures and Colours that were in it; like that which is sometimes made of divers Birds Feathers; as *J. Braunius* shows, *L. i. de Vest. Sac. Hebr. c. 17.*

Ver. 7. It shall have the two Shoulder-pieces thereof.] They are so called, because they covered the Shoulders; from whence the *LXX* call the whole *Ephod* by the Name of *ἐπαυρίς*. The *Jews* think they were woven by themselves, and then sewed to the Back and Breast-pieces with a Needle. So the next Words seem to them to signify.

Joined at the two Edges thereof.] Which *Abarbinel* interprets in this manner: The *Ephod* shall have two Shoulder-pieces, which being made by themselves, separate from it, were afterwards sewed to the two Extremities of the *Ephod*. But the *Hebrew* Words, if they be examined, import no such thing; but run thus, *It shall have two Shoulder-pieces, joined at the two Ends of it.* Now they might be joined in the very weaving of it, and not by a Needle afterward: And so they were, in all probability, as *Braunius* hath endeavoured to demonstrate.

And so it shall be joined together.] In the *Hebrew* the Words are no more but these, *And it shall be joined together*; which may be understood of the Coherence of the fore-part and hinder-part; by the two golden Buttons set with *Onyx-stones*, which joined them together on the Shoulders.

Ver. 8. And the curious Girdle of the Ephod.] The Word *Choscheb*, which we translate *curious Girdles*, signifies it was of such artificial Work as the *Ephod* it self was. And it seems to have been two Strings (as we may call them) which went out of each side of it, and tied it to their Bodies, under their Arm-holes, about the Heart. So the High-Priest had two Girdles; that Belt (as we may call it) which tied his Coat to him; and this Girdle, which tied the fore-part and hinder-part of the *Ephod* together. It is called the *Girdle of the Ephod*, because it was annexed to those two Cloths, and not to the Shoulder-pieces.

Shall be of the same.] Or, *out of it*; to signify that the Girdle was woven together with the *Ephod*, and went out of it. So *Jarchi* and *Abarbinel*.

According to the Work thereof.] This signifies it was to be made of the same Matter, and woven after the same Manner, with all the Ornaments of the *Ephod* it self; having all those *five* Colours in it, mentioned *ver. 4.* and here repeated again.

Ver. 9. And thou shalt take two Onyx-stones.] Concerning the *Onyx-stones*, see *Gen. ii. 12.*

And grave on them the Names of the Children of Israel.] The Princes (as *Abarbinel* observes) presented *Moses* with these Stones; on which he himself did not engrave the Names of the Children of *Israel*, but some Person skilful in that Art: For it is expressly called, *ver. 11. The Work of an Engraver in Stone.*

Ver. 10. Six of their Names on one Stone, and the other six Names of the rest on the other Stone, according to their Birth.] The six eldest on that Stone which was upon the right Shoulder, and the six younger on the other upon the left; as several of the *Hebrew* Doctors expound it: Particularly *Jarchi*, with whom *Josephus* agrees, *L. iii. Antiq.*

Antiq. c. 8. The *Talmudists* indeed dispose them otherwise; but this is most suitable to the Word *Toledoth*, according to their *Generations*, or their *Birth*, as we render the latter End of the Verse.

Ver. 11. *With the Work of an Ingraver in Stone.*] Done with such Art as such Workmen use.

Like the Engravings of a Signet.] The same Words are used again, *ver. 36.* where he speaks of the Engravings upon the *Plate of Gold*. On which *Abarbinel* saith the Letters were protuberant, as they are upon Coins, or upon Wax impressed with a Seal: But here on the *Ephod* and the *Breast-plate*, he thinks the Names were cut deep in the Stones, as Letters are in a Seal. For which I can see no reason; the Words being the very same; and therefore if the Letters were protuberant in the one, they were so in the other.

Thou shalt make them to be set in Ouches of Gold.] The Hebrew Word *Mischbetsoth*, which we translate *Ouches*, signifies as much as the Latin Word *Funda*; the *Socket*, as I may say, wherein the Stones were set. Both which made a *Button*; not of a round Figure, but something like a *Lozenge*; or, as *Maimonides* expresses it, like the Figure of those Holes that are in the Stomach of such Animals as chew the Cud, called *Reticulum*. See *Jo. Braunius de Vest. Sac. Hebr. L. i. c. 17. n. 8.* By these Buttons the hinder-part of the *Ephod* was fastened to the fore-part upon the Shoulders; and the *Breast-plate* also hung upon them, by golden Chains.

Ver. 12. *And thou shalt put the two Stones upon the Shoulders of the Ephod, for Stones of Memorial unto the Children of Israel.*] This is explained in the following Words, that *Aaron might bear their Names before the L O R D, upon his Shoulders, for a Memorial*. That is, might remember to recommend the twelve Tribes of Israel unto God, when he offered Incense, and made his Prayers before him: Or, for a Token that he appeared before God in the Name of the whole People of Israel.

Others will have this *Memorial* refer to God, before whom he presented himself, that he might be gracious unto his People, when the High Priest came thus attired, according to his own Order, to pray for them, with assurance that he would be mindful of them all. And to this the 29th Verse seems to incline, where the same is said to be the Intention of engraving their Names upon the twelve Stones on the *Breast-plate*. See *ch. xxxix. 7.*

Ver. 13. *And thou shalt make Ouches of Gold.*] See *ver. 11.* where the Word *Mischbetsoth* is explained.

Ver. 14. *And two Chains of pure Gold at the Ends, &c.*] These Chains did not consist of many little Rings, but of many Threads or Wires of Gold, twisted together like a Rope. For which reason *Moses* adds, *of wreathen Work shalt thou make them*. This *Bartenora* takes to be the Meaning of the Word *Migbaloth* (which we translate *at the Ends*) which he expounds *Cords* or *Cables*. They were not, saith he, like to those iron Chains wherewith Prisoners are bound, consisting of several Joynts, but twisted of golden Threads, till they were as thick as Cords. Others think *Migbaloth* signifies *equal*, because they were of an equal Thickness, or of an equal Length.

But our Translation also may be defended; for the Ends of them were annexed to the Rings of the *Breast-plate*, *ver. 24.* But as these Chains were annexed at one End to the Rings of the *Breast-plate*, so at the other End they were annexed to the Golden Buttons upon the Shoulders; so that the *Breast-plate* hung upon the Golden Buttons by the Chains.

And fasten the wreathen Chains to the Ouches.] *Moses* only briefly mentions the two Chains in this Place, to signify that the *Ouches* in the *Ephod* served for the Support of the *Breast-plate*, by these two Chains; which properly belonged to that, and not to the *Ephod*, as *Jarchi* observes. And therefore after Directions for the *Breast-plate* (which here follow) they are again spoken of in their proper Place, *ver. 22.* As, *ver. 27.* there are two golden Rings spoken of, which belong to the *Ephod*; but not mentioned till then, because by these Rings the *Breast-plate* and *Ephod* were knit together.

Ver. 15. *And thou shalt make the Breast-plate.*] Next after the *Ephod*, Directions are given for the *Choschen*, which we translate *Breast-plate*; taking it, I suppose, to come from the Hebrew Word *Chazek*, which signifies the *Breast*. For by the Change of a Letter (which is not unusual) *Choschen* may well be thought to come from thence, because it lay upon the Breast, and covered it.

Of Judgment.] For the Priest wore it, when he went to consult the Divine Majesty about the great Concerns of their Religion or Government; and received such Answers, as directed them what to determine in dubious Cases, either in War or Peace. See *ver. 29.*

With cunning Work.] See *ver. 6.*

After the Work of the Ephod thou shalt make it, &c.] It was to be made of the same Materials with the *Ephod*, and with the same Artifice as it here follows.

Ver. 16. *Four-square shall it be, being doubled.*] The Words are in the Hebrew, *four-square shall it be doubled*. Which are to be thus understood, that the whole Piece was not square, till it was doubled. So *Maimonides*. It was a Cubit long (*i. e.* two Spans) and its Breadth a Span; but being doubled, it was a Square of a Span, both in Length and in Breadth. From whence it follows that it was hollow; so that it may be compared to one of our Purfes; only it doth not appear whether it were sewed together at the Sides, or on one Side, or open on both Sides; though it is commonly said so to be. But it is possible that it was doubled, merely that it might be stronger to bear the Weight of so many precious Stones, and of the Rings and Chains; not that it might have any thing put between it.

A Span shall be the Length thereof, &c.] This is just the Measure of a Man's Breast.

Ver. 17. *And thou shalt set in it Settings of Stones.*] Or, as it is in the Hebrew, *fill it with Fillings of Stones*. Which plainly signifies that these Stones were set, as precious Stones are now in our Rings, in a *Funda* or *Hollow*, which was filled up with the Stone. In the 20th Verse we translate it *Inclosings*. So *Jarchi*, because the Stone filled up the Hollowness of the *Ouches* to which they were fitted, and therefore *Moses* uses the

the Word *Fillings*. *Abarbinel* here observes that *Moses* saith *Fillings of Stone* in the Singular Number, not the Plural (and so in the next Words, four Rows of *Stone*, or *Stones*, as we translate it) to signify that all the Stones were so set in the Breast-plate, as if they were but one Stone. For all the *Fundæ* in which they were set, consisted of one Mass of Gold, wherein were twelve *Ouches*, in which every single Stone was set, as we see it now, in our present Locketts.

Even four Rows of Stones.] With a Square of precious Stones.

The first Row shall be a Sardius, &c.] There is so little Certainty what these Stones were, that nothing can be affirmed about them; as appears by the vast Variety of Interpretations that have been made of them, by Writers both old and new. The first of them is called *Odem* in the *Hebrew*, which some take to be a *Ruby*; but have no other Reason for it, than only because אדמ signifies red. Others take it for an *Adamant*; which may seem to be derived from *Odem*, as a *Jasper* is from *Jasphe*. And there are several other Conjectures, but none so probable as that of our Translators; who call it a *Sardius* (or *Sardine* Stone, as they render it, *Rev.* iv. 3.) which is of a red flaming Colour (as *Braunius* hath demonstrated from several Authors, *L. ii. de Vest. Sacr. Hebr. c. 8. n. 8.*) but, as some describe it, with a cast of yellow in it, like that of fresh Oil. And it is not improbable that this Stone had the Name of *Sardius* from the *Hebrew* Word *Sered*, which signifies red, *Isa.* xlv. 13. as *Kimchi* there interprets it. And thence the Divine Majesty is said to look like a *Sardine* Stone (in the Place above-named) because he appeared in great Anger. So an antient Writer, Διὸ τὸ φοβερόν τῷ Θεῷ, πνεύματος γὰρ τὸ Σαῖνδιον.

A Topaz.] The second Stone in this Row is in *Hebrew* called *Pitdah*, which we truly translate a *Topaz*; which was a Stone of a green Colour, not a yellow, as we now commonly understand it. So *Pliny* and others, as the same *Braunius* shows, *L. ii. c. 9.* where he fancies that the Word *Topazion*, by an easy Change of Letters, was made out of *Pitdah*; for the *Syriack* Interpreter, *Rev.* xxi. 20. calls this Stone *Topadion*, in which there are the same Letters that are in *Pitdah*. But however this be, it appears from *Job* xxviii. 19. that this is the right Translation of the Word; for there it is *Pitdah Cush*, the most excellent *Topaz* Stones being found in an Island belonging to *Arabia*, called thence by the Name of *Topazion*.

And a Carbuncle.] So we translate the third Stone of the first Row (which in *Hebrew* is called *Bareketh*) following perhaps *Abarbinel*. But the greatest part of Interpreters take it for the *Smaragdus*: Which good Authors describe as the most radiant of all other Stones, and therefore called perhaps *Bareketh*, from its extraordinary Splendor; for *barak*, every body knows, signifies to glitter, *Ezek.* xxi. 10. The best Authors say the Colour of it is a *Grass-green*, wonderfully refreshing (as *Pliny* describes it) to the Eyes, when one looks upon it.

Ver. 18. And the second Row shall be an Emerald.] The *Hebrew* Word *Nophech*, which we translate *Emerald*, is by most Interpreters taken to signify a *Carbuncle*. Some of which Stones are white; but the most excellent of all other are red,

shining like Fire, or a burning Coal: Whence the Name of *Carbuncle*, from *Carbo* a hot Coal. And to this the *Hebrew* Word *Nophech* agrees; which *Braunius* ingeniously conjectures comes from *Phuch*, which signifies that red wherewith Women painted their Faces, 2 *Kings* ix. 30. And, in short, he takes it for that Stone which we now call a *Ruby*. And so *Abarbinel* translates it, and *Luther* also; *vid. L. ii. c. 11.*

A Sapphire.] This Stone is mentioned before, *ch. xxiv. 9.* and it retains its Name to this day, almost among all People. So that there is no question, but only what kind of Stone it was, about which Authors differ. For some say it was a white Stone (and there are some so pale, that they incline to that rather than any other Colour) but it is plain that Stone was called antiently a *Sapphire*, which is now so called; being of the Colour of the Heavens, or the Veins, that is, a *Sky-colour*. See *ch. xxiv. 10. Cant. v. 14. Lam. iv. 7.*

And a Diamond.] So we rightly translate the *Hebrew* Word *Jabalom*; which is thought to come from *balam*, which signifies to break. Whence *Halmuth* is an *Hammer*, or a *Maul*, *Judg. v. 26.* For the *Adamant* or *Diamond* is the hardest of all Stones, which breaks them all, but is broken by none; as *Abarbinel* speaks. It was antiently accounted the most precious of all Gems, as *Pliny* acknowledges, *L. xxxvii. c. 4.*

Ver. 19. In the third Row a Ligure.] So we translate the *Hebrew* Word *Leschem*, which being no where else found, the Meaning of it is uncertain. But a great many, both of the Antient and Modern, translate it as we do; though what a *Ligure* is, cannot easily be resolved. Some think λιγύειον, or λίσκύειον, to be nothing but the best *Amber*. But that is no precious Stone, as all here mentioned are; and therefore (to mention no other Conjectures) *Braunius* thinks we are to understand by this Word a kind of *Jacinth*; of which there being divers sorts, he judges it likely to be that which nearest approaches to the Colour of *Amber*: Which hath made Authors take them for the same. The Antients indeed commonly by a *Jacinth* understand a Stone of a Violet-colour, but more pale and dilute than in the *Amethyst*; and the Stone now called an *Amethyst*, was antiently called a *Jacinth*. Yet they mention *Jacincths* of divers other Colours, and some shining like Fire: *Vide L. ii. de Vestit. Sacr. Hebr. c. 14. n. 11, 12.*

An Agate.] So the *Hebrew* Word *Schebo* (which is no where else mentioned in Scripture) is translated by the greatest part of Interpreters, who take this for that Stone the *Greeks* call *Achates*. Which is so well known, that it needs no Description; being that beautiful Stone which Nature hath painted with great Variety: From whence it hath got several Names, as the same *Braunius* observes in the same Book, *cap. 15. n. 4, &c.* And the very Name of *Achates* seems to be derived from its various Colours; *Akud* in *Hebrew* signifying that which is spotted, as *Jacob's* Cattle were, *Gen. xxx. 35.* Though now, because they are common, they are of no great Value; yet antiently, it appears from *Theophrastus* and *Pliny*, they were more precious. See there, *n. 9.*

And an Amethyst.] The *Hebrew* Word *Ach-lama* is no more to be found in Scripture elsewhere,

where than the two former. But the best and most antient Authors take it as we do, for that Stone which other Writers call an *Ametkyst*; which is of a bright violet Colour, or like red Wine, from whence it has its Name in the *Greek*. The nearer these Stones came to a Purple, and the more they had of the Flame of a *Carbuncle*, the more precious they were esteemed, as the forenamed *Braunius* shows, *L. ii. c. 16. n. 56.*

Ver. 20. *In the fourth Row a Beryl.*] The Hebrew Word *Tharschisch* is very variously interpreted, but the LXX, *Josephus*, and a great many others, take it for that which the Antients call a *Chrysolite*; that is, a Stone of a golden Colour, which others call a *Topaz*. This *Braunius* endeavours to prove was the Colour of *Tharschisch*, out of *Dan. x. 5, 6. Cant. v. 14, &c.* See *c. 17. n. 12, 13, &c.*

An Onyx.] The Hebrew Word *Schobam* we meet withal in the Beginning of the Bible (*Gen. ii. 12.*) and translate it as we do here, *an Onyx*. But *Josephus*, *St. Hierom*, and the *Vulgar*, translate it *Sardonix*, which was of a mix'd Colour of White and Red; for the most precious *Indian Sardonix* had a Radix (as they call it) white, like the Nail of one's Finger, and the Superficies red like Blood, and both of them transparent; from whence it had its Name; the *Sardius* Stone (as was said before) being red, and the *Onyx* signifying the Nail of one's Finger. See the forenamed *Braunius*, *c. 18.*

A Jasper.] Tho' the Hebrew Name, which is *Jaspeth*, be retained among all People to this Day, yet all Interpreters have not translated it as ours do, who no doubt are in the right; for why should we not think *Jaspeth* is certainly that Stone which the *Greeks* and *Latins* call *Jaspis*? As we doubt not the *Sapphire* before-mentioned (*ver. 18.*) is the Stone they call *Saphirus*. The best of these Stones are of a green Colour, like a *Smaragdus*, but sometimes they have little Spots or Points in them of various Colours, which hath made some Authors call this Stone *Panthera*. See *Braunius*, *c. 19.*

They shall be set in Gold in their Inclosings.] Or, more literally, *They shall be golden Ouches in which they are set.* See *ver. 17. and ver. 11.*

Ver. 21. *And the Stones shall be with the Names of the Children of Israel, &c.*] Upon each Stone was to be engraven the Name of one of the Sons of *Jacob*; and, in all probability, in the same Order wherein they were engraven upon the two Stones of the *Ephod*, where it is ordered they should be engraven according to their Birth, *ver. 10.* And so *Josephus* saith it was here, καὶ τὰς ἐν ἑκάστῳ αὐτῶν γενήσεσθαι συμβέλλειν; which is but the Translation of *Moses's* Words now named, according to their Generations. And so *Maimonides* understands it, tho' here it be only said, according to the twelve Tribes; as if he had said, upon the first Stone in the first Row (*viz.* the *Sardius*) shall be the Name of *Reuben*; upon the second the Name of *Simeon*; upon the third the Name of *Levi*; and so of the rest.

Like the Engraving of a Signet.] See *ver. 11.*

Ver. 22. *And thou shalt make upon the Breast-plate, Chains.*] These Chains are not different from those mentioned *ver. 14.* as some imagine, who think there, he speaks of the Chains of the

Ephod, and here of those of the *Breast-plate*; for the *Ephod* had no Chains belonging to it; nor needed any; and the *Breast-plate* had only these two, which though mentioned before, are now more exactly described in their proper Place; and the Use of them directed.

At the Ends.] Concerning the Word *Gabluth*; see *ver. 14.* where I observed; some think it signifies Cords, from *Gabal*, which, as well as *Chabal*, signifies a Rope or Cord; from whence some fancy comes our English Word *Cable*.

Of wreathen Work.] So many Wires of Gold were wreathed together, as to make a Chain of some thickness, like a Cord. So *Bartenora* interprets it. *Abarbinel* saith they were weaved; but he must mean such a Weaving as we make with our Fingers, when we twist several Threads together, which the LXX call ἐργον πλοκῆς, *twisted Work*.

Ver. 23. *And thou shalt make upon the Breast-plate two Rings of Gold, and shalt put the two Rings on the two Ends of the Breast-plate.*] The Breast-plate had four Rings in all, one at each corner of the Square. And here he gives Direction for the Making those two, which were at the two upper Corners of it. The other two are ordered, *ver. 26.*

Ver. 24. *And thou shalt put the two wreathen Chains of Gold in the two Rings, which are on the Ends of the Breast-plate.*] This Verse and the next show how these Chains were to be disposed, and for what End they served. Below they were fasten'd to the two Rings in the upper Part of the Breast-plate, as is here directed; and above they were fasten'd to the two Buttons, upon the Shoulder Pieces of the *Ephod*, as is directed in the next Verse. So the *Breast-plate* was supported by these two Chains which hung upon the Buttons, as the *Breast-plate* did upon them.

Ver. 26. *And thou shalt make two Rings of Gold.*] That is, two other besides those mentioned, *ver. 23.*

And thou shalt put them upon the two Ends of the Breast-plate.] This is to be understood of the lower Corners of the Breast-plate, as *ver. 23.* of the higher.

In the Border thereof.] In the lower Border of it. Which is in the Side.] Or, over against.

The Ephod inward.] So that these two lowermost Rings were not seen, being inward; lying, as it were, between the *Ephod* and the *Breast-plate*.

Ver. 27. *And two other Rings of Gold thou shalt make.*] These, tho' belonging to the *Ephod*, are not mentioned till now; because the Use of them would more plainly appear in this Place.

And shalt put them on the two Sides of the Ephod.] Or rather, *Shoulder Pieces of the Ephod*, for so we translate it more plainly, *ver. 7.*

Underneath.] Below, or at the lower End of the Shoulder Pieces.

Towards the Forepart thereof.] Or, in its forepart.

Over against the Coupling thereof.] Opposite to the Rings of the Breast-plate; being to be coupled to it by these Rings.

Above the curious Girdle of the Ephod.] All this is said only to mark out the Place exactly, where these two Rings were to be fasten'd to the *Ephod*; that the Breast-plate might be inseparable from it.

Ver. 28. *And they shall bind the Breast-plate by the Rings thereof, unto the Rings of the Ephod, with a Lace of blue, that it may be above the curious Girdle of the Ephod.*] A blue Lace, or Ribbon, being put through the two lower Rings of the Breast-plate, and then through the Rings of the Ephod; they by it were tied together, a little above the Girdle of the Ephod.

And that the Breast-plate be not loosed from the Ephod.] And thus being joined, they were not to be separated one from another; no, not out of the Time of Ministration; but always continued so fast together, that the Ephod could not be put on without the Breast-plate. Thus *Maimonides*, and the *Gemara*, c. 7. of *Joma*, *If any one remove the Breast-plate from the Ephod, or the Staves from the Ark, he shall receive forty Stripes.*

Ver. 29. *And Aaron shall bear the Names of the Children of Israel in the Breast-plate of Judgment upon his Heart.*] Appear in the Name of the whole People of Israel, to beg Direction of God in all difficult Cases.

When he goeth in unto the holy Place.] Where with his Face toward the Ark (where the Divine Glory sat) he prayed to God for them.

For a Memorial before the LORD continually.] That God might remember them, when he remember'd him daily of the Promises made to them, and to their Forefathers; which in Scripture Phrase denotes God's gracious hearing his Prayers; when he addressed himself unto him in the Manner he required: For then he is said to remember his People, when he granted their Desires; and they remember'd him, when they did as he had them.

Ver. 30. *And thou shalt put in the Breast-plate of Judgment.*] It is called both here, and in the foregoing Verse, *the Breast-plate of Judgment*, not only for the Reason there named, but because the High-Priest (nay, the whole Body of the Priests, but he especially) sat as a Judge to determine several Controversies, as appears from many Places; *Lev. x. 11. Deut. xvii. 8, 9. ch. xix. 7. ch. xxxiii. 8. 2 Chron. xv. 3, &c.*

The Urim and the Thummim.] There is not the least Intimation any where what these were, nor any Direction given to *Moses* for the making of them; as there is for the rest of the priestly Attire; which may incline one to conclude one of these two Things, either that they were Things delivered to *Moses* by God himself, as the two Tables of Stone were; or that they are not Things different from the precious Stones before-mentioned. But if the former of these were true, I should think it would have been as plainly mentioned, that God delivered these unknown Things to him, as that he did the two Tables of Stone. The other hath something in the Scripture to countenance it. For in the xxxixth Chapter of this Book, where *Moses* sets down the Making of all those Things which are here ordered, he mentions only the four Rows of Stones, in the same Manner as he doth here; but saith not a Word of putting the *Urim* and *Thummim* in the Breast-plate, tho' he spake particularly of other Things, even of the Rings, and the Chains, and the Lace, whereby it was tied to the Ephod. And on the other Side, when he speaks of habiting *Aaron* with all these Vestments, in order to his Consecration, he only saith, *Lev.*

viii. 8. *that he put the Breast-plate upon him, also he put in the Breast-plate the Urim and the Thummim*, but saith not a Word of the four Rows of Stones; for which it is hard to give a Reason; unless it be, because the *Urim* and the *Thummim* were one and the same Thing with the twelve precious Stones; so that it was indifferent, whether he said *Urim* and *Thummim* were put into the Breast-plate, or the twelve precious Stones, which are the only Things in all this Description of the holy Vestments, that can be thought to be *Urim* and *Thummim*. And indeed, there being such a particular Direction for every Thing else, and also a Description of their Form and Fashion (as that the Chains should be of *wreathen Work*) one cannot but think there would have been something said of these, if they had been distinct from what was mentioned before. Mr. *Mede* indeed thinks, that nothing is said concerning them, because they were Things well known to the Patriarchs. But this is well confuted lately by another great Man, Dr. *Pocock*, in his late learned Commentary upon the Prophet *Hosea*, p. 149. unto which I refer the Reader, because I have other Things to note, and would not willingly enlarge too much on this Subject.

As for that which some have said concerning two little Images; or Representations of Angels, which were put in the Hollow of the Breast-plate, I see no Foundation for such a Conceit; one may better say, that these two Words *Urim* and *Thummim* were written, or wrought on the Breast-plate, signifying, that from hence they should receive the clearest and most perfect Resolution of all their Doubts. And of his Opinion was R. *Asaria* in his *Meor Enajim*, c. 46.

But if we take the Former to be the truer Account, that he only repeats what he said before (as he doth what he had said of the Rings belonging to the Breast-plate, *ver. 14, 22.*) then the Meaning is, that the twelve Stones should be the most sparkling, and most perfect in their kind, that could be got (for *Urim*, all acknowledge, signifies *Fires* or *Illuminations*; and *Thummim*, the greatest *Perfection*) and that all belonging to the Breast-plate (the *square Stuff*, the *Stones* engraved, the *Rings*, the *Chains* and *Lace*) should be prepared, and made ready before they were set in the Breast-plate.

And of this Opinion (that the precious Stones were the *Urim* and the *Thummim*) were *Josephus* and the *Talmudick* Doctors, who therein, I take it, were in the right; tho' they do not give a likely Account how the Mind of God was declared by them.

And they shall be upon Aaron's Heart.] So it is said concerning the Names of the Children of Israel (*ver. 29.*) which were engraven on the twelve Stones; and seems to confirm the foregoing Interpretation.

When he goeth in before the LORD.] To minister unto the Divine Majesty, and to enquire of him; which he did in the *holy Place*, standing with his Face towards the Ark, in the *Holy of Holies*. Into which he went only once a Year, upon a particular Business, to expiate the Sins of the People, and had not on these glorious Robes here mentioned, but was only clothed in fine Linen, as we read, *Lev. xvi.* and therefore it is strange that *Buxtorf* should say he went into

into the *Sanctum Sanctorum* with the *Urim* and *Thummim*, to enquire of God. See his History of them, *cap. 1.* (where he alledges this Verse for it) and *cap. 3.*

And Aaron shall bear the Judgment of the Children of Israel.] By Judgment is here meant the Breast-plate of Judgment, as it is called, when he begins to speak of it, *ver. 15.* and in the foregoing Verse, just as the *Ark of the Testimony* is sometimes called *the Testimony*. Or else the Meaning is; that he should carry the great Concerns of the Children of Israel (their weighty Causes and Doubts) before God; and desire his Direction for the King, for the great Council; and for the People, in all difficult Matters, both in War and in Peace, whether belonging to Religion or to Civil Government.

Upon his Heart before the LORD.] He was never to appear in the holy Place without this Breast-plate, with the Names of all the Children of Israel upon it. Many learned Men have taken Notice of that Passage in *Ælian*, L. xiv. *Var. Hist.* c. 34. where he relates how the Egyptian Priests had an Image made of Sapphire Stone, about their Neck (which was called Ἀλήθεια, i. e. Truth) when they sat in Judgment. And *Diodorus Siculus* saith, L. i. c. 75. that it consisted of more precious Stones than one; from whence some have imagined, that Moses took his Pattern of this Breast-plate. But as they did not wear this Badge of Authority when they minister'd about sacred Things, but in their Civil Courts, where they sat as Judges; so there is no Reason to think this Ornament of theirs was so old as the Time of Moses (there being no mention of it in *Herodotus*) but was rather a later Invention, unto which other Countries were not Strangers; for the vestal Virgins among the Romans, at least she that was called *Maxima*, wore an Ornament upon her Breast made of precious Stones, as a Statue digged up at Rome, in the Beginning of the last Century, seems to represent it (see *Lipsius*, *cap. ult. de Vestis & Vestal.*) And *Gutherius* hath proved that these vestal Virgins sat in Judgment, and tried Causes, as the *Pontifex Maximus* did; and then it is likely, and not at other Times, wore this *Antepetorale*. There is more ground also to say, that the Egyptians took their Pattern from the Jews, than that these took it from the Egyptians, there being in the Time of Solomon a great Correspondence between them, by his Marriage with Pharaoh's Daughter.

Continually.] Whensoever he appeared before the LORD, to enquire of him. The greatest Difficulty is, how the LORD answered by *Urim* and *Thummim*? Which the Jews generally think was by the Shining of the Stones, and the prominence of such Letters in them as made the Answer. If they had left out the latter Part of this Resolution (about the Prominence of the Letters) what they say would have been more likely: Especially since *Josephus* only mentions their extraordinary Splendor; telling us, for Instance, that when the High-Priest enquired, Whether they should go to War or not? If God approved of it, there were such a refulgent Brightness in the Stones, ὥς τῷ πλήθει παντὶ γνωόμενον εἶναι, τὸ παρῆναι τὸν Θεὸν εἰς ἐπικυεῖαν, That made all the People know, God would be present for their Help and Succour.

And when God did not approve of their Undertaking, he saith there was a Cloudiness upon the Stones, as there had been for two Hundred Years (he confesses) before he wrote his History, ὡς Θεὸς δυσχεραίνοντι ἐπὶ τῇ παρελθούσῃ νόμῳ, God being angry with them for the Transgression of his Laws, L. iii. *Antiq. c. 9.* But this alone could not resolve such Questions as that, *Judg. i. 1.* Who shall go up first to fight against the Canaanites? To which the LORD answered (*ver. 2.*) Judah shall go up. For if this Answer was given in the Way now mentioned, that Stone alone, which had the Name of Judah engraven on it, must have had a Splendor in it above all the rest; which if we should suppose, yet an Answer could not have been given to all their Questions, merely by the Refulgency of all, or of any one Stone, as if they ask'd, Which Way they should go against an Enemy? Therefore it is more likely, that there was a Voice which spake to the High-Priest, from the Divine Glory, on the Mercy-seat; as we read there was to Moses, when he went into the most holy Place to speak with God, *Numb. vii. 89.* against which I do not see what can be objected; and it seems far more probable than their Opinion, who think God inspired the High-Priest at that Time, when he consulted him, as he did the Prophets; for this makes no difference between enquiring by *Urim* and *Thummim*, and by the Prophets, but only this, That God (they say) constantly answered when the High-Priest consulted him, which Favour he did not always grant the Prophets. If there be any Truth also in what the Jews say concerning the Bath-col under the second Temple, it seems to me to tell us, That God then directed them, without the *Urim* and *Thummim*, in the same way as he had formerly done with it. Certain it is, that such a Voice often spake to our Saviour in the Audience of his Apostles, out of the High and Holy Place in the Heavens, to show that he was the Prophet like unto Moses, whom he promised to raise up unto them, *Deut. xviii. 15.*

There are those who have adventured to affirm, that others besides the High-Priest might wear the *Urim* and *Thummim*, to consult the Divine Majesty, particularly their Kings. But how weak the Grounds of this Assertion are, will appear when I come to those Places which they alledge to justify it. I shall conclude what I have to note about this Matter with one Observation more, That this is one of the principal Reasons why the Government of this People, before they had Kings, was (as *Josephus* calls it) *Theocracy*, that is, *The Empire of God*, because he, by this Oracle of *Urim* and *Thummim*, prescribed how they should proceed in all their publick Affairs of great moment. And another Reason was, because he stirred up Judges, when he thought it necessary; who being of his immediate Appointment, are so far acknowledged by him, that when they were weary of Samuel's Government (who was a Judge) and desired a King, God declared it was not Samuel whom they rejected, but himself.

Ver. 31. And thou shalt make the Robe.] The Hebrew Word *Mebil*, which we translate *Robe*, is by the Latins called *Pallium*, and by the LXX ποδήρη, a Garment coming down to the Ancles. The Form of it is intimated in the next Verse;

and the Matter of it is here ordered to be *all of blue*, i. e. of blue Cloth. Some indeed say of Silk; but it is certain *Thechelet* signifies *Wool dyed of a Sky-colour*. See *Braunius*, L. i. de *Vest. Sacr. Hebr.* c. 9. n. 1.

Robe of the Ephod.] So called, because the *Ephod* was put upon it.

Ver. 32. *And there shall be an Hole in the Top of it.*] From hence the Form of it may be gathered, that it was like one of our *Surplices*, or *Shirts* without Sleeves; but with two Holes on the Sides, to let their Hands through: And it was put on over their Heads, as appears by this Hole at the Top, and so covered their whole Body.

In the midst thereof.] Not cross-wise, from Shoulder to Shoulder; but long-wise, from the Back to the middle of the Breast, as *Abarbinel* expounds it. Wherein it differed from a *Surplice*, and from the *Tunick*, or *Coat*; the Hole of which at the Top was round, whereas this was oblong, as they speak.

It shall have a Binding.] This was both for Handsomness and for Strength, that it might not be further slit. *Josephus* mentions the former as a Reason for this *Binding* or *Border*, that there might appear no *δυσπρέπεια* (as his Word is) no Deformity about the Priest: And the Text it self, in the End of the Verse, mentions the latter, *that it be not rent*. This *Binding* *Abarbinel* thinks, on the former Account, was on the Inside, for *Decorum* sake, that nothing might be seen but the Robe.

Of woven Work.] It was not to be sewed to it, but woven with it, of one entire Piece; which could not be done without a great deal of Art. So *Abarbinel*; the Opening, or *Hole*, was not to be cut with Scissars, and then sewed with a Needle, but it was woven with the very Garment.

As it were the Hole of an Habergeon.] The antient *Habergeons*, or *Corsets*, being made of Leather and Linen, needed a *Limbus* about the Neck, to keep the Part firm and tight. But whether the *Binding* had Hooks and Eyes (as we call them) like those which are in *Corsets*, to fasten the Parts together, is uncertain. *Abarbinel* affirms it, but without any Authority.

That it be not rent.] That is, the Robe be not rent in putting it on; or by the *Ephod* and *Breast-plate*, that were upon it: For that had render'd it contemptible; a Rent among us (saith *R. Levi Barzelonita*) being dishonourable, *Præcept.* ciii.

Ver. 33. *And beneath, upon the Hem of it.*] Or upon its *Skirts*. καὶ ἐπὶ ζών, saith *Josephus*, towards the Bottom, where it touched the Feet.

Thou shalt make Pomegranates.] So the *Hebrew* Word *Rimmonim* undoubtedly signifies, as *Maimonides*, and other learned *Jews* affirm. *Jarchi* saith, they were to be of the Bigness of an Hen's Egg.

Of blue, and of purple, and of scarlet, round about the Hem thereof.] Though the Robe it self was of one simple Colour, yet the *Skirts* of it were very much adorned by variety of Colours in the Pomegranates; which were made of Yarn dyed *blue, purple, and scarlet* (of these see *ch.* xxv. 4.) and the *LXX* add, of *fine Linen*. For so we read they were made, *ch.* xxxix. 24.

And Bells of Gold between them, round about.] The *Targum* upon *Esth.* vi. 10. makes the Kings of *Persia* to have worn such kind of Garments. For he represents *Abasuerus* as saying to *Haman*, *Go to my Wardrobe, and take one of my best purple Cloaks, and of the best silk Vests, with Gems at the four Corners of it, and golden Bells and Pomegranates hanging round about*. And no doubt they were intended partly as an Ornament to the High Priest, their Matter being of Gold; but what their Form was, we are not told. There were round Bells in use amongst them, like those which we commonly see upon the Collars of our *Horses* Necks: But *Maimonides* saith these were of a *Pyramidal Figure*, open at the bottom, with Clappers in them, like our little *Hand-Bells*.

Ver. 34. *A golden Bell and a Pomegranate, a golden Bell and a Pomegranate, upon the Bottom, &c.*] So there was a Bell (as the *Jews* explain it) between every two Pomegranates, and a Pomegranate between every two Bells. But how many of each there were, is uncertain; tho' the *Jews* commonly say there were seventy-two. Which, if it was true, and the Pomegranates were of such a Bigness, as was said before, this Robe would have been so wide at the bottom, as to have been cumbersome, especially with so many Pomegranates and Bells hanging upon it.

Ver. 35. *And it shall be unto Aaron, to minister.*] He was never to appear before God without this Garment, nor to wear it but when he ministered. The same is said of all the Priestly Garments, both of his and of his Sons, *ver.* 3, 4.

And his Sound shall be heard, when he goeth in unto the holy Place before the LORD.] That the People, upon this Notice, might fall to their Prayers, while he was offering Incense; which represented their going up to Heaven.

And when he cometh out.] That they might then dispose themselves, to be dismissed with his Blessing.

That he die not.] For neglecting to appear before God in this solemn Manner, as he required. For it is the common Maxim among the *Jews*, that *when the Priests were clothed with their Garments, they were held to be Priests; when they were not so clothed, they were not Priests*. That is, if they presumed to minister without this Attire, it was an illegal Act, and unacceptable to God. See *ver. ult.*

Ver. 36. *And thou shalt make a Plate of pure Gold.*] The *Hebrew* Word *Zitz* is translated πέλalon by the *LXX*; which signifies a *Leaf expanded*. And such was this *Plate* (as we render it) a thin Piece of Gold, two Fingers broad (as *Jarchi* tells us) and so long, as to reach from one Ear to the other; being bound to the Forehead with a String, which was tied behind the Head; and thence is called a *Crown* (*ch.* xxxix. 30.) as all Things are which compass the Forehead. And *Crowns* being antiently made of Flowers, or Leaves, which we call *Garlands*, *Josephus* saith this *Crown* was adorned with the Figures of that Flower which the *Greeks* call κυανός, of which there were three Rows; *L.* iii. *Antiq.* c. 8. And indeed the *Hebrew* Word *Zitz* signifies a Flower; which hath made some think this *Plate* had its Name from the Flowers which were wrought in it, to make it look more beautiful. See *ch.* xxix. 6.

And

And grave upon it like the Engravings of a Signet.] Not by cutting the Letters deep in the Plate, but by making them protuberant, like those which are made by a Seal upon Wax. See *ver. 22.*

HOLINESS TO THE LORD.] The antient Crowns perhaps had some Image or other in them (for in later Times *Domitian* had a golden Crown with the Effigies of *Jupiter* and *Minerva*, as *Suetonius* tells us) instead of which, God commands his own great Name to be engraven on *Aaron's* Crown, in these Words; which signify, that he was *separated to the Service of the Most High*. It is but a frivolous Question, which the *Jews* make, Whether these Words were engraven in one Line, or in two, one above another? For there is no reason to make us think they were not in one Line, as they are here written.

Ver. 37. And thou shalt put it on a blue Lace.] It hung on a Ribband of blue, by which it was fastned upon the Mitre, as it follows in the next Words. The *Talmudists* fancy there were three Ribbands, one at each Ear, and one in the Middle; which is this here mentioned. But this one was sufficient for the Purpose, as will appear when the next Words are rightly understood.

That it may be upon the Mitre.] There was an Order before for making a *Mitre*, among other Vestments; but we have not been told, hitherto, of what it was made (which is mentioned below, *ver. 39.*) nor what was the Form of it. The *Latins* antiently called it *Stroppus*, which is the same with the *Greek* *σεσπιον*; being a Fillet wound about the Head of their Priests, as *Festus* tells us. *Prudentius* calls it *tortam infulam*, because it was made sometimes of three or four Ribbands or Laces wreathed together: *Vid. Cuperus*, in his *Apotheosis Homeri*, p. 138. The antient *Greeks* call it *Tiara*, and *Cidaris*, and sometimes *Diadema*; which was commonly made of *Byffus*, or fine Linen, as appears even from the Story of *Alexander* the Great, who (as *Justin* tells us) took his Diadem from his Head, to bind up the Wounds of *Lyfimachus*, L. xv. Which shows that it was made of fine Linen, which was proper for that Purpose.

They were of divers Colours, but commonly white: And such were the *Diadems* of Kings, which *Ammianus* calls *fasciolam candidam regie majestatis insigne*, L. xii. Such was the *Mitre* of the High-Priest (*ver. 39.*) and the *Bonnets* of the lower Priests. The former of which they called *Mitznephet*, and the other *Migbaoth*. They did not differ at all in their Matter, but only in their Form. Both consisted of sixteen Ells of fine Linen, as the *Hebrew* Doctors agree; but do not tell us of what Breadth; which might be wrapt round several Times about, into what Form they pleased. And the *Migbaoth*, or *Bonnets*, they all say, came lower down upon the Forehead than the *Mitre*, and rose up higher, like an Hillock. But the *Mitznephet* did not cover the Forehead at all, and was flatter than the *Bonnets*, but much broader, consisting of more Folds round; like the *Turbants* which are now worn in the East, or like an *half Sphere*.

Now some understand these Words, *that it may be upon the Mitre*, as if the golden Plate was bound upon the Mitre; which is contrary to what follows, *ver. 38. It shall be upon Aaron's*

Forehead. This therefore must be understood of the *Lace* or *Ribband*, which was to come down over the Mitre, to fasten the golden Plate, which depended upon it. For being put thro' a little Hole in the middle of the Plate, it went over the Mitre; and each End of it being put into the Holes of the Plate, which were at each Ear, it was brought up again, and tied over the Mitre. Thus we must interpret it, if there was but one String to fasten it. It cannot be denied indeed, that sometimes more than one Thing of a kind is intended, where the Scripture speaks in the Singular Number (as in *ch. viii. 21. x. 4. &c.*) and therefore we may conceive, as I said before, that there were three Ribbands, one at each End, and another in the Middle, by which it hung upon the Forehead; whereby they might more easily be fastned at the Top of the Mitre.

Upon the Forefront of the Mitre it shall be.] That is, the golden Plate shall be in the Forefront of it. By which it appears that the *Hebrew* Doctors rightly described it, as reaching before from Ear to Ear, but no part of it behind. That is, it was an half Circle, not a whole; incompassing only the fore-part of the Head, not like other Crowns that compass it round.

Ver 38. And it shall be upon Aaron's Forehead.] The *Mitre*, as I said before, did not come down low (as the *Bonnets* did) but only covered the Crown, and the upper Part of the Head; the whole Forehead being left bare, that there might be space enough for this Plate of Gold to lie upon it, and for his *Phylacteries*, as the *Jews* will have it, which were next to the Mitre, and then the Crown, a little above the Eyes. But some of them think the High-Priest wore no *Phylacteries*, having no need of them, when he was clothed with so many holy Garments. But, not to trouble our selves with that, it appears, by these Words, that the Plate did not lie upon the Mitre, but upon the High-Priest's Forehead.

That Aaron may bear the Iniquity of the holy Things, which the Children of Israel shall hallow in all their Gifts.] These Words suppose there might be some Defects in their Sacrifices and Gifts, which they consecrated and presented unto God (though they were ignorant of it) which were all pardoned (for that's meant by *bearing*, that is, taking away Iniquity) by the Intercession of their High-Priest, when he appeared before God with this Crown upon his Head, that is, thus perfectly and compleatly attired. Wherein he represented our great High-Priest, Christ Jesus; by whose perfect Sanctity and Satisfaction all the Defects of our sincere Services are supplied.

And it shall be always upon his Forehead.] That is, whensoever he went in to minister in the Holy Place.

That he may be accepted before the LORD.] That the Children of Israel, and their Sacrifices and Gifts, might be accepted, when they presented them to God; which they were not, if the High-Priest did not appear before him in this Manner, on their Behalf. The Heathens themselves (as *Athenæus* informs us, L. xv. c. 5.) thought Prayers and Sacrifices then acceptable to their Gods, when they offered them with Crowns on their Heads. And therefore a great many Authors tell us, the Priests in all Countries were crown'd

crown'd when they ministred; nay, the Sacrifices themselves, and their Altars, and their holy Utensils, were crown'd; as if all their Services had been ineffectual, if made without a Crown. For they that prepared the Beasts for Sacrifice, and the Musicians, and all that were present were crowned, as appears out of antient Coins, and innumerable antient Writers. See *Cuperus, Apothecof. Hom.* p. 70.

Ver. 39. *And thou shalt embroider the Coat of fine Linen.*] This Coat is one of the Garments ordered to be made, ver. 4. in *Hebrew* called *Ketonah*; from whence both the *Greek* Word *χιτών*, and the *Latin*, *Tunica*, seem to be derived. The Matter of it was *fine Linen*, and therefore it was white. The Form of it was not much unlike one of our Shirts, with Sleeves coming down to the Wrists; but made pretty close to the Body, and so long, as to reach down to the Heels. It was the most inward of all the Priestly Garments, being next to their Body. And though it be not mentioned in the Description of it, there is no doubt that it had a Slit in the Neck of it, by which it was put over their Head, and then tied to the Neck with Strings.

Embroidered.] The *Hebrew* Word *Taschbetz* all agree signifies a Work with certain Figures woven in it, either of Gold, or other Materials. But what sort of Figures, is not certain. The famous *Salmasius* thinks they were round, like to our Eyes. Others take them to have been square, or cubical. *R. Sol. Jarchi* saith in general, that it was a Work like the *Ouches* (as we translate *Mischbetzoth*) in which the precious Stones were set. But none, I think, hath made such likely Gueses at the Figure of them, as *Jo. Braunius*, who takes them to have been nothing else but *lacus aut fossalus angulares*, &c. such little deep Holes, as resemble those that are in one of the Stomachs of those Animals that chew the Cud, called *Reticulum*. See *L. i. de Vestitu Sacerd. Hebræorum*, c. 17.

And thou shalt make the Mitre of Linen.] See ver. 37. where the Mitre is mentioned.

And thou shalt make the Girdle of Needle-work.] It is mentioned before, ver. 4. under the Name of *Abanet*, or *Abnet*, which no doubt signifies a Girdle, or Belt; yet not like our common Girdles, but like that which we call a *Schasth*, being made of twined Linen, and Worsted of divers Colours, as we find *ch. xxxix. 29.* where *blue, and purple, and scarlet*, signifies Wool, or Worsted-yarn of these Colours. Such were the Girdles of all the Priests, which they wore all the Year, the High-Priest as well as the rest; except upon one Day (that of *Expiation*) when he had on a Girdle of fine Linen only, not mixed with Woollen. These Girdles were of such a Length, that they might go round the Body more than once, as *Josephus* tells us, *L. iii. c. 8.* For, if we may believe him, they were *two and thirty* Ells long, and four Fingers broad, being hollow within. When they were not in the Act of Ministration, both Ends of them hung down to their very Feet, *περὶ ἐν πρὸς πταίαν*, &c. (as the same *Josephus* speaks) for Comeliness sake, that they might appear more goodly to the Beholders: Which agrees to what *Moses* saith in the next Verse, that they (as all the Priestly Garments, ver. 2.) were made for

Glory and Beauty. But when they went about any holy Work belonging to their Office, they threw them over their left Shoulder, that they might not be an hindrance to them. The Use of this Girdle was to gird their Coat close to them; which they tuck'd up also in the Girdle (when they went about their Ministry) to the middle of their Legs, that it might not incumber them in their Service.

Of Needle-work.] This was a different sort of Work from *Taschbetz* (which we translate *broidered*, ver. 4.) and from *Choscheb* (which we translate *cunning*, ver. 6, 15.) and is here called *Rokem*. Which signifies the same with *Choscheb*, as to the Variety of Colours and Figures in the Work: But *Choscheb*, as the *Hebrew* Doctors tell us, was done by weaving, and *Rokem* with a Needle, as we rightly take it. Of the two, *Choscheb* was the most artificial, as the Word seems to intimate; being wrought on both Sides with the same Figures, whereas *Rokem* was only on one Side. This they gather from *ch. xxvi. 31.* where the *Veil* is ordered to be made of the Work called *Choscheb*, which it's probable was glorious on both Sides, both within and without the most holy Place. *Josephus* saith this Girdle was wrought with Flowers, of the several Colours mentioned *ch. xxxix. 29.*

Ver. 40. *And for Aaron's Sons thou shalt make Coats.*] The Coats of all the Priests, as well as of the High-Priest, were embroidered, as *Maimonides* expressly affirms. And it seems to be the Sense of ver. 4. where he is commanded to make Garments not only for *Aaron*, but for his Sons (*i. e.* all the rest of the Priests) among which the *broidered Coat* may well be thought to belong to them. See *ch. xxxix. 27.*

And thou shalt make for them Girdles.] The Girdles of the inferior Priests were the very same with that of the High-Priest (as well as their Tunicks or Coats) being to bind their Coats to their Body.

And Bonnets.] How these differed from the Mitre of the High-Priest, in their Form, not in their Matter, see ver. 37.

For Glory and for Beauty.] The Garments of all the Priests were contrived to make them appear in a splendid and comely Manner, when they ministred to the glorious Majesty of God; being of fine Linen, which was worn by the greatest Persons, made with great Art, especially their Coats and Girdles, which were finely adorned (as I have shewn in the Verses foregoing) with elegant Figures, and rich Colours; for *blue*, or Sky-colour, *purple* and *scarlet*, belonged to Kings, and Persons of Honour. But the Garments of the High-Priest were above all the rest most glorious, and designed so to be, ver. 2. For besides those common to him with all the Priests, which were very costly, he had others far more precious: Particularly the *Ephod* and its Girdle, the *Breast-plate* set with Stones of great Value; the *Robe*, and the *Crown of Gold*. The two Stones also on the Shoulders of the *Ephod* were not only precious in their kind, but for their Bigness; being so large, that Twelve Names were engraven in them, containing *six and thirty* Letters. All which considered, *Philo* had reason to say (*L. de Sacerd. Hon.*) *it is manifest the Law*

Law drest up their Priest, βασιλέως εἰς σεμνότητα καὶ τιμὴν, to the Venerableness and Honour of a King. For the Priesthood in old Time was so honourable, that Kings themselves discharged it: Which is the Reason that in Scripture Princes and Priests have the same Name of *Cohenim*.

To all which I may add, That they took such Care all their Garments should be for *Glory and Beauty*, that when they were foul, they did not wash them, nor repair them when they had any Breach in them; but new ones were bought, and the old employed about the Lamps in the Feast of Tabernacles. See Mr. *Selden*, L. iii. de *Synedr.* c. 11. p. 142.

Ver. 41. *And thou shalt put them upon Aaron thy Brother, and his Sons with them.*] As we read he did, *Lev.* viii. 6, 7, &c. 13. and this was part of *Aaron's* Consecration, ver. 3. of this Chapter.

And shalt anoint them.] He anointed *Aaron* by pouring the holy Oil upon his Head, *Lev.* viii. 12. but he anointed his Sons only by sprinkling some of it upon their Garments (as he did upon his also) with the Blood of the Sacrifice, *ch.* xxix. 21. *Lev.* viii. 30.

And consecrate them.] By the Sacrifice of a Ram, called the *Ram of Consecration*; the Blood of which he put upon the Tip of their right Ear, &c. *ch.* xxix. 20. *Lev.* viii. 22, 23, &c. and by the Wave-offering which he put into their Hands, that they might wave them before the LORD, *ch.* xxix. 24. *Lev.* viii. 27. From whence the Phrase for consecrate here in this Place, is in *Hebrew* fill their Hand.

And sanctify them.] By the foregoing Ceremonies. For they were set apart to the Divine Service, by putting on their Garments, anointing them, and offering the Sacrifice of Consecration, and by washing them with Water, as appears from *Lev.* viii. 6, 7, 12. where it is said, he anointed *Aaron* to sanctify him; and, ver. 30. having sprinkled their Garments, it is said, he sanctified *Aaron* and his Garments, and his Sons, and his Sons Garments with him.

Ver. 42. *And thou shalt make them linen Breeches.*] Tho' these are mentioned in the last Place, yet they were put on the first of all the Priests Garments; after them the Coat, which being girt about with the Girdle, the Bonnet was put upon the Priest's Head. The High-Priest, in like manner, having put on his Breeches, Coat and Girdle (which were common to all Priests) was clothed with his Robe, and next with the Ephod and Breastplate, which were inseparable; and last of all with his Mitre, and the golden Crown. To which Order Nature it self directed them; the inward Garments being always put on before the outward.

Now as to these *Miknese*, which we truly render *Breeches*, the Matter of them was Linen, as we are here informed; and not ordinary Linen, but that which the *Hebrews* call *Scheshb*, which was fine Linen; and more than that, they were of twined (or fix-threaded) Linen, as we read *ch.* xxxix. 28. They were made with great Art, being woven of one Piece, and not sewed together, as *Maimonides* tells us. The Form of them was like our *Breeches* or *Drawers*; which may be the Reason why *Moses* here uses a Word of the dual Number, because they had two Parts, which covered each Thigh distinctly.

To cover their Nakedness.] This was opposed, as *Maimonides* thinks, to the idolatrous Worship of *Peor*; which, if we may believe him, was so beastly, that it was performed by discovery of their Nakedness, *More Nevoch.* Part iii. c. 45.

From the Loins even to the Thighs they shall reach.] They were bound about the Loins with Strings, which run through the Top of them, that they might be drawn straiter or looser, as they pleased; and came down the Thighs, as far as to their Knees. There were some *Breeches* antiently which covered the Legs also, and came down to the Feet, such as Sailors use in cold Countries: But these did not come down so low, the Intention of them being only to cover those Parts (as it goes before) which ought not to be exposed. For though they had a Coat over their whole Body, yet that being loose and wide below, by some Accident or other, those Parts might have been seen which ought to be secret, if that had not been prevented by these Drawers, which so covered the lower Parts, that nothing could possibly be seen. For in this they differed from our Drawers, that they had no Opening, either behind or before. Some think before this Time there were no such thing as *Breeches* in use among the *Hebrews*; nor after this among any other Men but the Priests, in their Ministration. But in latter Ages they came in use, as appears from *Dan.* iii. 21.

Ver. 43. *And they shall be upon Aaron, and upon his Sons, when they come in unto the Tabernacle, or when they come near unto the Altar, to minister in the holy Place.*] They could not be permitted so much as to appear in the *Tabernacle*, much less to minister, especially in the holy Place, without their holy Vestments: Which they wore there only, but in no other Place; for at home, or abroad, or in the *Sanhedrim*, and all other Places out of the Temple, they wore common Garments, such as other Men did. Infomuch that *St. Paul* could not distinguish the High-Priest, when he sat in the Court, by his Habit, from other Judges, *Acts* xxiii. 5. And accordingly as we read, *Ezek.* xlii. 14. xlii. 17, 18, 19. an express Precept for putting off the Priests Garments, and laying them up in the Chambers appointed for that Purpose, when they went out of the Court where they ministered. The High-Priest, as *Maimonides* informs us, had a Chamber, or *Vestry* peculiar to himself, where his Garments were laid up, when he put them off, as the Robes of Kings are in their Wardrobe. Of this one cannot reasonably doubt, that they being not only precious, but sacred Things, were kept safe in the Temple, which was an holy Place. And so were the Garments of the inferior Priests, as we may learn from *Ezra* and *Nehemiah*; who, among other Things put into the Treasury, mention a certain Number of Priests Garments, *Ezra* ii. 69. *Neb.* vii. 70. In their Vestries also there were peculiar Chests, where every sort of Vestment were kept by themselves. All the *Breeches*, for instance, which had this Inscription *Miknese*, i. e. Breeches. In like manner all the Coats and the Bonnets had two distinct Chests, with this Inscription, *Ketonoth* and *Migbaoth*: And so had the rest, as we are told in the *Misna Tamid*, c. 5.

But

But while they were in the Temple, they might keep on their holy Garments (only not sleep in them there) even at those Hours when they did not minister. Which this Text seems to suppose, when it saith, they shall be upon them, *when they come into the Tabernacle*, as well as *when they come near unto the Altar to minister*. Thus the *Talmudists*: In the Temple they might keep on their Garments, *whether in the Time of their Ministration, or out of it*. But this they understand only of their *Breeches*, their *Coat* and *Bonnet*; for their *Girdle* they were bound to lay aside, as soon as they had done ministering.

That they bear not Iniquity, and die.] That God do not punish them with Death, for being so profane as to appear before him without their holy Garments, which he appointed to preserve his Service from Contempt.

It shall be a Statute for ever unto him, and his Seed after him.] That is, as long as there shall be any Priest of the Order of *Aaron*, they shall appear before God in these Garments. But that Priesthood being abolished by the true eternal Priesthood of Christ, there is no longer any Use of them; no more than of the Sacrifices those Priests offered, which are compleated in the Sacrifice of Christ. As for the *Jewish* Sense of these Words, it is manifest that it hath been long confuted; there having been no Priesthood, nor holy Garments, nor Sacrifices, no nor Temple among them, for above sixteen hundred Years. Nay, before the coming of our Saviour, some of the Priestly Ornaments, and those the chief of all, were gone, *viz.* the *Urim* and the *Thummim* in the Breast-plate; which they generally confess were not in the second Temple; and it may be a Question, whether they continued to the End of the first. But the Truth is, there was the *Breast-plate* and the *Ephod*, and consequently the *Urim* and *Thummim*, as to its Matter and Form (tho' it had lost its Use, there being no Answers from God given by it) and accordingly all the rest of the Priestly Garments remained as long as there was any Priesthood: Which is the full Sense of these Words, *a Statute for ever to him, and his Seed after him*.

C H A P. XXIX.

Ver. 1. **A**ND *this is the Thing that thou shalt do unto them, to hallow them.*] Having ordered *Aaron* and his Sons to be set apart to attend upon him in his House, as his Ministers, he now directs how they should be *hallowed* (or made holy) that is, separated to his Service in the Priest's Office.

To minister unto me in the Priest's Office.] This was the Design of their Separation from other Men, as was often said before, *ch.* xxviii. 1, 3, 4, 41, 43.

Take one young Bullock, and two Rams without Blemish.] There were several Things to be done before this, though this was the chief. For they were to be *washed*, and *robed* with their Priestly Garments, and *anointed*; and then they were compleated by peculiar Sacrifices, which are directed and described, *ver.* 10, 11, &c. and put in execution, *Lev.* viii. 1, 2, &c.

Ver. 2. *And unleavened Bread, &c.*] Together with the foregoing Sacrifices (which it will appear hereafter were of several Sorts) there was a *Mincha* to be offered; Bread being necessary at a Table, together with Flesh. And this consisted of *three* Parts; *unleavened Bread*, *unleavened Cakes tempered with Oil*, and *unleavened Wafers* (or thin Cakes, like to our *Pan-cakes*) *anointed with Oil*, before they were put into the Pan to be fried. All these were to be made of *wheaten Flour*: And the two last were accounted a delicious Bread among the *Greeks*, as *Athenæus* tells us, *L.* iii. *Deipnosoph.*

Ver. 3. *And thou shalt put them into one Basket, &c.*] All these making but one *Meat-offering*, were to be put into one Basket, and so brought to the Door of the Tabernacle, to be presented there to God, together with the *Bullock* and *Rams*, *ver.* 23.

Ver. 4. *And Aaron and his Sons thou shalt bring unto the Door of the Tabernacle.*] To be presented unto God, together with their Sacrifice.

And shalt wash them with Water.] This was the first Thing that was done for the *hallowing* them (*ver.* 1.) as we read *Lev.* viii. 6. and was performed, some think, at the Laver, which is directed to be made in the next Chapter (*xxx.* 18, 19.) where they were to repeat this Washing every time they went in to minister unto God. But now, I take it to be more likely, at their first Consecration, Water was brought from thence to wash them at the Door of the Tabernacle, before they were permitted to enter into it. Whether their whole Bodies were now washed, is not said; but we may probably gather that they were; for they were now looked on as wholly unclean (being *unhallowed*) and therefore were to be washed all over: Tho', being once cleansed, they needed not do more, when they went to minister, but only wash their Hands and their Feet. Which agrees with our Saviour's Words, *John* xiii. 10. Such Washings, every body knows, were in use among the *Gentiles*, before they offered Sacrifice.

Ver. 5. *And thou shalt take the Garments.*] Their Bodies being washed, they were, next of all, *robed* with those Garments prescribed in the foregoing Chapter.

And put upon Aaron the Coat, and the Robe of the Ephod, and the Ephod, &c.] The Order wherein these Garments were put on, according to the *Talmudists*, was this: First, the *Breeches* were put on by the Priest himself, and that privately; which is the Reason perhaps they are not here mentioned. They being tied about his Loins, *Moses* put upon him the close *Coat*, which came down to his Ancles. This then being bound to him by the *Girdle* (which went round several times about him under the Arm-holes) he put upon him his *Bonnet*. This was the manner of habiting an ordinary Priest. But when the High-Priest was consecrated, after the *Girdle* before named was put on the *Robe*, with the *Ephod* and *Breast-plate*, and then his *Mitre*; to which was added the *Golden-plate*, tied with a blue *Ribband* upon his Forehead. See *Selden, de Succession. ad Pontif.* *L.* ii. c. 8.

Ver. 6. *And put the holy Crown upon his Head.*] By this *Crown* is meant nothing else but the *Golden-plate*, on which was written *Holiness to the*

the LORD, *ch. xxviii. 36.* which is expressly called by the Name of a *Crown*, (*ch. xxxix. 30. Lev. viii. 9.*) being bound upon the Forehead with a blue Ribband like a *Diadem*. *Josephus* seems to call the Mitre by the Name of a Crown (*L. vi. Halaf. c. 15.*) but then he immediately adds, *περὶ τὴν χρυσοῦς ἀλλὰ τὸ εἶρας*, &c. about which there was another golden Crown, having holy Letters written in it, &c. *Vide Selden, L. ii. de Succession. c. 7.*

Ver. 7. *And thou shalt take the anointing Oil.]* The next Thing that was done for the Consecration of *Aaron*, was anointing him with that Oil which God ordered to be made, *ch. xxx. 31, 32; &c.*

And pour it upon his Head, and anoint him.] The *Jews* seem to think these two distinct Things, pouring Oil on his Head, and then anointing him. The Manner of which they say was thus: The Oil being poured upon his Head, which ran down to his Face, he that anointed him drew with his Finger the Figure of the Greek Letter *Chi* (or *St. Andrew's Cross*) upon his Forehead between his Eyebrows. This was done, *Aben Ezra* thinks, before his Mitre was put upon his Head. But that is contrary to the Order here set down, which prescribes the putting on all his Priestly Garments (of which this was one) before the anointing. And he was therefore to be anointed in all his Habiliments, because he was anointed to minister unto God, which he could not do without all the holy Garments (*ch. xxviii. 43.*) particularly this, it being unlawful to appear before God with the Head uncovered; as it was also among the *Gentiles*. Other of the *Jewish* Doctors therefore think, that when his Head was wrapt about with the Mitre, a Place was left bare upon his Crown, for the pouring the Oil upon it. Certain it is, that it was so poured on his Head, as to run down upon his Beard, *Psal. cxxxiii. 2.* And the *Jews* say, the Form of the Letter *Chi* was drawn upon his Forehead, to distinguish his anointing, from that of their Kings, who were anointed in the Form of a Circle or Crown. See *Selden de Succession. L. ii. c. 9.* Where he observes also, that there being no holy Oil all the Time of the second Temple after the Captivity, they made High-Priests, only by putting on their holy Garments. Which that they might have compleat they made an Imitation of *Urim* and *Thummim* (though they had not the Oracle it self) that none of the eight Garments might be wanting. So *Maimonides*.

The only remaining Difficulty is, Whether all *Aaron's* Sons were anointed as well as himself? And *Mr. Selden*, in the Place before named, thinks they were at the first, but not in future Times, tho' all *Aaron's* Successors in the High Priesthood were consecrated by anointing, as long as the holy Oil lasted; that is, to the Captivity of *Babylon*; or as some say, fifty Years before, when it was hid, and no more found. And there is a Place in the next Chapter which seems to favour this Opinion, *ch. xxx. 30.* But as we read of no Command for their Anointing, as there is here for *Aaron's*; so when this Command came to be executed, it is said expressly, that *Moses* poured Oil on *Aaron's* Head; but that upon his Sons he only put the holy Garments, *Lev. viii. 12, 13.* And therefore he is peculiarly called, *The High-Priest from among his Brethren, upon whose Head the anointing Oil was poured, Lev. xxi. 10.* The

Anointing therefore of his Sons, *ch. xxx. 30.* is only meant of that Unction which is here mentioned; *ver. 21.* of this Chapter, where a Mixture is ordered to be made of the Blood of the Sacrifice and of the anointing Oil; which was order'd to be sprinkled both upon *Aaron* and his Sons; and upon their Garments, and was a part of their Consecration; for it was done accordingly at that Time, as we read *Lev. viii. 30.* So that *Aaron* himself had a double Unction; one proper to him alone as High-Priest, upon whose Head the holy Oil was poured, another common to him with his Sons, as he was a Priest, whose Garments were sprinkled with the Oil and Blood mingled together.

Ver. 8. *And thou shalt bring his Sons; and put Coats upon them.]* The High-Priest was first habited, and then his Sons, in the Order I have described, *ver. 5.*

Ver. 9. *And thou shalt gird them with Girdles; &c.]* See *ver. 5.*

And the Priests Office shall be theirs, &c.] That is, as long as the holy Garments were upon them, the Priesthood was upon them; but if they were not upon them, neither was the Priesthood upon them. They are the Words of *Maimonides* in *Celi Hammickdash, c. 10.* Or the Meaning may be, they shall enjoy, in perpetual Succession, the Office of Priests, as their Father and his Successors the Office of High-Priests.

And thou shalt consecrate Aaron and his Sons.] Thus doing they shall be compleatly consecrated; for in the *Hebrew* the Phrase is, *Shall fill the Hand of Aaron, &c.* which was done after the Manner prescribed, *ver. 22, 23, 24; &c.* Which shows that this was the principal Part of their Consecration; or at least, the Consummation of it. And there was, besides this, a peculiar Offering, which both *Aaron* and his Sons are commanded to offer, in the Day of their Anointing, *Lev. vi. 20, 21.*

Ver. 10. *And thou shalt cause a Bullock.]* The young Bullock he commanded him to take *ver. 1.*

To be brought before the Tabernacle of the Congregation.] In order to its being offered to God; for in this and in the following Verses the Sacrifices are prescribed which were to be made at the Consecration of *Aaron* and his Sons, which were there: The first is this here mentioned, which was an Offering for Sin, as appears from *ver. 14.* For till their Sins were expiated, they were not fit to offer any Thing to God; much less to offer for the Sins of others. The next was an *Holocaust*, or whole Burnt-Offering, as a Gift or Present, whereby they were recommended to God. And the third was a *Peace-Offering*; on which they made a Feast, and by that were initiated into God's Family.

And Aaron and his Sons shall put their Hands upon the Head of the Bullock.] This was the Form in all Sacrifices, both *Burnt-Offerings*, *Lev. i. 4.* and *Peace-Offerings*, *Lev. iii. 2, 8.* by which they devoted the Sacrifice to be the LORD's. But in *Sin-Offerings*, there being a solemn Confession of Sins made (*Lev. xvi. 21.*) he that laid his Hands on the Beast seemed thereby to have transferred the Guilt from himself unto the Sacrifice, desiring it might be accepted for him.

Ver. 11. *And thou shalt kill the Bullock before the LORD.]* Tho' *Moses* was never consecrated

crated after the Manner of *Aaron*, yet he was made a Priest, for this peculiar Purpose, by an extraordinary Commission from God.

By the Door of the Tabernacle of the Congregation.] Where the Altar of Burnt-Offering was placed, at the Erection of the Tabernacle, *ch. xl. 6, 29.*

Ver. 12. And thou shalt take of the Blood of the Bullock, and put it upon the Horns of the Altar with thy Finger.] Some have fancied that he means, upon the Horns of the Altar of Incense; because when a Priest offered a Sin-Offering for himself, he was so to do, *Lev. iv. 7.* But it is to be considered that *Aaron* and his Sons, for whom this Sacrifice was offered, were not yet Priests, but common Men, who by this Sacrifice were to be made Priests; whose Blood therefore was to be put upon the Horns of the Altar of Burnt-Offerings, as is expressly required in other Sin-Offerings, *Lev. iv. 25, 30.*

And pour all the Blood.] All the rest of the Blood.

Beside the Bottom of the Altar.] This shows he speaks of the Altar of Burnt-Offering, at the Bottom of which there was a Trench, into which they poured the Blood of the Sacrifice, as I shall show hereafter.

Ver. 13. And thou shalt take all the Fat that covereth the Inwards.] He means that part of the Beast which is called the *Omentum*, in which all the Bowels are wrapped; which in *Lev. ix. 19.* is simply called *that which covereth*. This hath a great deal of Fat upon it, to keep the Bowels warm, and was much used in antient Sacrifices, both among the *Greeks* and *Romans*, who herein followed the *Jews*. Nay, the *Persians* also offered to the Gods nothing but the *Omentum*, or a part of it, as *Bochartus* observes out of *Strabo*. See *Hierozyic. P. i. L. ii. c. 45.* And from the Condition and Situation of the *Omentum*, the Heathen Diviners made their Conjectures; insomuch that some think it had the Name of *Omentum*, because they made their good or bad Omens from thence.

And the Caul that is above the Liver.] Our Interpreters take this for the *Diaphragm*, or the *Midriff*, upon which the Liver hangs. But *Bochartus* hath demonstrated, I think, that it signifies the greatest Lobe of the Liver, upon which the Bladder of Gall lies, *L. ii. Hierozyic. P. i. c. 45.* The only Argument against it is, that this *Jothe-reth* (as the *Hebrews* call it) is said here to be above the Liver, and therefore must signify the *Diaphragm*, upon which the Liver depends. But the Particle *Al* signifies upon, as well as above, and is to be here so translated, upon or by the Liver. And the Reason why this Lobe of the Liver was peculiar to the Altar, was because of the Fat that is upon it.

And the two Kidneys, &c.] For the same Reason the Kidneys were appropriated to God, which had one of their Names from the Fat that is upon them, which *Homer* (as the same *Bochartus* there observes) calls *ἐπινεφείδιον*.

Ver. 14. And the Flesh of the Bullock and his Skin, &c.] The Burnt-Offering being dead, the Skin of it was given to the Priest, *Lev. vii. 8.* But in Sin-Offerings the Skin was burnt (and the Flesh also in some Cases) and that also without the Camp, not at the Altar, *Lev. iv. 11, 12. ch. viii. 17.* The Heathen sometimes burnt the Skin even of their Holocausts, as *Bochart* shews, *P. i. Hierozyic. L. ii. c. 34.*

Shalt thou burn with Fire, &c.] The *Hebrew* Word here for *burn* is quite different from that in the foregoing Verse, which is used concerning the burning of Incense, which soon vanished into Smoke, as the Fat there mentioned did. But the Flesh and the Skin, and the Dung, were burnt with a stronger Fire, and were longer before they were consumed, and therefore burnt without the Camp, where the Ashes were poured out, as a Thing abominable.

It is a Sin-Offering.] The Priest might eat of any Sin-Offering, whose Blood was not brought into the Sanctuary; or rather it was his Duty so to do (*Lev. x. 17.*) because it argued that the Peoples Sin was borne and taken away by the Priest. It may seem strange then that *Moses* (who was in the Place of a Priest) is ordered to burn all this Sin-Offering, and not permitted to eat of it, though *Aaron* and his Sons could not, because they were not yet Priests. The best Reason I have found of it is, that it was to signify the Imperfection of the legal Dispensation, since the Sins of the Priests themselves could not be taken away, by the Priests of the Law, or their Sacrifices, but were to expect a better Sacrifice, or a better High-Priest, as *Dr. Jackson's* Words are in his *Consecration of the Son of God*, c. 26. n. 2.

Ver. 15. And thou shalt also take one Ram.] One of the Rams mentioned above, *ver. 1.*

Aaron and his Sons shall put their Hands upon the Head of the Ram.] See concerning this, *ver. 10.*

Ver. 16. And thou shalt slay the Ram.] Where the Bullock was killed, by the Door of the Tabernacle, *ver. 11.*

And thou shalt take his Blood, and sprinkle it round about upon the Altar.] It was a different Sacrifice from the other, and therefore had different Ceremonies belonging to it; some of the Blood of the Bullock being only put on the Horns of the Altar, *ver. 12.* How the Blood was sprinkled round about upon the Altar, will be explained *Lev. i. 11.*

Ver. 17. And thou shalt cut the Ram in pieces.] That the Parts might the more easily be burnt upon the Altar.

And wash the Inwards of him, &c.] Upon which there was a great deal of Fat, which being put upon the Pieces, and the Head, made them consume the sooner, by nourishing the Flame. Thus *Homer* represents the Sacrifice of the *Greeks* (as *Bochart* observes) when they offered to *Jupiter*, *They cut the Thighs in pieces, and then covered them over with Fat.*

Μηδὲς τ' ἐξέταμον, καὶ αὖτε κνίσσῃ ἐκάλυψαν.

Iliad. II. ver. 423. Vid. Hieroz. Pars i. Lib. ii. c. 45. p. 472.

Ver. 18. And thou shalt burn the whole Ram upon the Altar: It is a Burnt-Offering unto the LORD, &c.] By this it appears, that as the former was a Sin-Offering, so this was an Holocaust or Burnt-Offering; which would not be received, till their Sins were expiated by the foregoing Sacrifice; nothing of which was offered at the Altar, but some of the Fat only, because (as *R. Levi Ben Gersom* observes) the Offerers were not yet worthy, that God should accept any Offering from them.

Ver

Ver. 19. *And thou shalt take the other Ram.]* Mentioned, ver. 1.

And Aaron and his Sons shall put their Hands upon the Head of the Ram.] See ver. 10. This, it will appear afterward, ver. 28, 32. was a *Peace-Offering*; upon which, being now reconciled to God, and received into his Favour, they feasted with him at his Table.

Ver. 20. *Then shalt thou kill the Ram.]* Where the Bullock was killed, which was first offered, ver. 11.

And take of his Blood.] Which was received in a Bason.

And put it upon the Tip of the right Ear of Aaron and his Sons, &c.] This being peculiarly called *The Ram of Consecration*, ver. 22, 31. the Blood of it was not put upon the Horns of the Altar (as in the first Sacrifice, v. 12.) nor merely sprinkled round about the Altar (as in the second, ver. 16.) but put upon *Aaron* and his Sons. And first upon the *Tip of their Ears*, to signify that they should hearken to the Divine Prescriptions; and then upon their *Thumbs* and *great Toes* (in which lie the Strength of the Hands and Feet) to denote their ready and strenuous Performance of every Thing required of them. And being put upon the Tip of their *right Ear*, and the Thumb of their *right Hand*, and the great Toe of their *right Foot*, it may well be thought to signify the most exact and perfect Obedience, the right Hand being every where represented as the most excellent and strongest to do any Execution. To this purpose *Abarbinel* discourses on this Place, whose Words are these: *All this tended to make the Priest understand, that he ought to apply himself diligently to the Study of the Law; and to employ his Hands with the same Diligence in his sacred Ministry; and to walk in the Way of God's Precepts, &c.* Some of the *Jews* consider these Things so scrupulously as to say, the Priests might not use their left Hand in their Ministry, no more than minister with unwashen Hands.

And sprinkle the Blood upon the Altar round about.] i. e. The Remainder of the Blood. It is no improbable Conjecture of *Fortunatus Scacchus*, that from hence the Heathens learn'd their *Tau-robolia* and *Criobolia*, which in process of Time they disguised with infernal Rites and Ceremonies. For a deep Hole being made in the Ground, the Priest to be consecrated was put into it, and then Planks being laid over it, with a great many Holes in them, the *Bullock* or the *Ram* was slain over them, and their Blood running down into the Hole, the Priest received it on his Eyes, his Ears, his Nose, his Mouth; nay, he besmeared his Body with it. And this was accounted the highest Consecration of a Priest, the Virtue of which lasted twenty Years before it was renewed; and he that was thus consecrated was had in the greatest Honour and Veneration. Thus filthily did the Devil pervert the most simple and cleanest Rites, which *Moses* prescribed, of putting a little Blood, with a fragrant Oil, on the Tip of one of their Ears, Thumbs and Toes. *Myrothec. ii. Sacr. Eleochofrin. c. 77.*

Ver. 21. *And thou shalt take of the Blood that is upon the Altar.]* Some of that which was sprinkled (as the foregoing Verse directs) round about the Altar. Or, perhaps some of the

Blood was left in the Bason, upon the Altar, for that Use.

And of the anointing Oil.] Which is afterward ordered to be made, *ch. xxx. 23, &c.*

And sprinkle it upon Aaron and upon his Garments, and upon his Sons, and upon the Garments of his Sons with him.] By which sprinkling both they and their Garments were separated to an holy Use, as it follows in the next Words, *And he shall be hallowed and his Garments, &c.* See upon ver. 7. This may be look'd upon as a lively Representation of our Purification by the Blood of Jesus Christ, and by his Holy Spirit.

Ver. 22. *And thou shalt take of the Ram the Fat.]* All the Fat in general was to be the LORD's, *Lev. iii. 3.*

The Rump.] Here he seems to reckon up the Particulars. And the Rump of a Sheep was the Principal in those Eastern Countries, where their Tails are of a prodigious Bigness, and exceeding fat, as *Bochartus* observes, *P. i. Hieroz. L. ii. c. 45.* and *Job Ludolphus* in his *Histor. Ethiop. L. i. c. 10. n. 16.* and in his *Comment. in Histor. L. i. c. 10. n. 76.*

And that covereth the Inwards, &c.] See ver. 13. where these and the following Words are explained.

And the right Shoulder.] In Peace-Offerings this belonged to the Priest, *Lev. vii. 32.* and so it is here ordained, ver. 27, 28. But now it was to be burnt upon the Altar (ver. 25.) because they were not yet Priests, as the following Words tell us, which give the Reason why this Shoulder was burnt.

For it is a Ram of Consecration.] Whereby they were consecrated, and made Priests, but not yet compleated, and therefore could not eat of that Shoulder.

Ver. 23. *And one Loaf of Bread, and one Cake of oiled Bread, &c.]* Of that Bread and those Cakes mentioned ver. 2. of this Chapter.

That is before the LORD.] Which had been presented unto God (ver. 3.) for this by the Law was to accompany their other Sacrifices, *Numb. xv. 4.*

Ver. 24. *And thou shalt put all.]* Both Bread and Cakes, and Fat, and right Shoulder, before-mentioned.

In the Hands of Aaron, and in the Hands of his Sons.] Thence this Sacrifice was called *Milluim*, that is, *filling of the Hands*; which we translate *Consecration*. And their Hands were thus filled, to show that *Aaron* and his Sons did not usurp this Dignity, or take it upon themselves (as we speak) but were called unto it by God, who ordered these Things to be put into their Hands, that they might present them to him. *R. Solomon* will have this Ram called *the Ram of Fillings* or *Impletions*; because by this Sacrifice they were compleated, and absolutely made Priests; nothing remaining to be done after this.

And shall wave them.] When such holy Things were put into the Hands of the Offerers by the Priest, then the Priest put his Hands under theirs, and they were lifted up, and then waved about on all sides.

For a Wave-Offering.] The Hebrew Word *Tenuphab* signifies *agitation*, or shaking to and fro; which, *Abarbinel* saith, was perform'd up-

ward and downright, and then round about to all Quarters of the World, to signify that *the Earth is the LORD's, and the Fulness thereof*; or rather, that he is the *Possessor of Heaven and of Earth*. Others of them speak to the same Purpose.

Before the LORD.] Standing with their Faces towards the Sanctuary.

Ver. 25. *And thou shalt receive them from their Hands, &c.*] After they had waved them, they delivered them into the Hands of *Moses*; who, as the Priest at this Time, laid them upon the Altar, and burnt them.

For a Burnt-Offering.] It is certain this was not an whole Burnt-Offering, but a Peace-Offering, as appears from *ver. 28, 31, 32.* yet some of it being burnt on the Altar, that part is called a Burnt-Offering.

It is an Offering made by Fire.] So the Burnt-Offerings are called, *Lev. i. 9, 13, &c.* but this was so only in part, as I said, not in the whole; and may be interpreted by *Lev. iii. 5.* where all that was to be burnt of the Peace-Offerings, is commanded to be *burnt upon the Burnt-Sacrifice*, and in that regard might be called a *Burnt-Offering*. See *ver. 27.*

Ver. 26. *And thou shalt take the Breast of the Ram of Aaron's Consecrations.*] Of the Consecration of him and of his Sons.

And wave it for a Wave-Offering before the LORD; and it shall be thy Part.] Being a Peace-Offering, the Priest who offered the Sacrifice was to have his Share of it; and therefore the Breast is here given to *Moses*, after he had acknowledged it to be God's by waving it about, and that he had it only as his Minister.

Ver. 27. *And thou shalt sanctify the Breast of the Wave-Offering, and the Shoulder of the Heave-Offering.*] Upon this Occasion he makes a general Law, to be always observed hereafter; that tho', in this peculiar Case, the *right Shoulder* of this Sacrifice was burnt (being for *Aaron's* Consecration) and called a *Burnt-Offering*, *ver. 25.* yet in all future Times, both the Breast and this Shoulder should belong unto the Priest; therefore the Word *sanctify* here signifies, as much as declare them to be sanctified, or set apart for the Priest's Use; as they were again by an express Law, *Lev. vii. 31, 32, 33, 34.*

Which is waved, and which is heaved up.] There is no Difference, that I can find, between *Terumah*, which we translate *Heave-Offering*, and *Tenuphab*, which we translate *Wave-Offering*; but the former was only lifted up and so waved; and the other was waved all manner of Ways, up and down, East, West, North, and South, to signify, that he to whom it was offered was Lord of the whole World, and all that therein is.

Ver. 28. *And it shall be Aaron's and his Sons, by a Statute for ever.*] So it is called *Lev. vii. 34.* and it is again repeated for greater Confirmation, *Deut. xviii. 3.*

For it is an Heave-Offering.] It is consecrated to God, to whom it belongs; and he bestows it upon his Ministers.

And it shall be an Heave-Offering of the Sacrifice of their Peace-Offerings, &c.] And it shall always in future Times be presented unto God as his Part of the *Peace-Offerings*, who constitute the Priests to eat it in his stead. As the former

Ram was a *Burnt-Offering*, so this, it is plain, was a *Peace-Offering*, in token, that now they were in a State of perfect Friendship with God; which was procured by their Sin-Offering (*ver. 14.*) which was offered first, whereby their *Present* to God (*ver. 18.*) was made acceptable, as now their *Persons* were declared by this Sacrifice of Peace-Offering.

Ver. 29. *And the holy Garments of Aaron shall be his Sons after him, to be anointed therein, &c.*] Upon this Occasion also God makes another general Law, That all the Successors of *Aaron* in the High-Priesthood should be set Apart to that Office in such Garments, and by such an Unction, and such Sacrifices as he was consecrated withal. And it appears by *Numb. xx. 28.* that *Aaron's* Son was invested with the very same Garments which *Aaron* wore; for those which peculiarly belonged to the High-Priest did not decay as the Tunick and Breeches did, and therefore went from one to another.

Ver. 30. *And that Son which is Priest in his stead shall put them on seven Days.*] This was to be done seven Days, one after another, that a Sabbath might pass over him; for no Man could be a compleat High-Priest, as the *Jews* imagine, till a Sabbath had gone over his Head. But the principal Intention of this was, that he might be made a Priest with great Solemnity and Deliberation, and put on his Habit so often, that he might learn how to appear in them after a decent, or rather magnificent Manner, before he undertook to minister: Yet the *Jews* say, that if he did offer Sacrifice before the seven Days end it was not accounted unlawful, provided he had been anointed, and had put them on once. So *Maimonides*, who adds, that he was to put them on by Day, and not by Night. See *Selden de Successionibus*, L. ii. c. 8. Where he shows (*cap. 9.*) this is to be understood of his Unction also, which was to be by Day, and not by Night, and to be repeated seven Times. And by the same Reason, the Sacrifices were also to be repeated, though if he minister'd before they were offered, the Doctors held it not to be illegitimate; as he shows in the End of that Chapter.

When he cometh into the Tabernacle of the Congregation, to minister in the holy Place.] At his Entrance into the Tabernacle he was to put them on for seven Days together, before he could go to minister in the Sanctuary.

Ver. 31. *And thou shalt take the Ram of the Consecration.*] That is, all the rest of the Flesh, which was not burnt on the Altar, nor given to *Moses*, who having had their Share (*ver. 22, 26.*) the Remainder, as the Manner was in *Peace-Offerings*, belonged to those that brought the Sacrifice.

And see the the Flesh in the holy Place.] At the Door of the Tabernacle of the Congregation, as we read expressly, *Lev. viii. 31.* and as it is explained in the next Verse, that there they should eat it, Fire was taken from the Altar to boil it.

Ver. 32. *And Aaron and his Sons shall eat the Flesh of the Ram.*] That is, feast with God in his own House, as Persons now compleatly qualified to minister unto him.

And the Bread that is in the Basket.] All the remaining Bread and Cakes, which were presented

ented unto God, after that which was burnt upon the Altar, as his Part, *ver. 23, 24, &c.*

By the Door of the Tabernacle of the Congregation.] Hence it appears that this Sacrifice had something in it peculiar from other *Peace-offerings*; which might be carried home and eaten there, after God and the Priests had had their Parts. But this was to be eaten in God's own House, where they were Ministers; as a Thing more holy; and therefore *Aaron*, and his Sons and Daughters could not eat of it, as all the Family did of other Sacrifices of this kind.

Ver. 33. And they shall eat those Things.] *Aaron* and his Sons alone were to eat them, and no body else with them.

Wherewith the Atonement was made.] The Atonement was not made by these Things, but by the *Bullock*, which was offered in the first place; which made them fit to have their *Hands filled* with these Things (as the *Hebrew* Phrase is for Consecrating) *ver. 23, 24.* to compleat their Sanctification. And therefore the Words should be thus translated, *They shall eat those Things, for whom the Atonement* (or Expiation) *was made.*

To consecrate, and to sanctify them.] Their Consecration and Sanctification began by the Sacrifice for Sin, and was compleated by this now mentioned.

But a Stranger shall not eat thereof.] None that are not of the Family of *Aaron*, to whom alone this holy Food belonged. Nor were all his Domesticks allowed to eat of it, though they might eat of other *Peace-offerings*; but only *Aaron* and his Sons; who being consecrated Persons, were to eat these Things, which had a special Holiness in them, being part of the *Sacrifice of Consecration*, and therefore appertained only to such Persons as had been consecrated.

Because they are holy.] Had a special Holiness, as I said, in them; which made it fit only for such Persons to eat them.

Ver. 34. And if ought of the Flesh of the Consecrations, or of the Bread, remain unto the Morning.] He and his Sons being not able to eat it all.

Then thou shalt burn the remainder with Fire.] This is a further Argument that there was a peculiar Holiness in this Sacrifice, of which only *Aaron* and his Sons might eat: For if this had been like to the *Flesh* of other *Peace-offerings*, it might, according to the following Law, have been kept two Days before it was eaten, *Lev. vii. 15, 16, &c.*

It shall not be eaten.] Upon the second Day.

Because it is holy.] Is of more than ordinary Sanctity, being offered to make Men holy to God; and therefore the greatest Care was taken it should not be in danger to be in the least corrupted.

Ver. 35. And thus shalt thou do unto Aaron, and unto his Sons, according to all Things which I have commanded thee.] This is the Sum of what I have to command thee, concerning the Consecration of *Aaron*, and of his Sons.

Seven Days shalt thou consecrate them.] They shall not be made compleat Priests in less time than I have appointed. Which no doubt was to make them sensible of the Weight of their Office.

Ver. 36. And thou shalt offer every Day a Bullock for a Sin-offering, for Atonement.] Lest he

should think that only the *Ram of Consecration* should be offered seven Days together, he here expressly directs the *Bullock* for a Sin-offering should be so often repeated. The Reason of it follows, because it was for *Atonement*. Which appears by the next Words to signify, that it was not only for the Atonement of the Priest, but of the Altar it self, which was, by this Sacrifice, made fit for God's Service. And that's the Reason perhaps, why he saith, in the Plural Number, it was for *Atonements*. So the *Hebrew* Text.

And thou shalt cleanse the Altar, when thou hast made an Atonement for it.] The Altar was not capable of any Guilt; therefore this Word *Atonement* is here used improperly, to signify, that by these repeated Sacrifices, it was set apart to be a Place where Expiation should be made. Or simply, this Expiation of the Altar was no more, but of a common making it a sacred Place: Or, as *Fortunatus Scacchus* understands it, it was purified by these Rites from that Defilement it must be supposed to have contracted, by the Hands of the Workmen that made it; for all Vessels, in the Sense of the Law, were looked upon as made unclean, by the Touch of any unclean Person. And therefore perhaps the Altar was also washed with Water, as the Priests were; which is here called its *cleansing*.

And thou shalt anoint it, to sanctify it.] To perfect its Sanctification or Separation from common Use, it was anointed with the holy Oil (mentioned in the next Chapter) as *Aaron* and his Sons were. For as by the Blood of the Bullock it was expiated, so by this Anointing it was consecrated: Which is meant by *sanctifying* it.

Ver. 37. Seven Days thou shalt make an Atonement for the Altar, and sanctify it.] Many think that these were not distinct *seven* Days from those in which the Priests were expiated and consecrated; as the Bullock for the cleansing of the Altar was not a distinct Bullock from that for the Priests, but the same Sacrifice served for both. This Opinion I shall consider in the Conclusion of this Book (*ch. xl. 17, 18.*) and now only observe, that thus not only the Priests among the Heathen, but their Altars also, were dedicated, by their *Taurobolia* and *Criobolia* (which I mentioned *ver. 20.*) for we find an antient Inscription, wherein one is said to have set up *PETRAM TAUROBOLIATAM*, an Altar consecrated, by besmearing it with the Blood of those Sacrifices; as *Fortunatus Scacchus* interprets it, *Ib. c. 69.*

Make an Atonement for the Altar.] By the Blood of the Bullock.

And sanctify it.] By anointing it with the holy Oil.

And it shall be an Altar most holy.] The Reason why it is so called, is given in the following Words; because it was not only thus separated to an holy Use, but made those Things to be holy which were offered upon it: Which they could not be, till it was thus expiated and sanctified. Therefore *Fort. Scacchus* expounds these Words [*an Altar most holy*] it shall be *fully and compleatly consecrated*, by observing all the Rites which are here prescribed, for *seven* Days together. Till the end of which, no Sacrifice whatsoever was offered on this Altar (because it was not cleansed and sanctified to make them holy and acceptable) but

but on the *eighth* Day, when all was performed that was required on the preceding *seven* Days, Fire came down from Heaven, and consumed the Burnt-offering, *Lev. viii. 1, 24.*

Whatsoever toucheth the Altar shall be holy.] Nothing was acceptable unto God, unless it was offered upon this Altar; which sanctified every thing that was laid upon it, according to God's Direction. Thus our Saviour seems to explain these Words, *Matt. xxiii. 19. The Altar sanctifieth the Gift.* That was the Name for all Things presented unto God, which were called *Korban*; being destined to be offered at his Altar.

Ver. 38. Now this is that which thou shalt offer upon the Altar.] The principal Use of the Altar was that there might be a constant Sacrifice offered upon it, in acknowledgment of God's Sovereign Dominion over them. Which could not be done, till it was expiated and consecrated: But that being finished, *Moses* directs here what should be the first Sacrifice offered upon it.

Two Lambs.] These were to be a *Burnt-offering*; which was the most antient of all other Sacrifices, being the same that *Abel* offered.

Of the first Year.] See *ch. xii. 5.*

Day by Day continually.] There were other occasional Sacrifices, of various Sorts; but these were stated and so constant, that they were never intermitted. No, not upon Festivals, when other Sacrifices were added: As upon the Sabbath this Sacrifice was doubled, *Numb. xxviii. 9, 10.* and upon New-Moons, and other Feasts, several other Sacrifices were appointed, as may be seen there, *ver. 11.* and in the rest of that Chapter. It appears, by *Lev. ix. 17.* that this daily Sacrifice was offered (at least for some time) in the Wilderness: But after they began to wander to and fro, for *eight and thirty* Years, some think it was omitted. Which was the Reason that God renewed this Charge, in *Numb. xxviii. 3, 4.* See *Junius* and *Menochius* on that Place.

Ver. 39. The one Lamb thou shalt offer in the Morning, and the other thou shalt offer at Even.] At what time in the Morning and Even, is not here plainly prescribed; but the Word in the *Hebrew* for the latter being *between the Evenings*, which was about *three a-Clock* in the Afternoon, the Morning Sacrifice also was offered between the Rising of the Sun and Noon, *viz.* at *nine a-Clock* in the Forenoon.

Ver. 40. And with one Lamb a tenth-deal of Flour.] Most understand the *tenth* Part of an *Ephah*, which was an *Omer*: Concerning which, see *ch. xvi. 36.* And so *Moses* afterward expressly orders by God's Command, *Numb. xxviii. 5.*

Mingled with the fourth Part of an Hin of Oil, &c.] An *Hin* was the sixth Part of an *Ephah*, containing *one* Wine Gallon, *two* Pints, and *fifteen* Inches (as *Bishop Cumberland* computes, in his *Learned Treatise of Scripture Measures.*) So that the *fourth* Part of it was a *Quart*, and something more than a quarter of a Pint.

The principal Thing here to be observed is, that this was ordained (as I noted upon the *xxvth* Chapter) to represent God's dwelling among them in the Sanctuary; where this daily Sacrifice was the constant Provision made for his Table (as the Altar is called) and Bread and Wine a necessary Attendant (as they are at all Tables) upon the Meat that was set before him.

Ver. 41. And the other Lamb thou shalt offer at Even, and shalt do thereunto according to the Meat-offering in the Morning, and according to the Drink-offering thereof.] The same Rites were to be observed in this, that were in the Morning Sacrifice, without any difference. For as *Abarbinel* observes, in his Preface to the Book of *Leviticus*, the true Reason of these two Sacrifices was, that all Men, who live well, having two Meals a day, so many Sacrifices (which were his Meat) were therefore appointed for the Divine Majesty.

For a sweet Savour.] See *Lev. i. 9.*

An Offering made by Fire unto the LORD.] *i. e.* A Burnt-offering, as the next Verse explains it.

Ver. 42. This shall be a continual Burnt-offering throughout their Generations, at the Door of the Tabernacle of the Congregation.] For there the Altar of Burnt-offerings stood, as we read, *ch. xl. 6, 29. Lev. xvii. 6, &c.*

Before the LORD.] Who dwelt in the most Holy Place, in the upper End of the Tabernacle.

Where I will meet you.] Their coming to worship in that Place, is called *drawing nigh to God*: Accordingly he promises to vouchsafe his gracious Presence to them. See *ch. xxv. 22.*

To speak with thee.] More especially, he promises to meet *Moses* there upon occasion; and to declare his Mind and Will to him, in such Cases wherein he should consult him.

Ver. 43. And there I will meet with the Children of Israel.] That they might not think his meeting with them (before-mentioned) was only by revealing his Mind to *Moses*, and so to them (as the last Words of the foregoing Verse might seem to intimate) he explains his Meaning to be, that there he would grant Tokens of his special Love and Favour to them all, when they approached unto him.

And the Tabernacle shall be sanctified with my Glory.] The glorious Presence of God, which filled this House, *ch. xl. 35.* was that which sanctified it, or made it an holy Place. But some refer this not to the *Tabernacle*, but to *Israel* (which is just before mentioned, and the Word *Tabernacle* not in the Text) and the Truth is, they were made an holy People also, by this glorious Presence of God among them, in the Tabernacle.

Ver. 44. And I will sanctify, &c.] That is, manifest them to be sanctified; or still more completely sanctify them, by the Appearance of the Divine Glory in the Tabernacle, *Lev. ix. 24.*

The Tabernacle of the Congregation.] In the *Hebrew* the Name is *Obel Moed*, which signifies exactly the *Tabernacle of Meeting*: So called, not from the Peoples meeting there (as we seem to take it, when we translate it *Tabernacle of the Congregation*) but from God's meeting there with them, which is mentioned just before; and in the next Chapter, *xxx. 36.* is expressly called the *Tabernacle of Meeting* (as I think it should be translated) *where I will meet with thee.* Which shows that this was the Reason of its Name. See also *Numb. xvii. 4.* and *Mr. Mede*, Book ii. p. 436.

Now all the People could not come to attend upon the daily Sacrifice, which was offered for them, and so to meet with God here; and yet it

it was a Maxim among them, That no Man's Sacrifice was accepted, unless he was present at it: Therefore there were certain select Persons chosen to wait upon God, in the Name of all the rest (and there were twenty-four Classes of them, as of the Priests in David's Time) called by the Jews Stationary Men; who never missed, when their Course came, to attend on the Divine Majesty at the Tabernacle, as the Representatives of all their Brethren. Concerning which see *Pet. Cuneus*, L. ii. de *Repub. Jud.* cap. 10. and our Learned Dr. *Lightfoot*, in his *Temple-Service*, Chap. 7. Sect. 3.

I will sanctify both Aaron and his Sons, to minister to me in the Priest's Office.] He declared them to be sanctified to be his Priests, by the Appearance of his Glory at their first Sacrifice after their solemn Consecration, and by Fire coming from Heaven to consume their Burnt-offering, *Lev.* ix. 23, 24.

Ver. 45. *And I will dwell among the Children of Israel.*] The Chaldee renders it, *I will place my Divinity* (i. e. the SCHECHINAH) among them. In the Hebrew it is, *in the midst of them*; for the Tabernacle was situated in the very middle of their Camp, while they were in the Wilderness, *Numb.* ii. 17.

And will be their God.] Bestow special Blessings upon them; such as they did not vouchsafe to other People.

Ver. 46. *And they shall know that I am the LORD their God, that brought them forth out of the Land of Egypt, that I may dwell among them.*] By his special Favours toward them, it was evidently manifested to them, that he brought them out of the Slavery of Egypt, to make them a select People unto himself; among whom he settled his Habitation, and appeared, by a most glorious Symbol of his Presence, to be in the midst of them.

I am the LORD their God.] How could they doubt of it, when they remembered in what a wonderful Manner he had brought them out of Egypt, and what they had heard him declare from his own Mouth at Mount Sinai? *ch.* xx. 2.

CHAP. XXX.

Ver. 1. **A**ND thou shalt make an Altar to burn Incense upon.] This is commonly called the golden Altar, upon which sweet Incense was as constantly burnt every Day; as the Morning and Evening Sacrifice of a Lamb (before-mentioned, *ch.* xxix. 38, 39.) was offered at the Brazen Altar.

Of Shittim-wood shalt thou make it.] See *ch.* xxv. 5.

Ver. 2. *A Cubit shall be the Length thereof, and a Cubit the Breadth thereof (four square shall it be.)*] It was a Square of not much more than half a Yard; because it served only to offer Incense upon twice a day, and had no other Use.

And two Cubits shall be the height thereof.] It was as high again as it was broad, that the Priest might minister there without stooping.

The Horns thereof shall be of the same.] At each Corner there was a Spire, rising out of the same Piece with the corner Post. See *ch.* xxvii. 2.

Ver. 3. *And thou shalt overlay it with pure Gold, &c.*] The Top of it, and the Frame on all sides, with the Horns, were to be covered with Plates of Gold, as the Table was, *ch.* xxv. 24.

The Top thereof.] The vulgar Latin translating the Hebrew Word *gag* by *craticula*, hath led many into a Conceit that there was a Grate upon this Altar, as there was upon the other. But as the Word for that is quite different (*viz.* *micbar*) so there is not the least mention here made of cleansing this Altar from the Ashes, or of any thing to receive them; and therefore *Fortunatus Scacchus* ingeniously acknowledges there was no Grate on this Altar, but a golden Pan or Dish was set upon the Top of it (as we translate it rightly) with Coals therein, when Incense was to be burnt; and taken away with the Coals, when that was done.

And thou shalt make unto it a Crown of Gold round about.] A Border of Gold, which went about the Brim or Edge of it: See there, *ch.* xxv. 24. This seems to have been made of massy Gold, not of Shittim-wood, overlaid with Gold.

Ver. 4. *And two golden Rings shalt thou make to it, under the Crown of it.*] The golden Crown arose upward above the Table, and these Rings were fixed below it.

By the two Corners thereof, upon the two Sides thereof shalt thou make them. On each side of the Altar, near the Corners of it, were these golden Rings annexed; at each of the four Corners one.

And they shall be for Places for the Staves to bear it withal.] This shows the Use of the Rings.

Ver. 5. *And thou shalt make the Staves of Shittim-wood, and overlay them with Gold.*] Just like the Staves for the Carriage of the Ark and the Table, *ch.* xxv. 13, 28.

Ver. 6. *And thou shalt put it before the Veil.*] In the midst of the House, between the Candlestick and the Table; tho' not just between, but something higher, towards the Veil, where it was placed directly before the most holy Place.

That is by the Ark of the Testimony.] See *ch.* xxv. 22.

Before the Mercy-seat.] Towards which the Priest looked, when he offered Incense; recommending to God the People and their Prayers, which they were making without, while he burnt Incense within. There is no ground to think that this Altar stood in the most Holy Place, as St. Austin and some others have conceived; for these Words are a plain Demonstration to the contrary. See *Cuneus*, L. ii. de *Repub. Jud.* c. 5.

That is over the Testimony.] That is, the Ark; which is here simply called the Testimony, as it is *ver.* 36. because it was the principal Thing in the Ark, *ch.* xl. 20. See *ch.* xxv. 22.

Where I will meet with thee.] Though Aaron and his Sons might go no farther than the Holy Place (except only once a Year, when Aaron alone went into the most Holy) to offer Incense, before the Mercy-seat; yet Moses had the Privilege to consult the Divine Majesty, in the most Holy Place, where the Divine Glory shined, as these Words, and *ch.* xxv. 22. *Numb.* vii. ult. seem to intimate. For since he was admitted into the Mount (as *P. Cuneus* argues, in the Place before-mentioned) to speak with God face to face, for many Days together; it is not unreasonable to think that he was admitted to speak with him,

upon

upon occasion, in the most holy Place in the Tabernacle.

Ver. 7. *And Aaron shall burn thereon sweet Incense.*] He did it at first; but afterwards his Sons, in their Courses, performed this Service; as appears from *Luke* i. 8, 9. where *Zacharias*, who was not High-Priest, offered the Incense when it came to his Turn, according to the Custom of the Priest's Office.

Sweet Incense.] For it was a Compound of several Spices, which were very fragrant; as appears by the latter End of this Chapter.

Every Morning when he dressed the Lamps.] At the rising of the Sun, the Priests went in to look after the Lamps which they had lighted in the Evening before. The dressing of them, as the *Hebrews* describe it, consisted in cleansing the Snuff-dishes, and snuffing those Lamps they found burning, and supplying them with new Oil; and in putting new Cotton (as we now speak) and Oil into those that were gone out, and lighting them at some of the Lamps which still continued burning.

He shall burn Incense upon it.] The Manner of it is describ'd by Dr. *Lightfoot*, in his *Temple Service*, Chap. 9. Sect. 5.

Ver. 8. *And when Aaron lighteth the Lamps at Even.*] See concerning this, *ch.* xxvii. 20.

He shall burn Incense upon it.] As he did in the Morning.

A perpetual Incense.] In the same Sense that the Morning and Evening Sacrifice is called a continual Burnt-offering (*ch.* xxix. 38, 42.) this is called perpetual Incense, because it was never intermitted twice a day. And one Reason why it was thus continually burnt, was because of the vast Number of Beasts that were slain and cut to pieces, and washt and burnt every day at the Sanctuary; which would have made it smell like a Shambles (as *Maimonides* speaks) if this sweet Odour had not perfumed it, and the Garments of the Priests who there ministred. Whence, saith he, that Speech of our *Rabbins*, *This sweet Odour might be smelt as far as Jericho*. Whereby the Reverence due to God's House was preserved; which would have been contemptible, if there had been an ill Smell constantly in it, as he truly observes, *More Nevoch*. P. iii. c. 45.

Before the LORD.] For this Altar stood right over against the Mercy-seat, *ver.* 6.

Thro'out your Generations.] In all future Ages.

Ver. 9. *Ye shall offer no strange Incense thereon.*] None but that, which by God's own Order is directed to be made, in the latter end of this Chapter.

Nor Burnt-sacrifice, nor Meat-offering, neither shall ye pour Drink-offering thereon.] There was another Altar appointed, without the Holy Place, for all these; which as they might not be offered any where else, so this Altar was appropriated for an Offering more grateful than all their Burnt-sacrifices, or Meat and Drink-offerings. So *Porphyry* seems to have learnt from this Place (for he was acquainted with these Books) *It is most fit to worship the Gods with Incense, both because it is more grateful, and also more pure than an Hecatomb; for Blood doth not at all delight the Gods*. Accordingly we find, in *Numb.* xvi. 46, 47. that the Wrath of God was appeased, when it broke out in a Plague upon the People, merely by of-

fering Incense, whereby he is said to make an Atonement for them.

Ver. 10. *And Aaron shall make an Atonement upon the Horns of it once a Year, with the Blood of the Sin-offering of Atonement.*] Only once a-year the Blood of that great Sin-offering, which was made for the general Atonement of the People; was to be put upon the Horns of this Altar; tho' no Sacrifice might be burnt upon it.

Once in the Year.] Upon the great Day of Expiation, which was the tenth Day of the seventh Month; when the High-Priest was first to go with the Blood of the Sin-offering into the most Holy Place, and sprinkle it before the Mercy-seat, and then come out into the Sanctuary, and there put the Blood upon the Horns of this Altar, and sprinkle it upon it also with his Finger seven times, as we read *Lev.* xvi. 18, 19.

Shall he make Atonement upon it.] The Atonement mentioned so often in this Verse, seems to relate to the Altar it self (as it is explained *Lev.* xvi. 18.) which was hereby cleansed from the Impurities, which it was supposed to have contracted by the Sins of those who constantly officiated there.

It is most holy unto the LORD.] This may be meant of that solemn Expiation upon the Day of Atonement, which was the most holy Rite in all their Religion; for that Sacrifice is called by the peculiar Name of the Sin-offering of Atonement, or Expiation, *Numb.* xxix. 11. Or it may be expounded of this Altar it self; which by this was declared to be separated to the most holy Service, in which none should presume to officiate but they who were thereunto consecrated. Which was the Reason of the heavy Punishment upon King *Uzziah*, for attempting that which belonged to the Priests only, as we read *2 Chron.* xxvi. 18, 19, 20.

Ver. 11. *And the LORD spake unto Moses, saying.*] This is often repeated in this Chapter (*ver.* 17, 22, 34.) and in the next, to show that God did not deliver all his Precepts to *Moses* in the Mount without intermission; but gave him some time to rest, and then spake to him again.

Ver. 12. *When thou takest the Sum of the Children of Israel, after their Number.*] This was done twice by God's own Order, *Numb.* i. and xxvi. From whence it doth not follow that it could not be done lawfully, without a special Command; for there might be reasonable Causes, why the Rulers of the People might think fit to order them to be numbred, especially in time of War.

The Reason why this is here mentioned, seems to be, because, besides the Offerings made voluntarily (*ch.* xxv. 2.) every Man also paid half a Shekel towards the building of the Tabernacle, and providing all the Furniture of it; for which Directions had been given in the foregoing Chapters. This appears from *ch.* xxxviii. 25, 26.

They shall give every Man a Ransom for his Soul.] This was an Homage whereby they acknowledged they were God's redeemed Ones; and whereby they also preserved their Lives, which were in danger if they did not pay it.

Unto the LORD.] To be employed about his House.

That there be no Plague among them, &c.] Which God might have justly inflicted, if they had not made him this Acknowledgment, for increasing and multiplying them according to his Promise.

Ver.

Ver. 13. *This shall they give, half a Shekel.]* A Shekel wanted not much of our Half Crown: See Gen. xxiii. 15. and Bishop Cumberland's Treatise of *Scripture Weights and Measures*, Chap. iv.

After the Shekel of the Sanctuary.] There the Standard was kept, by which such Money was to be examined: As *Justinian* commanded the Weights and Measures, whereby all others were to be regulated, to be kept in the great Church of every City. For I see no reason to think that there were two sorts of *Shekels* among the *Jews*, one sacred, and the other common; but much reason against it: For a *Shekel of the Sanctuary*, which is the Rule of the rest, *Lev. xxvii. 25.* was in Value but *twenty Gerabs*; which is the same with *Aguroth*, 1 Sam. ii. 36. and is by the LXX translated ὀβολῷ.

An half Shekel shall be the Offering of the LORD.] This was a Tax, which was continued in following Times, for the Reparation of the Tabernacle, and afterwards of the Temple, *Matth. xvii. 24.* For *Cicero*, in his Oration *pro Flacco*, speaks of Gold sent every Year in the Name of the *Jews*, out of *Italy* and all the Provinces, to *Jerusalem*: Which Mr. *Selden* thinks was this half Shekel, paid for the maintaining the publick Sacrifices, and such like Uses, *Lib. ii. de Jure N. & G. c. 8.* And he shows, *L. iv. c. 5.* out of the *Misna*, in the Title *Siklim*, and other Authorities, that on the first Day of the Month *Adar*, Men were appointed to sit in every City of *Judea* to receive this Payment. Which is the Tribute mentioned by *Titus*, in his Oration to the *Jews*; wherein he puts them in mind how kind he had been to them, in permitting them to take Tribute, and to gather Gifts for God: *Δαμολογῶν τὸ ὑμῖν ἐπὶ τοῖς Θεοῖς, καὶ ἀναδήμια συλλέγειν ἐπέτρεψαμεν; Josephus, L. vi. c. 34.*

Ver. 14. *Every one that passeth among them that are numbred, from twenty Years old and above, shall give an Offering unto the LORD.]* Every Man was bound to offer, whether Priest or *Levite*, *Israelite* or *Stranger*; except Women, Servants, and such as were under Age. Yet if any one of these did make a voluntary Offering, it was accepted: Only from a *Gentile*, who was an Idolater, they would not accept it; as *Maimonides* tells us. See *Selden, L. iii. de Jure N. & G. c. 4. p. 291.*

Ver. 15. *The Rich shall not give more, and the Poor shall not give less than half a Shekel.]* They were all equally concerned in this Tax, being for the Support of the daily, weekly, monthly, and annual Sacrifices; and for the providing Salt, and Wood, and the Shew-bread, &c. whereby all *Israel* came to have an Interest in whatsoever was done at the House of God all the Year long. The Priestly Garments also were provided out of this Money, and other Things belonging to the Divine Service, and to the Reparations of the House of God. See Mr. *Selden, L. iii. de Synedr. c. 10. n. 2, 3, 4.* where he shows, that if any thing remained in the end of the Year, after all these Charges were defrayed, it was spent in extraordinary Burnt-offerings; which were called the *second Sacrifices of the Altar*.

When they give an Offering unto the LORD, to make an Atonement for your Souls.] Whence this Money is called, in the next Verse, *Keseph*

Hakippurim, the Money of Expiations. Which made every Man, though never so poor, endeavour to raise it, tho' he sold his Clothes to get it: And he that failed to pay this Tribute, was separated from the Congregation, and not comprehended in the Expiation (as *R. Levi of Barcelona* speaks, *Præcept. cv.*) that is, was not Partaker of the Benefit of the expiatory Sacrifices.

Ver. 16. *And thou shalt take the Atonement-money of the Children of Israel, and shalt appoint it for the Service of the Tabernacle of the Congregation.]* See the Verse foregoing, and *Nehem. x. 32, 33.* where we read of Ordinances made, to charge themselves with the *third part of a Shekel*, for the fore-mentioned Uses; because the Expences were then so great, that half a Shekel was not sufficient to maintain them.

That it may be a Memorial for the Children of Israel before the LORD, to make an Atonement for their Souls.] A Testimony of their Gratitude to God; who graciously accepted this Acknowledgment of him, and spared their Lives, which by their Sins they had forfeited: This being a Propitiation for them, because it purchased propitiatory Sacrifices to be offered on their Behalf.

Ver. 17. *And the LORD spake unto Moses, saying.]* See ver. 11.

Ver. 18. *Thou shalt also make a Laver of Brass.]* There is nothing said, either here, or *ch. xxxviii. 8.* concerning the Form or Bigness of it. But we may probably think, that though *Solomon* made a *Sea of Brass*, much bigger than this Vessel (which was to be carried about with them in their Travels in the Wilderness) yet he made it of the same Form; and that was circular, as we read *2 Chron. iv. 2, 3, &c.* And after their Return from the Captivity of *Babylon*, the Laver was restored (as *L'Empereur* observes out of *Maimonides*, in his *Annotations on Codex Midoth. c. 3. sect. 6.*) but there is nothing to be found in the *Talmudists* concerning its Dimensions.

And his Foot also of Brass.] The Basis of it was so contrived as to receive the Water, which run out at the Laver at certain Spouts.

To wash withal.] At those Spouts the Priests washed their Hands and their Feet, before they entred upon their Ministration. For if they had put their Hands and Feet into the Laver, the Water in it would have been defiled by the first Man that washed therein. And the *Sea of Brass* made by *Solomon* was so high, that they could not put their Feet into it.

And thou shalt put it between the Tabernacle of the Congregation, and the Altar.] It stood, according to the *Talmudists*, between the Porch of the Temple and the Altar; and consequently in the Tabernacle, at the Entrance of it; but a little on the South-side, and not just before the Altar. That is, it was placed like our *Fonts*, which stand at the lower end of our Churches, towards the Door. So that the Priests coming into the Court, immediately went to the Laver, and there washed, and then ascended to the Altar.

And thou shalt put Water therein.] The Heathens were so superstitious, as to think there was a greater Virtue in some Waters than in others, for their Lustration: Particularly the *Greeks* (as *Fort. Scacchus* observes) would admit of no other Water, in some of their greatest Solemnities, but that

that from the Fountain *Callirrhoe*. But the divine Institution was more simple, requiring merely Spring Water for all manner of Purifications; only this Water here mentioned was put into a Vessel sanctified by a solemn Unction, *ch. xl. 11.*

Ver. 19. *For Aaron and his Sons shall wash their Hands and their Feet therein.*] Which, that it might be done more conveniently, the *Talmudists* tell us there were *twelve* Spouts or Cocks, in the Form of a Woman's Breast (whence they call them *Paps* or *Dugs*) to let the Water out of the Laver; so that the *twelve* Priests, who attended upon the daily Sacrifice, might wash there all together. See *L'Empereur* in the Place above-named, where he treats at large of this, and of the Conveyance of Water into the Laver; which in the Tabernacle (at least while they were in the Wilderness) was brought thither every Day in other Vessels, and put into it, according to the Direction in the Conclusion of the foregoing Verse.

Every one knows that the *Gentiles* took great care of washing their Hands, before they sacrificed, as appears by many Places in *Homer* (to name no other Authors) who in the first Book of his *Iliads*, speaking of the great Sacrifice that was preparing to be offered for the appeasing of *Apollo*, saith,

χειρί-ψαλλο δ' ἐπεῖτα, καὶ ἐλοχύτας ἀνέλοντο.

Upon which Words *Eustathius* observes it as the antient Custom, before they sacrificed, to wash their Hands, δὲ καὶ καθαρὸς ἦν δαίμων γίνεσθαι, for none but those who were clean and pure might meddle with sacred Things. And again, in the third Book,

Ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χειρὸς ἔχευαν.

They poured Water upon the Hands of the Kings: ὡς μέλλουσι δύναι, saith *Eustathius*, as being about to sacrifice. But I do not find in any Author, that they were concerned for more than washing their Hands (from whence came the Proverb of doing Things *illotis manibus*, see *Erasmus* in his *Adages*) there being no mention of washing their Feet; which was an extraordinary degree of Purity, which God required in his Priests, who minister'd in his House barefoot. And so they did among the *Gentiles* also, as appears by that saying of *Pythagoras*, mentioned by *Jamblicus*, ἀποπόδηλας δὲ καὶ περὶ πόδας, *Sacrifice and Worship without Shoes*; which *St. Ambrose* thinks was borrowed from *Moses*, *L. i. Epist. 6.* See *Cuperus* in his *Apotheosis Homeri*, p. 185.

Ver. 20. *When they go into the Tabernacle of the Congregation, they shall wash with Water.*] This Washing was not to be repeated before every Act of their Ministration, but it sufficed for all the Service of that Day, if they washed once at their Entrance upon it: Only on the great Day of Expiation, before five of the various Duties then to be performed, the Washing was to be renewed.

That they die not.] By the Hand of Heaven, as the *Jews* speak; that is, of God, who punished such Profanation, as ministering to him in their Uncleaness, with Death. And the Ser-

vice performed by such a Person, was all without effect; whether he were the High-Priest, or a common one, as *R. Levi* of *Barcelona* saith, *Præcept. cvi.*

Or when they come near to the Altar to minister, to burn Offering made by Fire unto the LORD.] Whether they were to go in to minister at the Altar of Incense in the Tabernacle (of which he speaks in the first Words of this Verse) or to offer Sacrifices at the brazen Altar in the outward Court; they were to wash before they enter'd upon their Service.

Ver. 21. *So they shall wash their Hands and their Feet, that they die not.*] There was no need of doing more, being washed once all over before they were consecrated, *ch. xxix. 4.* but their Hands and Feet were to be washed, upon pain of Death, every Day, before they minister'd.

And it shall be a Statute for ever to them.] As long as the Tabernacle or Temple stood.

Ver. 23. *Take thou also unto thee principal Spices.*] So we rightly translate the Hebrew Word *Roschim*, which literally signifies *Heads*; but thence, the Chief of any kind of Thing, the *Head* being the Principal or chief Member of the Body.

As for the Word *Besamin*, which we translate *Spices*, it seems to be a general Name, for all the following Species, which are comprehended under it. See *ver. 34.*

Of pure Myrrh.] The Hebrew Word *Mor*, according to *Maimonides*, signifies *Musk*; and *David Kimchi* commends their Exposition who take it for a kind of Frankincense; but the general Opinion of the *Hebrews*, as well as of later Writers, is, that it signifies *Myrrh*, which seems to be derived from the antient Word *Mor*. And that being the best which flows from the Shrub of it self, *Moses* is required to make use of such *Myrrh*. For the Word *Deror* (which we translate *pure*, or not adulterated) properly signifies *freely flowing* or *dropping* Myrrh, which was far better than that which came out from the Tree by Incision. The Fragrancy of this is taken notice of by a great Number of Authors, who also mention it as having a principal Part in the Composition of the most costly Ointments, as *Fort. Scacchus* observes, *L. i. Myroth. Sacr. Eleo-chrism. c. 51, 52. & L. ii. c. 8.*

Five hundred Shekels.] That is, in weight, which was two hundred and fifty Ounces; a Shekel being as much as half an Ounce of our weight.

Of sweet Cinnamon half so much.] There were two Sorts of Cinnamon; one that doth not smell very much, another which was very Aromatick, and rarely to be found (*Galen* saith, in his Time) but in the Closet of Kings; and therefore God commands *Moses* here to take not mere Cinnamon, but with the Addition of *Bossem*, which signifies *sweet scented*.

Salmasius in his *Plin. Exerc.* treats of both these Spices.

And of sweet Calamus two hundred and fifty Shekels.] This Spice hath also the same Addition of *Bossem* to it, because there was a *Calamus* that was not sweet scented; and that which was, they held very precious, being not of the Growth of *Judea*, but coming from distant Places. So we read, *Jer. vi. 20. Of sweet Cane from a far Country.* And *Isaiah* intimates in *ch. xliii. 24.* that it was

was a foreign Commodity of great Value; and *Salmasius* is positive, that there was no Aromatick Calamus grew out of *India*, *Plin. Exercit.* p. 1052. But *Bochartus* very well observes, that there was no Traffick, in all likelihood, with *India* in the Days of *Moses*; and therefore they had it then from *Arabia*, where *Dionysius Periegetes*, together with Frankincense and Myrrh, mentions (in one and the same Verse) *εὐδύμου καὶ καυαίου*, sweet smelling Calamus. See *Hierozoic.* P. ii. L. v. c. 6.

Ver. 24. *And of Cassia five hundred Shekels.*] There is no mention of this Spice (which the *Hebrews* call *Kidhab*) but here and in *Ezek.* xxvii. 19. where it is joined with *Calamus*, and reckoned among the precious Things, which were brought to the Marts of *Tyre*. Therefore it doth not signify that *Cassia*, which is now used among purging Medicines, but another mentioned by *Pliny*, together with *Cinnamon*, L. xii. c. 19. There being one sort of it called *Isocinamomum*, because it was equal to *Cinnamon* in Virtue and in Value. See *Salmasius* in his *Plinianæ Exercit.* in *Solin.* p. 1302. But this sort of *Cassia* differing but little from *Cinnamon*, *Fort. Scacchus* thinks, for that very reason, we are here to understand by *Kidhab* that Aromatick Plant, which the Antients call *Costus*, the best of which was brought out of *Arabia*, and was of a white Colour, as he proves out of *Avicenna*, *Dioscorides* and *Pliny*. And it appears by *Propertius*, it was used by the Antients to be burnt on their Altars as well as Frankincense:

Costum molle date, & blandi mibi thuris honores.
Myrothec. Elæochrism. P. ii. c. 11, 12.

After the Shekel of the Sanctuary.] See ver. 13.

And of Oil Olive.] Which was clear, and free from all Dregs. See *ch.* xxix. 40.

An Hin.] I observed there that it contained a Wine Gallon and two Pints, and something more.

Ver. 25. *And thou shalt make it.*] From hence, and from those Words, ver. 23. *Take thou unto thee sweet Spices, &c.* the *Hebrew* Doctors conclude that *Moses* made this holy Oil with his own Hands. Of which there is no certainty; much less that none ever adventured to make it after him; nay, it is evident, that *Bezaleel* made it, as well as all other Things before-mentioned, *ch.* xxxvii. 29.

An Oil of holy Ointment.] To anoint with it all the Things mentioned in the next Verse, whereby they were sanctified (that is, set apart) for the Service of God. It was not thick, like those Compositions which we now call Ointments, but this as Oil is, being nothing but Oil, with an infusion of these strong Spices, which made it have a comfortable Scent; for it is observed by *Dioscorides*, that Oil was very proper, *εἰς τὴν ἄρτι μύραν καὶ σακευλὴν*, for the Preparation of Ointments: Odours being better preserved in Oil than in any other Liquor, as *Pliny* observes, L. xiii. c. 2. And this Oil, no doubt, was the purest they could get (such as they brought for the Light of the Tabernacle, *ch.* xxvii. 20.) which would best imbibe the Tincture.

After the Art of the Apothecary.] Or Ointment Maker; of whose Art *Theophrastus* and *Dioscorides* give an Account. But the Manner of making this Ointment, as *Maimonides* describes it, was thus: The Spices were beaten

severally (he should have excepted the *Myrrh*, which was liquid) and then they were mixt together, and macerated in pure Water till all the Virtue of them was extracted; which being done, the Hin of Oil was poured upon them, and all was boiled upon the Fire till the Water was evaporated, and the Oil alone remained. See *Guil. Schickard* in his *Mischpat Hamelek*, c. i. p. 24.

It shall be an holy anointing Oil.] Wherewith none were to be anointed but sacred Persons and Things.

Ver. 26. *And thou shalt anoint the Tabernacle of the Congregation therewith, &c.*] This and the following Verses show the Use of the holy Oil, which was to consecrate or set apart every Thing hereafter mentioned to the Service of God, whereby the Majesty of God's House (as the *Jews* speak) was set forth; for Anointing belonging only to Kings and Princes, this Ceremony begat in Peoples Minds a greater Fear and Reverence towards God himself, as *Maimonides* his Words are, *More Nevoch.* P. iii. c. 45.

Ver. 27. *And the Table and all his Vessels, &c.*] Here being such a particular Mention of every Thing that was in the Sanctuary, he only saith, when it was erected (*ch.* xl. 9.) *Thou shalt take the anointing Oil, and anoint the Tabernacle, and all that is therein, &c.*

Ver. 28. *And the Altar of Burnt-Offering, &c.*] In this Verse he mentions all that was without the Sanctuary, in the Court of the LORD's House; of the Unction whereof he also gives a particular Charge, *ch.* xl. 10, 11. And accordingly when he gives an Account of the Consecration of *Aaron* and his Sons, he also tells us how he executed these Commands of anointing the Tabernacle and all that was in it; but more especially this Altar, which he sprinkled seven Times with the holy Oil, *Lev.* viii. 10, 11. See there.

Ver. 29. *And thou shalt sanctify them.*] Separate all the fore-named Things from common Uses, to the Service of God alone, by anointing them with this holy Oil.

That they may be most holy.] They were made hereby most holy, because, as it here follows, they made other Things to be holy.

Whatsoever toucheth them shall be holy.] As the Gift was made holy by the Altar upon which it was laid. See *ch.* xxix. 37.

Ver. 30. *And thou shalt anoint Aaron and his Sons, &c.*] See *ch.* xxix. 7, 8.

Ver. 31. *This shall be an holy anointing Oil unto me, throughout your Generations.*] The *Jews* understand this, as if it were meant of this individual Oil now made by *Moses*, which lasted till the Captivity, or till the Time of *Josiah*. But this seems to be as fabulous, as that *Josiah* hid it so, that it could never be found after his Death. For there were so many Things to be anointed with it at present, and in future Times (all the High-Priests being anointed, not with a Drop or two, but with such a plentiful Effusion of it, that it ran down to their Beards, nay, the Skirts of their Garment, *Psal.* cxxxiii. and their Kings also, when there was any doubt of their Title) that this Oil could not last so long, much less retain its Scent for so many Generations, without a Miracle, of which there was no need. For tho' there was near half an hundred Weight

of the Spices, yet there was but five or six Quarts of Oil, and therefore the Ointment could not be more; the Odours of these Spices being only extracted by Infusion, and the Substance left behind. And such a Quantity as this, one may well suppose, was near spent, in the Anointing of so many Things and Persons, as are here mentioned; and therefore it was upon occasion to be made again, as the Perfume was, which follows here *ver. 34.*

Yet it must be confessed that there hath been a very antient Opinion among the *Jews*, That in the second Temple there was no holy Oil; for which one can see no reason, but that they did not think it lawful to make this Composition, and therefore consecrated their High-Priest, only by putting on their Robes. How they came to fancy it unlawful doth not appear; but the Omission of this Unction after their Return from their Captivity, seemed to foretel that there should be another and better kind of Unction, which was by the Holy Ghost; the Variety of whose Gifts might perhaps be fore-shadowed by these several Spices.

[*An holy anointing Oil unto me.*] There was no Rite or Ceremony ordained whereby this Oil became holy; but it was consecrated by this Divine Institution, which appropriated it unto God alone in these Words, *Unto Me*; which separated it to God's Uses and Service; and made it unlawful for any Body to employ it to other purposes.

Ver. 32. Upon Man's Flesh shall it not be poured.] Here follow two Prohibitions, to breed in the People the greater Reverence to this holy Ointment: The first is this, that it should not be poured on *Man's flesh*, i. e. on common Men, who were not Priests, or were not appointed by God to be anointed with it. It is well known that in the Eastern Countries (whom the *Greeks* and *Romans* also imitated) Men were wont to anoint their Heads and Faces, and that with very precious Ointments, especially at their Feasts, and when they would make a splendid Appearance; and therefore they are here forbidden to make use of this Oil for such Uses.

[*Neither shall ye make any other like it, after the Composition of it.*] This is a second Prohibition, not to make any Ointment of these Spices, for private and common Use.

[*It is Holy.*] It is set apart for my Use alone.

[*And shall be Holy unto you.*] And therefore you shall not imploy it to any other.

Ver. 33. Whosoever compoundeth any like it, or whosoever putteth any of it upon a Stranger, &c.] That is, if any Man broke either of the foregoing Prohibitions, by making the like Composition, or putting any of this upon one who was not a Priest, he was liable to be cut off from Israel. What that is, see *Gen. xvii. 14.* The reason of these Prohibitions is manifest, as *Maimonides* excellently discourses, *More Nevoch. P. iii. c. 45.* which was, That this sweet Odour being smelt no where else, Men might be more in love with it in the Sanctuary; and that none, by being anointed with the like, might fancy themselves better than others, from whence great Diffentions and Mischiefs might have arose. The same may be said concerning the Perfume, *ver. 37, 38.*

Kings, indeed, are said to have been anointed with this very Oil; at least *Solomon* was, *1 Kings i. 39.* (tho' we may doubt of *David*, when he was anointed King of *Judah*, *2 Sam. ii. 4.*) which was, I suppose, by a special Direction of the Prophets, that the People might look upon them as sacred Persons, and special Ministers of God for their good. The *Jews* also will have it, that he whom they call *the Anointed of War*; that is, say the *Jews*, the Priest mentioned *Deut. xx. 2.* but I should rather think, the General who commanded their Forces in any sudden danger, was anointed also with this Oil, that he might be inspired with Courage when he fought, as a sacred Person. So that they interpret the first Words of the foregoing Verse [*upon Man's Flesh shall it not be poured*] in this Sense; *None shall be anointed with it but the High-Priest, the Anointed of War, and the Kings of the House of David*; for the Kings of *Israel* were not anointed with it, but with simple Balsam, as they also tell us.

Ver. 34. And the LORD said unto Moses, Take unto thee sweet Spices.] There are the same Words here in the *Hebrew* that we had before, *ver. 23.* save only that there he saith, *Take to thee Rosamim* (with the Addition of *Rosch* principal, or most excellent) and here take to thee *Samim*, which we translate *sweet Spices*. How these two differ Interpreters of all sorts extremely vary. But they both seem to be general Words, which contain the following Species under them; and *Samim* to signify Spices of less value than *Besamim*. The latter of which denotes such Spices as were either liquid or most proper to mix with Oil, or other liquid Things, to give them a Fragrancy, as *Fort. Scacchus* thinks; who hath discussed these two Words with great Diligence, in his *Elæochrism. Myroth. P. ii. c. 7.*

[*Stacte.*] The *Hebrew* Word signifies something that drops, which some have taken for *Balsam*; but the *LXX* translate it as we do; and *Salmasius* hath shown that it is the liquid part of *Myrrh* (not which flows of it self) which drops from it, when it is pressed out by Art. See *Plin. Exercit. p. 520.* The same *Fort. Scacchus, c. 8.* observes out of *Dioscorides*, who calls it *πρωτόταυτον μύρρης τὸ λιπαρὸν*, &c. the most unctuous part of fresh *Myrrh*, pressed out with a little Water, *c. 74.* This was used in the Perfumes which the Heathen burnt upon the Altars, as appears by that of *Euripides* in *Troad.* where he mentions,

Σμύρνης αἰθέριος τὸν καύωνον.

[*Onycha.*] The *Hebrew* Word *Secheleth* is translated by *Jonathan*, *Cefeth*, which the famous *Bochartus* proves by many Arguments to be *Ladanum*, which was one of the principal Aromatics among the *Arabians*. The Stream of Interpreters indeed carry it for *Onycha*, but are not agreed what that is; for some take it for the Hoof or Claw of an Animal (as *Maimonides*) others (as *Jarchi*) for the Root of a Plant, which is smooth and transparent as the Nail of a Man's Hand, which the *Greeks* call *Onyx*. But there are others, and more numerous, who take it for the Shell of a Fish, in the Fens of *India*, that are full of *Spikenard*, upon which this Fish feeding,

feeding, it makes the very Shell odoriferous. See *Hierozoic*. P. ii. Lib. v. cap. ult. He observes also, P. i. L. iii. c. i. that there was such a Shell-fish in *Babylonia*, which was nearer to the *Jews* than the *Indians*. The *Greeks* called it *Onyx*, from the Form of it; and the *Hebrews* *Secheleth*, from its Colour, which was black.

And Galbanum.] That which is sold in our Shops is of an offensive Smell; but there was another in *Syria*, in the Mount *Amanus*, which had an excellent Scent. And therefore, to distinguish it from ordinary *Galbanum*, there is a Word added to it, as the *Vulgar Latin* takes it, in which it is called *Galbanum boni odoris*. For that Translation joins the next Word (which we translate *sweet Spices*) unto *Galbanum*: As if he had said, *Aromatick Galbanum*.

With pure Frankincense.] It was gathered twice in the Year; in the *Spring*, and in the *Autumn*: And *Pliny* tells us, that gathered in the *Autumn* was the purest and whitest; with which the other (that was reddish) was not to be compared, L. xii. c. 14. Every one knows that this was very much used by the *Gentiles* upon their Altars.

Of each shall there be a like Weight.] This is the common Interpretation of the *Hebrew* Words; and I will not trouble the Reader with any other. But we have no certain Knowledge what Weight this was; for I see no Authority for what the *Hebrew* Doctors say, that there was seventy Pound of each of these four Spices. And they add (which makes all they say of this Matter questionable) that there were also several Pounds of *Cinnamon*, and *Cassia*, and *Crocus*; in short, of thirteen several Spices, which *Josephus* (L. vi. *Haloseos*, c. 6.) affirms were in this Composition. Of which *Moses*, they say, made in the whole 368 Pound; that is, one Pound for every Day in the Year, and three for the Day of Expiation. And accordingly *R. Levi Barzelonita* saith, the Priests made every Year as much as would suffice for every Day of it; and that the ordinary Priests might make it, as well as the High-Priest, *Præcept*. ci.

Ver. 35. And thou shalt make it a Perfume.] Some think the last Words of the foregoing Verse signify, that each sort of Spice was to be pounded, one by one; and then they are all ordered here to be put together.

A Confection after the Art of the Apothecary.] Made with great Care, and according to this Divine Prescription. Thus *Plutarch*, speaking of the Aromatick *μίγμα* among the *Egyptians*, which was burnt Morning and Evening on their Altars, saith it was not put together, *ὁπως ἔτοχεν*, on any fashion, or as it happened; *ἀλλὰ γεγραμμένα* *ἱερῶν τοῖς μυρεφτοῖς*, &c. but the Sacred Books were read to those who compounded it, when it was mixed, L. *de Isid.* & *Osiride*.

Tempered together.] Both the *Chaldee* and the *LXX* render this mingled; just as Salt is with any thing upon which it is sprinkled.

Pure.] Without any other Mixture.

And holy.] To be used only in the Divine Service. For this was one of the most antient Ways of worshipping God; the Word *θυσία*, i. e. *Sacrifice* (as *Porphyry* saith, L. ii.) being derived *ἀπὸ θυμιάσεως*; the first Men making a Fume, by burning parts of Trees, and Shrubs, and Seeds, and Fruits. And the sweeter their Scent was, the

more grateful they fancied the Fume was to their Gods. So that though at first they contented themselves with simple Herbs and Plants, and *Moses* here prescribes only some few Spices fetch'd from foreign Countries, yet in After-times they increased them to a greater Number: For that Aromatick Mixture I mentioned before among the *Egyptians*, called *κῶσι*, was a Composition of sixteen Things, which *Plutarch* reckons up in the fore-named Book. And *Sophocles* brings in *Clytemnestra* (in his *Electr.* v. 637.) calling for *θύμια πάντα*, Fumes of all sort of Seeds to be offered to *Apollo*, that she might be delivered from her Terrors.

Ver. 36. And thou shalt beat of it very small.] Reduce it to Powder.

And put it before the Testimony.] Burn it upon the Altar of Incense, which was placed before the Ark, as we read *ver. 6*. This seems to be the Meaning; and not that he should put it in a Dish upon the Table, ready to be burnt; for the Table did not stand before the Ark of the Testimony.

Where I will meet with thee.] See *ch. xxix. 42*.

It shall be unto you most holy.] Employed only in the Worship of God, before the most Holy Place.

Ver. 37. And as for the Perfume which thou shalt make, &c.] Or rather, *And the Perfume which thou shalt make, you shall not make to your selves according to the Composition thereof*. For any private Use; which is imported in these Words, *to your selves*.

It shall be unto thee holy, for the LORD.] Entirely separated to the Divine Worship, and therefore not to be touched by any but the Priests; and that when they ministred in the Sanctuary, before the Mercy-seat.

Ver. 38. Whosoever shall make like unto that, to smell thereto.] For his own Pleasure: See *ver. 33*. *R. Levi of Barcelona* hath well explained this: No Man was to make this Composition with the same Spices, and the same Weight, and with an Intention to burn it. So he interprets those Words, *to smell thereto*: That is, to make a Perfume with it, by burning it, *Præcept*. cxi. Yet if any Man (as *Maimonides* observes) did smell this Perfume, but did not make it, he was not guilty of being cut off.

Shall even be cut off from his People.] See *ver. 33*. Their Opinion is not improbable, who think by this is meant not only the Excision of the Transgressor, but of his whole Race; none of which should remain to keep up his Name in *Israel*. By which severe Threatning the People were deterred from profaning these holy Things.

CHAP. XXXI.

Ver. 1. AND the LORD spake unto Moses, saying.] After all the foregoing Directions, from the xxvth Chapter unto this (in which, as I said before, *ch. xxx. 11*. one may well think there was some Intermision) the LORD proceeded to give *Moses* this following Information, to encourage him to go about this Work.

Ver. 2. Sec, I have called.] Be not solicitous where thou shalt find Workmen, who have Skill enough

enough to make all the Things which I have commanded; for I have taken care of that, and pitch'd upon one who shall be the chief Director of the whole Business.

By Name.] Made a particular Choice of one Man above all others, whom I have designed for this Work. It appears, by other Places, that this Phrase (to call him *by name*) gives *Bezaleel* the Pre-eminence above all other Artificers. See *ch. xxxiii. 12, 17.* where he saith the same of *Moses*; and *Isa. xlv. 3.* where he saith it of *Cyrus*.

Bezaleel the Son of Uri.] See *1 Chron. ii. 18, 19, 20.* Though he was particularly chosen and fitted for this Work, yet there was another joined with him to be his Assistant, *ver. 6.* Which two did not do all the Work with their own Hands (as appears from *ch. xxviii. 3.* where he speaks of many Persons endowed with extraordinary Skill) but they were the principal Artists, and the chief Directors and Overseers of the Work. And therefore after the mention of *Aboliab*, *ver. 6.* he speaks also of others into whose Hearts he had put Wisdom, to do all that he commanded.

The Son of Hur, of the Tribe of Judah.] This *Hur* is thought by some to have been the Husband of *Miriam*, the Sister of *Moses*: See *ch. xvii. 10.* And then the Observation of *Abarbinel* is not impertinent, That God did the more particularly declare his Choice of *Bezaleel*, and *Moses* the more punctually remember it, to take away all Exceptions from the *Israelites*; who might have been apt to think that *Moses* had too much regard to his own Kindred, if he had appointed him to be the chief Governor of this Work, without the special Call of God unto it. For thus they might have cavilled (as some of them did afterward, in part) he makes *himself* King, and *Aaron* his Brother High-Priest; and now delivers into the Hands of his *Nephew* all the Oblations and Collections that have been made for the Tabernacle. For which there could be no colour, after God had solemnly declared it was done by his special Order. He adds also (which is not so justifiable) that there was a Strife among the *Israelites*, who should undertake this Work: For which, though *Moses* knew the Fitness of *Bezaleel*, yet he durst not mention him, for fear they should think him partial; till God commanded him, saying, Do not regard what the People say, for thou, and they all, shall see that he is chosen by me, and not by *thee*, unto this Work; for I will give him extraordinary Wisdom, &c.

Ver. 3. And I have filled him with the Spirit of God.] i. e. With an excellent Spirit, or with Divine Inspiration. Which was but necessary; because the *Hebrews*, being long kept in Slavery under the *Egyptians*, cannot be supposed to have been bred up to the Learning of those ingenious Arts mentioned in the next Verses. For they were acquainted only with the making of Bricks, during that heavy Servitude; and therefore God instructed several Men, particularly *Bezaleel*, in those Arts which they had no Master to teach them; and with their natural Genius, tho' never so great, could not attain, especially on a sudden, without Inspiration.

In Wisdom, and in Understanding, and in Knowledge.] Here Wisdom, Understanding and

Knowledge, do not signify as they do in other Places, particularly in the *Proverbs*, and in *Isaiah xi. 2.* (where the *Messiah* is said to be filled with the Spirit of Wisdom and Understanding, and the Spirit of Knowledge) but Skill in the Arts of Engraving, and Setting Jewels, and Weaving and Needlework, &c. How *Wisdom* differs from *Understanding* and from *Knowledge*, is not much material; there may be many Words used only to express their Skill in all sorts of Arts, that might make them accomplished Workmen, as it follows in the latter end of the Verse, *to work in all manner of Workmanship.* They that would see how the *Hebrews* distinguish them, may look into *Paulus Fagius* upon the Place, or *Buxtorf's Historia Arce*, c. 2. n. 3.

Ver. 4. To devise cunning Works, &c.] There are two Things required in an excellent Artist; good Invention, and Ability to do what he hath contrived. The first of these seem to be intended in this Verse, and the other in the next; together with a Dexterity to teach other Artificers, who were to be employed under *Bezaleel* and *Aboliab*.

Ver. 5. And in cutting of Stone, &c.] There were no Stones employed about the Tabernacle; and therefore this must be meant of *cutting* and *setting* the precious Stones, mentioned *ch. xxviii.* and in graving on them what God commanded, *ver. 11, 21.*

And in carving of Timber.] We do not read in the foregoing Chapters of any carved Work about the Tabernacle; and therefore this Word may better be rendred (as it is in the beginning of the Verse) *cutting*, rather than *carving* Timber: For it signifies, in general, doing all the Work of Carpenters and Joiners.

To work in all manner of Workmanship.] That was necessary for the making of every thing God had commanded.

Ver. 6. And I, behold, I have given with him.] Lest *Moses* should think one principal Contriver and Director not to be sufficient, God joins another with him.

Aboliab, of the Tribe of Dan.] It is observed by *R. Bechai*, that God chose one out of the lowest Tribe (for so they accounted that of *Dan*) as well as one out of the chief, which was *Judah*; that *Bezaleel*, saith he, might not be lifted up with vain Conceit, for great and small are equal before God. And he truly observes, that one of the same Tribe, of *Dan*, by the Mother's side, was the most skilful Person that could be found for the Building of the Temple by *Solomon*, *2 Chron. ii. 14.*

And in the Hearts of all that are wise-hearted, I have put Wisdom.] That is, God endued the Minds of all ingenious Persons among them with an extraordinary Skill; which they never learnt, either by their own Study, or any Master, but had it by an Inspiration from above. There were several, no doubt, who had a natural Genius to such Arts as were necessary in this Work; but they could not, by their own Industry, have attained such Skill as God bestowed on them; at least not so soon, as to go immediately about the building of the Tabernacle, and all Things belonging to it.

That they may make all that I have commanded thee.] Not to imitate the *Egyptian* Contrivances,

as some have fancied (for which no such great Skill, one would think, was necessary) but to make all exactly according to the Model which *Moses* had seen in the Mount, and he described to them: Which could not have been done without God's extraordinary Assistance.

Ver. 7. *The Tabernacle of the Congregation, and the Ark of the Testimony, &c.*] These Things are here mentioned according to the Order of Nature; which is first to build an House, and then to provide its Furniture. And it is observable, that there was but one House, or Tabernacle, one Ark, and one Altar, either for Sacrifice or Incense, to preserve in their Minds the Belief of the Unity of God; contrary to the *Gentiles*, who had their Temples and Altars every where, and each Family its domestick Gods, and particular Superstitions.

Ver. 8. *The pure Candlestick.*] It is hard to tell why this is particularly called *pure*, unless it be because it was entirely of pure Gold (*ch. xxv. 31.*) which the Table and Altar of Incense were not; for they were only overlaid with pure Gold, *ch. xxv. 24. xxx. 3.* Some have thought that it is called *pure*, because no Blood was ever sprinkled upon it, as there was on the Altar of Incense; but this is not a good Reason, for we do not find there was any sprinkled on the Table.

Ver. 9. *The Altar of Burnt-offering, &c.*] Concerning this and the *Laver* he had received Orders, *ch. xxvii. 1. xxx. 17.*

Ver. 10. *And the Clothes of Service.*] Where-with the *Ark*, and the *Table*, and the *Candlestick*, and the *golden Altar*, were covered (*Numb. iv. 6, 7, 9, 11, &c.*) when the Camp removed.

The holy Garments for Aaron, &c.] Which are ordered *ch. xxviii.*

Ver. 11. *And the anointing Oil and sweet Incense, &c.*] These were ordered in the foregoing Chapter, *ver. 23, 34.*

Ver. 12. *And the LORD spake unto Moses, saying.*] After he had delivered him all the foregoing Orders about the Tabernacle, its Furniture, and the Workmen to be employed in making them, he added what follows.

Ver. 13. *Speak unto the Children of Israel, saying, Verily my Sabbaths shall ye keep.*] This hath been mentioned thrice already, see *ch. xvi. 23. xx. 8. xxiii. 12.* but here seems to be repeated again, upon this special Occasion; that they might not think this sacred Work would warrant them to break the Sabbath. On which he bids *Moses* tell them they must not do this Work, no more than any other: For the Tabernacle was built for the Service of God, which was principally performed upon this Day. And he uses a Word of the Plural Number, not to signify any other Sabbath but this; which recurring so often as once in seven Days, he might well admonish them to keep his *Sabbaths*. And so the Apostle plainly speaks, *Col. ii. 16.*

For it is a Sign between me and you.] This plainly shows he speaks of the weekly Sabbath; the Observation of which testified to all the World what God they worshipped: As all Nations signified, by their Rites and Ceremonies, what their Gods were, to whom their Services were paid. Now the *Israelites* stood in a double Relation to God; as his Creatures, and as those who were

redeemed by him from the *Egyptian* Bondage: In both which Regards the Sabbath was a Sign or a Token between him and them. For by observing one Day in seven, after six Days Labour, they signified that they worshipped the Creator of the World, who in six Days made all Things, and then rested; and by observing such a seventh Day (see *ch. xvi. 5.*) after six Days Labour, rather than any other, they signified they owned him to be their Deliverer from *Egyptian* Slavery. This is opened excellently by our Mr. Mede, *Disc. xv. p. 73, 74.*

Throughout your Generations.] During this Polity, which God now establishes among you.

That ye may know that I am the LORD that doth sanctify you.] To be my peculiar People, by observing this Solemnity. For it was peculiarly enjoined to them, and to no other Nation; and was looked upon as a singular Benefit conferred on them above all People, as appears by the devout Acknowledgment *Nehemiah* makes of this, among the rest of the divine Favours to them, *That he made known unto them his holy Sabbath, ch. ix. 14.* and see *Ezek. xx. 11, 12.*

Ver. 14. *Ye shall keep the Sabbath therefore.*] Since it is such a distinguishing Mark, be the more careful to observe it.

For it is holy unto you.] This depends upon what was said in the Conclusion of the foregoing Verse, that hereby they were *sanctified*, or separated to God as a peculiar People, and therefore in all reason should look upon this as an *holy* Day.

Every one that defileth it, shall surely be put to death.] If there were credible Witnesses of his Profanation.

For whosoever doth any Work thereon.] This was to defile, or profane it.

That Soul shall be cut off from among his People.] God seems to threaten that he himself would shorten his Days, if the Judges, for want of Witnesses, could not punish him. So *Eliab ben Moseh* (one of those whom the *Jews* call *Karaites*) most excellently expounds this, and all the rest of the Punishments threatened to the Violation of this Precept; which Mr. *Selden* hath given us out of a Manuscript, *L. i. de Synedriis, c. 6.* The Sense is this, in short: He that violates a Negative Precept, as they call it, either doth it secretly, which is most frequent; or openly, which happens seldom: Unless a Man be one of those profligate Wretches whom we call Apostates. Now him that secretly broke the Sabbath, the Scripture threatens with cutting off, *viz.* by the Hand of God, according to what is written here in this Place. In like manner, incestuous and unlawful Conjunctions are threatened, *Lev. xviii. 29.* because they were wont to be committed secretly. But if any Man did any Work openly on the Sabbath, so that there were Witnesses of it, he was to be stoned; according to what is said, *Numb. xv. 35.* Though if he did it out of mistake, either secretly or openly, he was only to bring a Sacrifice for his Error: And if he offended against any of the Decrees of the Wise Men about the Sabbath, he was to be beaten. Or if there was no Court of Judgment in the Place (as now, in their present Condition) then all such Transgressors were left to God to punish them, of whatsoever sort they were.

Ver. 15. *Six Days may Work be done, but in the seventh is the Sabbath of Rest, holy to the LORD.*] So it is called also, *ch. xxxv. 2. and Lev. xxiii. 3.* And so the Sabbath, wherein the Land rested, is likewise called, *Lev. xxv. 4.* But the Hebrew Words *Schabbat Schabbaton* (*Sabbath of Rest*) properly signifies *Sabbath above all Sabbaths*, i. e. the greatest Sabbath; on which a Rest was to be most punctually observed from all manner of Work: Which the Jews, as *de Dieu* notes, call the *weighty Sabbath*; as if other Days of Rest were but light, in comparison with this. According to that Saying of *R. Josce*, *Great is Circumcision, because the weighty Sabbath gives place to it*; that is, admits of this Work, though the Rest on this Sabbath be so very great.

Shall surely be put to death.] As an Idolater, who did not acknowledge the Creator of the World. See before, *ver. 14.*

Ver. 16. *Wherefore the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their Generation, for a perpetual Covenant.*] The most literal Interpretation of this Verse seems to me to be that of *Lud. de Dieu*, *The Children of Israel shall keep the Sabbath, by making the Sabbath a perpetual Covenant throughout their Generations.* That is, by never suffering it to be interrupted, they made it a perpetual Covenant between God and them throughout all Ages.

Ver. 17. *It is a Sign between me and the Children of Israel for ever.*] A Badge and Livery that they were the Servants of the Most High, who made the Heavens and Earth. A Mark of their being devoted to him, and continuing in Covenant with him, no less than Circumcision.

For in six Days the LORD made Heaven and Earth.] In memory of which the Sabbath was first instituted; *to preserve perpetually, and establish that most precious History and Doctrine of the Creation of the World*, as *Maimonides* speaks, *More Nevoch. P. iii. c. 43.*

And on the seventh Day he rested, and was refreshed.] Delighted in the Contemplation of all his Works, which he saw were very good, *Gen. i. 31.* The same *Maimonides* observes that the Word *jinnaphash* (which we translate *was refreshed*) comes from *nepheesh*, which, among other Things, signifies the Intention of the Mind and the Will: And therefore the Sense of this Phrase is, *All the Will of God was perfected and brought to a Conclusion; his whole good Pleasure was absolutely finished on the seventh Day*; *More Nevoch. P. i. cap. 67.*

Ver. 18. *And he gave unto Moses, when he made an end of communing with him upon Mount Sinai.*] When he dismissed him, having said all that is before related, during his forty Days stay with him in the Mount, he delivered unto him two Tables of Testimony, to carry down with him to the People.

Two Tables of Testimony.] Wherein God testified to them his Mind and Will, in the principal Things which concerned their Duty. See *ch. xvi. 34.*

Tables of Stone.] That what was written upon them might be more durable. There is no ground to think that these Tables were made of some precious Stone (as the Author of the Book *Cofri*, and other Jews fancy) for the Word *Eben*

in the Hebrew simply signifies any sort of Stone, and is wont to have some other joined to it, when precious Stones are meant; as in *2 Sam. xii. 30. 1 Kings x. 2. 2 Chron. iii. 6.*

Written with the Finger of God.] i. e. By God himself. Just as the Heavens, saith *Maimonides*, are said to be *the Work of his Fingers*, *Psal. viii. 4.* which he interprets, in another Place (*Psal. xxxiii. 6.*) *By the Word of the LORD were the Heavens made.* Therefore *written by the Finger of God*, is as much, saith he, as by the Word; that is, the Will and good Pleasure of God, *More Nevoch. P. i. c. 66.* In short, this Phrase signifies, that God employed neither *Moses*, nor any other Instrument in this Writing, but it was done by his own powerful Operation. For all Things that we do, being wrought by our Hands and our Fingers, these Words are used to express God's Power. See *ch. xxxii. 16.*

This was a Thing so notorious in ancient Times, and so much believed by those who were not Jews, that many other Nations pretended to the like Divine Writings, that they might gain the greater Authority to their Laws. Thus the *Brachmans* report in their Histories, That the Book of their Law (which they call *Caster*) was delivered by God to *Bremavius*, upon a Mount in a Cloud; and that God gave also another Book of Laws to *Brammon*, in the first Age of the World. The *Persians* say the same of those of *Zoroaster*; and the *Getes* of *Xamolxis*. Nay, the *Brachmans* have a *Decalogue* like this of *Moses*, and accurate Interpretations of it, in which they say there is this Prophecy, *That one Day there shall be one Law alone throughout the World.* This evidently shows how well the World was antiently acquainted with these Books of *Moses*, and what a high Esteem they had of them. See *Huetius, L. ii. Alnetan. Quæst. c. 12. n. 19.*

C H A P. XXXII.

Ver. 1. *AND when the People.*] Not the whole Body of the Congregation, but so many of them, that the rest durst not appear to oppose their Desires.

Saw that Moses delayed to come down out of the Mount.] The Jews fancy that he stayed beyond the Time that he had appointed for his Return to them. But that is not likely; for he himself was not told how long God would detain him there: See *ch. xxiv. 14.* The Meaning therefore is, that he stayed longer than they expected; so that they did not know what to think of it. And having as yet received no Directions about the Service of God, for which they were called out of *Egypt* (*ch. vii. 16.* and other Places) they thought it was time to desire *Aaron* to set about it, in such a Way as other People served their Gods.

The People gathered themselves together unto Aaron.] They applied themselves to him, as being left by *Moses* to be the chief Director and Governor of Affairs, together with *Hur*, during his Absence, *ch. xxiv. 14.* And according to the Computation made concerning the Time of his going up into the Mount (see *ch. xxiv. 18.*) this happened upon the *fifteenth* of our *July*; which Month the Hebrews call *Tamuz*.

And

And said unto him, Up.] One cannot think that they spake thus to him at the very first Words, but other Discourse passed before this; unto which *Aaron*, in all probability, making some difficulty to consent, and persuading them not to persist in their Demand, they would not be denied any longer, but said, in a seditious Manner, *Up*, make no further Delay, for we will have what we desire.

Make us Gods.] Or rather, *Make us a God*: For so *Nehemiah* expresses it, in the Singular Number, *ch. ix. 18.* and so *Elohim* is often translated, *Gen. xx. 13. xxxv. 7, &c.* For their meaning was, make us a sacred Symbol or Sign, as other Nations have, that may represent God in a visible manner to us. So the *Jews* expound it, in *Pirke Elieser, c. 45.* *They said to Aaron, the Egyptians extol their Gods, they sing and chant before them; for they behold them with their Eyes: Make us such Gods as theirs are, that we may see them before us.* And so *R. Jehudah*, in the Book *Cofri, P. i. Sect. 97.* *They desired a sensible Object of Divine Worship to be set before them; not with an Intention to deny God, who brought them out of Egypt, but that something in the Place of God might stand before them, when they declared his wonderful Works.* Such, no doubt, was their meaning: For they could not be so senseless as to imagine the true God could be made by a Man; or that an Image could go before them (as it here follows) which may have Feet, but cannot walk, as the *Psalmist* speaks. And therefore *Aben Ezra* judiciously interprets it, *Some corporeal Image, in which God may reside.*

Which shall go before us.] Conduct us through the Wilderness. God himself, in a Pillar of Cloud and Fire, hitherto went before them; but that Cloud now covering the Mount where *Moses* was, and not stirring at all from thence, they imagined, perhaps, that *Moses* being lost, it would no longer lead them as it had done.

For as for this Moses, &c.] This doth not seem to be the Language of those who had any regard to him.

We wot not what is become of him.] They thought, perhaps, that he was consumed in the Mount, by the Fire which shone from the Face of God, as *Jonathan* paraphrases it. *Greg. Nyssen's* Reflection upon this Demand of the People is very natural; That they were like School-boys, who, in the Absence of their Master, were carried ἀνοήτως ὁρμαῖς εἰς ἀταξίαν, with senseless impetuous Motions, into Rudeness and Disorder, *p. 183. de Vita Moses.* For there were many among them who were infected with the *Egyptian* Idolatry, as we learn from *Josh. xxiv. 14. Ezek. xx. 7, 8. xxiii. 3, 8.* And therefore hankering after that way of Worship by Images, which they had learnt there, they took this Opportunity to desire a visible Representation of God among them, as the *Egyptians* had. And so *St. Stephen* looks upon this as a turning back in their Hearts unto *Egypt*, *Acts vii. 39, &c.*

Ver. 2. And Aaron said unto them, Break off the golden Ear-rings, &c.] This confirms what I said, that there was some Debate about this Matter, before they spake those Words to him, *ver. 1. Up, make us Gods, &c.* For it is not credible that *Aaron* would immediately consent to so foul

a Fact as this, without the least Argument against it. Which is so unlikely, that the *Jews* have devised this Tale: That *Hur* rebuking them in his Presence, the People fell upon him and killed him; which affrighted *Aaron* into a speedy Compliance.

The golden Ear-rings.] These, it is probable, were some of the Jewels which they borrowed of the *Egyptians*, *ch. xii. 35.* and possibly might have worn superstitiously; as I observed, *Gen. xxxv. 5.* they did very antiently. There are those who think *Aaron* hoped they would not have easily parted with these, and so their Design might have been broken.

From the Ears of your Wives, of your Sons, and your Daughters.] Men wore these Ornaments in the Eastern Countries, as well as Women; as we find in the Story of the *Ismaelite* and *Midianite* Soldiers, *Judg. viii. 24.* and *Pliny, L. xi. c. 31.* *In Oriente quidem & viris aurum eo loci, &c.* In the East it is esteemed an Ornament for Men to wear Gold in that Place; speaking of their Ears. See *Bochart. Hierozoic. P. i. L. i. c. 34.*

Ver. 3. And all the People.] All that were engaged in this Design; who were so many (as I said, *ver. 1.*) that the rest it's likely durst not oppose it.

Broke off the golden Ear-rings which were in their Ears, and brought them to Aaron.] So zealous is Superstition, which prevails over Pride and Covetousness.

Ver. 4. And he received them at their Hands.] They seem to have presented them as an Offering, towards the making of a Representation of God; wherein every one of them might have an Interest: And accordingly *Aaron* accepted them.

And fashioned it with a graving Tool.] The Hebrew Word *cheret* (which we translate *graving Tool*) is used for a *writing Pen*, *Isa. viii. 1.* and for a *crisping Pin*, which Women used about their Hair, *Isa. iii. 22.* And therefore Interpreters take it here for an Instrument of Engraving. And some think that *Aaron* made such Marks with it in this Calf, as there were in the *Egyptian Apis*: Which was a Cow that had a Spot on her Right-side like a *Crescent* (as some Writers say; though *Herodotus* saith otherwise, and the Marks are variously reported: See *Pignorius*, in his *Mensa Isiaca*, *p. 18, &c.*) and a square white Spot in the Forehead. But others think it more likely, that the Calf coming rough out of the Mould, *Aaron* only polished it with a proper Tool. For though *Apis* was in great Honour among the *Egyptians*, yet it was a living Cow, and not the Image of one, which they had in such Veneration. Therefore *Mr. Selden* (in his *Syntag. i. de Diis Syris*, *c. 4.*) takes it to be more probable that this golden Calf, or Ox, or Bullock (for so the *Psalmist* differently calls it, *Psal. cvi. 19, 20.*) was made in imitation of that golden Ox that represented *Osiris*, which was very famous among the *Egyptians*; who had a mighty Veneration for the River Nile, called in Hebrew *Sichor* (from whence came *Syris*) and for the Dog-star (called *Siris* likewise) at whose Rising that River began to swell; and for the Sun (which was principally meant by this Name) to whom both the Bull at *Heliopolis*, and the Ox at *Memphis*, were consecrated; as *Macrobius* tells us, *L. i. Saturnal. c. 21.*

But though all this be very ingenious, yet the Truth of it may be well questioned, as I shall show presently; when I have noted that this Translation; *fashioned it with a graving Tool*, is not so agreeable to what here follows, as another which the *Hebrew Words* will as well bear.

After he had made it a molten Calf.] The Words in the *Hebrew* are, *And he made it*, &c. We translate them *after*, &c. to make this agree with what goes before, according to our Translation, *He fashioned it with a graving Tool*; which may as literally be translated, *He bound them up in a Bag*. For we find the Word *jatzar*, which we here translate *fashioned*, to have the Signification also of *binding* or *tying up*; and *cheret* in the Plural Number to signify *a Bag*, 2 Kings v. 23. And thus the Prophet *Isaiah* (as *Bochart* observes) describes the making of Images, chap. xlvi. 6. *They lavish Gold out of the Bag, and they make it a God*. Which agrees with what is here said of *Aaron*, he received the Ear-rings, and put them in a Bag; and then having made a Mould, cast them into it, and made a golden Calf. See *ver.* 24.

A molten Calf.] So he calls it, because it was no bigger than a Calf, though the Head was like an Ox; and therefore, as I observed before, so called by the *Psalmist*. What moved *Aaron* to represent God in this Figure, is hard to resolve. Most think he imitated the *Egyptians*, among whom he had long lived: Which seems not to me at all likely, since he had seen the Judgment that God executed against all their Gods, *ch.* xii. 12. Yet so great a Man as *J. Gerb. Vossius* hath taken a great deal of pains to prove that *Joseph* was adored by them under the Name of *Apis* and *Serapis*; and that his Symbol was an Ox. This he hath laboured to support by many ingenious Conjectures. But it is not likely, if he were thus publicly honoured as a God, that a King should arise who *knew not Joseph*, i. e. had no regard to him, *Exod.* i. 8. and another succeed him, who endeavoured to ruin all his Kindred. The Worship of *Serapis* also was not so antient; for *Herodotus* saith not a Word of it, nor any body else, till the Time of *Alexander the Great*: And many Authors say it was brought into *Egypt* out of *Pontus* by *Ptolemy*; see *Bochartus*, in his *Hieroz.* P. i. p. 338. And though *Apis* was more antient, yet not of such Antiquity as *Moses*, as a very learned Person of our own (*Dr. Tenison*, now Archbishop of *Canterbury*) hath shown, in his Book of Idolatry, Chap. vi. Part iv, v, &c. And as for *Osiris*, both *Plutarch* and *Strabo* say he was the same with *Apis*: Which was not then known, as I have said, in *Egypt*, no more than *Typhus* or *Typhon*, whom *Philo* thinks to be here intended; but was certainly a later Invention, and as *Bochartus* imagines, represented *Moses* himself, though very much disguised.

Cuperus indeed hath made it probable (in his *Harpocrates*, p. 83, &c. that there was a *Serapis* worshipped in *Egypt*, before that brought out of *Pontus*: But whether it be so or no, I do not take it to be at all material; because it is not likely that *Aaron* would make such a Representation of the Divinity, as was in use among them from whose Slavery God had lately delivered them. For how could he think the LORD, to whom he pro-

claimed a Feast, would be pleased to be represented by any of those Idols, on whom, as I said before, he had executed Judgment, at their Departure out of *Egypt*? Or what reason is there to think the *Israelites* themselves could be inclined to think their God to be like any thing which that People worshipped, who abhorred the Sacrifices which the God of *Israel* required? Their Conjecture seems to me far more likely, who think that *Aaron*, in making this Calf, took his Pattern from some part of the SCHECHINAH, which appeared to him and the Elders of *Israel* (when they eat before God, *ch.* xxiv. 10.) attended with the Angels: Some of which called *Cherubims*; they think appeared with the Faces of Oxen. But as there is no mention in that Place of *Cherubims*, nor of the Angels appearing in any Shape whatsoever; and *Moses* expressly saith, the *Israelites* saw no manner of Similitude on the Day when the LORD spake to them in *Horeb*, *Deut.* iv. 15. (and therefore *Aaron* and the Elders, in all probability, saw none afterward) so I think there is no Evidence that the heavenly Ministers at any time appeared in this Shape, till the SCHECHINAH departed from the Temple, in the Days of *Ezekiel*. See *ch.* xxv. 18, 20.

After all this considered, *Aaron* seems to me to have chosen an Ox to be the Symbol of the Divine Presence, in hope the People would never be so sottish as to worship it; but only be put in mind by it of the Divine Power, which was hereby represented: For an Ox's Head was antiently an Emblem of Strength, and Horns a common Sign of Kingly Power. So they were among the *Phœnicians* (as *Pignorius* observes, in his *Mensa Isiaca*, p. 15. out of *Eusebius's Præpar. Evang.* L. i. cap. ult.) and among the *Egyptians* (as *Diodorus Siculus* relates, L. i.) and among the *Romans*, as appears by that famous Story of *Genucius Cippus* (in *Val. Maximus*, L. v. c. 6.) who when he was *Prætor* had Horns come out of his Head on a sudden, as he was going out of the City to the Wars; whereupon he was told, *Regem eum fore, si in Urbem revertisset*, that he should be a King, if he returned into the City. And something like it is related by *Julius Capitolinus*, concerning *Clodius Albinus*, at whose Birth a Cow brought forth a Calf with purple Horns, which they look'd upon as *Signum Imperii*, a Token of Empire. Which made the antient Fathers, perhaps, when they spake of this Calf, or Ox of *Aaron's*, mention only its Head. For so doth *Tertullian* (*L. adversus Judæos*, c. 1.) *cum processisset eis bubulum caput*; and *St. Cyprian*, *Lactantius*, *St. Hierom*, *St. Ambrose*, and others: Not because they thought *Aaron* made only the Head; but because this was the principal Part whereby God was represented.

And they said.] The People cried out aloud.

These be thy Gods, O Israel.] Or, as *Nehemiah* expresses it, *ch.* ix. 18. *This is thy God*, &c. the Image or Symbol of the Divine Majesty: Or as *Abulensis* interprets it, *His divine Virtue resideth in this golden Body*. The Plural Number is commonly used for the Singular, especially when God is spoken of, as I observed before, *Gen.* xx. 13. xxxv. 7. 2 *Sam.* vii. 23.

Which brought thee up out of the Land of Egypt.] This shows they look'd upon this Ox only as a Representation of the Almighty LORD their God;

God; for it being but newly made, they could not imagine they were brought by it from the Egyptian Slavery, but by his Power, which perhaps they fancied now resided in it.

Ver. 5. *And when Aaron saw it, he built an Altar before it.*] As at the Peoples Request he made it, so he seeing them receive it with such Applause, presently consecrated it; by building an Altar, offering Sacrifices, and keeping a solemn Feast in its Honour.

And Aaron made Proclamation.] Caused it to be publickly proclaimed throughout the Host, that every one might have notice of the Solemnity.

And said, To-morrow is a Feast.] Which was a part of Worship ordained by his Authority.

To the LORD.] Not to this Ox, but to the Creator of the World, whom they worshipped in this Image. Notwithstanding which, this was no better than an Idol, *Acts* vii. 41. and they gross Idolaters, *Psal.* cvi. 19, 20. *1 Cor.* x. 7. Some think indeed, that *Moses* being gone, and, as they imagined, either burnt up or famished, they desired this Representation of God to go before them, and direct them, as a kind of *Tera-phim*: But God allowed no such visible Sign to be made of his Presence with them, which he knew would in a short time have their Adoration.

Ver. 6. *And they rose up early on the Morrow.*] The next Day, which was the 16th of our July, they kept their Festival. And to show their Devotion, they began betimes in the Morning, and seem not to have staid for *Aaron*; but, as it follows, offered Sacrifices themselves.

And offered Burnt-offerings.] Which always preceded others. See *ch.* xviii. 12. xxiv. 5. where I observed that whole Burnt-offerings were intirely consumed on the Altar, being wholly God's.

And brought Peace-offerings.] This intimates that some Persons received what they brought; and perhaps they were the young Men mentioned *ch.* xxiv. 5. where I noted also, that of *Peace-offerings* the People that brought them had a Share, that they might feast with God; and they invited their Friends likewise to feast with them. There is no mention either here, or in the other Places, of *Sin-offerings*; whereof the Priests had a Part, but not the People.

And the People sat down to eat and to drink.] Upon the Sacrifices of *Peace-offerings*; whereof the People, as I said, had their part; and by partaking of it, had Fellowship with the Idol, to whom they were offered, as the Apostle shows, *1 Cor.* x. 20, 21. Thus the *Egyptians* kept a *Πανδασία* at the Feast of *Apis*; in imitation rather of the *Israelites*, than otherwise.

It may be fit here to note, That this Custom of sacrificing, and also of feasting on the Sacrifice, in token of their Communion with him to whom the Sacrifice was offered, was so very ancient, that it is not easy to believe the Observation of *St. Chrysostom* to be true, That God gave no Commandment about Sacrifices, till after this Sin of worshipping the golden Calf: When seeing their Proneness to offer such Sacrifices, he thought fit to ordain them himself, and direct them to their right Object. Much less is it true, that before this *ἡδαιμένη θυσία ὄνομα*, we do not find any where the Name of *Sacrifice* (as he speaks, *Homil.* xvii. upon *Acts* vii.) no not with

the Qualification of *Grotius*, who says (upon *Exod.* xv. 26.) that there was no Law about Sacrifices, except that of the *Passover*, till after they had committed Idolatry. For besides that there is an Order how to make an Altar, on which to sacrifice their Burnt-offerings (*ch.* xx. 24.) which supposes God's Intention about them; and the building of an Altar, and actual Sacrifice upon it, at the sealing of the Covenant between God and *Israel*, *ch.* xxiv. 4, 5, &c. (which surely was not without God's Command) there is a whole Chapter in this Book about Sacrifices at the Consecration of *Aaron* and his Sons, before this Sin was committed, *ch.* xxix. and particular Directions given in the 38th and 39th Verses of that Chapter, about the daily *Burnt-offering*. I omit what might be said concerning the Oblation of Sacrifices from the beginning of the World, which it is hard to believe was without a divine Institution. *St. Hierom's* Words therefore are also too large, who saith, in his Commentaries upon *Ezek.* xx. that the *Israelites* received only the Decalogue before this Offence of the Calf: After which, God gave them *multiplies Leges Ceremonias*, abundance of Legal Ceremonies. All that can justly be said in this Matter is, That *Moses* had not yet delivered to them the Commands before-mentioned, which God had given him; and that they had received but a few Commands about Sacrifices, till after this Sin; when the Precepts were multiplied, that they might upon all Occasions offer Sacrifice to God, and not to *Demons*, as they were inclined to do. The daily Burnt-offerings were appointed before (as I said) tho' not delivered to them; and so was the Sin-offering for the Consecration of *Aaron* and his Sons, and the Altar, *ch.* xxix. 36, &c. But the Sin-offering for particular Persons, and for the whole Congregation of *Israel*, and the great Variety of Sacrifices, with the manner of them, were not yet prescribed; and perhaps were ordained upon this Occasion, to preserve them from Idolatry; though not merely for that, there being respect in them to the great Sacrifice of Christ, especially in that Sacrifice upon the Day of Expiation. But, in general, it may be reasonably thought, that if they had not been perverse, they might have been left more at liberty, to do these Things at pleasure, according to the Law of Nature; and they might perhaps have been permitted to offer Sacrifices every where, as the Patriarchs did, though there is no Certainty of such Speculations.

And rose up to play.] So God commanded at their Festivities; and when they offered solemn Sacrifices, to rejoice before him, *Deut.* xii. 6, 7. xvi. 11. as *David* did before the Ark, after he had sacrificed Oxen and Fatlings, *2 Sam.* vi. 13, 14, 15, 16. Thus they now expressed their Joy, by Musick, and Dancing, and Songs, and such like Tokens of Mirth, which was wont to be very great upon their Feasts: See *ver.* 18. There are those who think that after they had eaten of the Sacrifices to the Idol, and drunk liberally, they committed Fornication, after the manner of Heathen *Worshippers*. Thus *Tertullian* expounds this Phrase, *L. de Jejuniis*, cap. 6. *Intellege Scripturæ verecundiam*; the Scripture modestly expresses their leud Filthiness. And so

this very Word, which we translate here *play*, is used by *Potiphar's Wife*, *Gen. xxxix. 17.* the *Hebrew* Servant came in to mock me, i. e. to violate my Chastity. So that the *Israelites* did now, as they did afterwards when they worshipped *Peor*, *Numb. xxv. 1, 2.* And the Truth is, these sacrificial Feasts were turned among the *Gentiles* into Drunkenness and Lasciviousness, which are wont to be Companions; insomuch that the antient *Greeks*, even *Aristotle* himself, as *Athenæus* tells us (*L. ii.*) derived the Word *μεθύειν*, to be drunk, from *μελὰ τὸ θύειν*, after the Sacrifice, when they were wont to drink very largely. And it is also true, that nothing inticed Men to Idolatry more than these filthy Pleasures, which were a part of that Worship. Yet I think it is not credible that the *Israelites*, at the very Dedication of their Idol, when they pretended much Religion, fell into such foul Practices, which were not at first committed among the Heathen. Nor is there any Signification of it in this Story; but only of their Singing and Dancing, *ver. 18, 19.* (accompanied, it is likely, with Musick) which *Philo* indeed calls *χοροὶ ἀχορεύται*, unseemly Dances: But that was only, I suppose, because they were in honour of a Calf. Nor did the *Gentiles* themselves, as I said, run at first into such Excess of Riot; as *Athenæus* observes, *L. viii. Deipnosoph.* where, in the Conclusion of it, he describes all the City full of the Noise of Pipes, and Cymbals, and Drums, and the Voice of those that sung in a great Festival; and thence takes occasion to remember, that the Antients observing what a great Inclination People had to Pleasure, took care they might enjoy it *εὐτάκτως καὶ κοσμίως*, orderly and decently, by setting apart certain Times to entertain them with it. When in the first Place they sacrificed to their Gods, and then were left to take their Ease: That every one believing the Gods came to their Sacrifices, *μετὰ αἰδώς τὴν συνουσίαν ποιεῖν*, might behave themselves at such Meetings with Modesty and Reverence. For we are ashamed, saith he, to speak or do any thing unseemly before a grave Person: And therefore, supposing the Gods to be nigh them, *τὰς ἑορτὰς κοσμίως καὶ σωφρὴνως δαΐνοντες*, they passed their Festival Days, in antient Times, decently and soberly. And so he proceeds to show how much the World was altered in his Time, when nothing but mad revelling was to be seen on such Occasions. He observes it also as a Sign of the antient Modesty at these Feasts, that they did not *κατακλίνεσθαι*, lie along, *ἀλλὰ δαίνουσι ἐζήμενοι*, but they sat down to eat and drink, as the *Israelites* here did.

Ver. 7. And the LORD said unto Moses, go get thee down.] He had dismissed him before, having done communing with him, *ch. xxxi. 18.* and now sends him away from the Mount in some haste, at the End of the forty Days mentioned, *ch. xxiv. ult.*

For thy People, which thou broughtest out of Egypt.] These Words are generally look'd upon as God's abandoning the *Israelites*, and disowning them to be his People. But then they would not have been *Moses's* People neither, but utterly destroyed (*ver. 10.*) Therefore the true Meaning is explained by *St. Stephen*, who calls *Moses* their *λυσωτής*, Deliverer, *Acts vii. 35.* because

by his Hand God redeemed them; and in that Regard they became his People.

Have corrupted themselves.] He doth not mention *Aaron*, tho' he was very angry with him also, *Deut. ix. 20.* because the People were the Beginners of the Revolt, and he complied with them out of fear.

Ver. 8. They have turned aside quickly out of the Way, which I commanded them.] It was not much above six Weeks since they heard God charge them, in a terrible Manner, not to worship any Image, *ch. xx. 4.* and they solemnly promised to do whatsoever *Moses* commanded them from God, *ver. 19.* Immediately after which, this Command is in a peculiar Manner repeated, *ver. 23. Ye shall not make with me Gods of Silver, neither shall ye make unto you Gods of Gold.* Which, with all the rest of his Judgments, they covenanted also to observe, *ch. xxiv. 3, 8.* And therefore such a speedy Revolt from such Obligations, made their Crime exceeding heinous.

They have made them a golden Calf.] For what *Aaron* did, was at their Instigation.

And have worshipped it.] By kissing it (saith *R. Eliezer*, in his *Pirke*, *cap. 45.*) and bowing down to it; and then offering Sacrifice to it (as it here follows) and acknowledging it to be their Conductor out of the Land of *Egypt*.

Ver. 9. And the LORD said unto Moses.] He added this further, before he went down from the Mount.

I have seen this People.] Long observed their Disposition.

And behold, it is a stiff-necked People.] This Character of them is repeated *chap. xxxiii. 3, 5. xxxiv. 9.* being a Metaphor from untamed Heifers, who draw their Necks and Shoulders back when they are put under the Yoke. The Prophet *Isaiah* alludes to this, when he saith of this People, *ch. xlvi. 4. Thy Neck is an iron Sinew*, which would not bend. And *Jeremiah*, *ch. v. 5.* where he saith, the great Men had broken the Yoke, and burst the Bonds.

Ver. 10. Now therefore let me alone.] Do not interpose in their Behalf, with thy Prayers and Deprecations for them.

That my Wrath may wax hot against them, and that I may consume them.] That the just Indignation I have conceived against them, may proceed to punish them with utter Destruction.

And I will make of thee a great Nation.] Or, I will set thee over a great Nation; Make thee Prince of a mightier Nation than they (as the Words are, *Numb. xiv. 12.*) For so the Word *Asah* (to make) signifies, *1 Sam. xii. 6.* where we translate it, advanced *Moses* and *Aaron*. Which seems to be the Meaning here, because *Moses* urges, *ver. 13.* the Promise made to *Abraham*, *Isaac*, and *Jacob*, as if that would not be made good, if the People were all destroyed. Whereas there would have been no danger of that, if God had made a great Nation to spring from *Moses*, who was of their Seed.

Ver. 11. And Moses besought the LORD.] The Hebrew Word *Challah*, from whence comes *Vaichal* (which we translate besought) importing something of Sickness and Infirmary, denotes that

that *Moses* besought the LORD with much Earnestness, and great Agony of Mind.

His God.] He hoped he had not lost his Interest in God, which the People had justly forfeited.

And said, Why doth thy Wrath wax hot against thy People.] There was great reason for this high Displeasure against them, which God threatened, *ver. 10.* And *Moses* himself was not only angry, but his Anger waxed hot, *ver. 19.* Yet he hoped other Reasons would move the Divine Mercy to moderate his Anger; that is, not to punish them so severely as they deserved.

Which thou hast brought out of the Land of Egypt, with great Power, and with a mighty Hand?] This is one ground of Hope that God would not on a sudden destroy what he had employed so much Power to preserve.

Ver. 12. Wherefore should the Egyptians say, for Mischief did he bring them out.] This is another Reason, that the *Egyptians* might not be led into a Misbelief, or confirmed in their Infidelity.

To slay them in the Mountains.] There were many Mountains besides *Sinai* (where they now were) in that Desert into which God led them; and they were the most dangerous Part of it.

Turn from thy fierce Wrath, &c.] Let these Considerations prevail for a Pardon.

Ver. 13. Remember Abraham, Isaac, and Israel, to whom thou swarest by thine own self, &c.] This is the great Argument of all, the Promise made to their Forefathers, who were his faithful Servants, and this Promise confirmed by an Oath (often repeated) which he hoped God would faithfully fulfil.

I will multiply your Seed as the Stars of Heaven.] *Gen. xv. 5. xxii. 17.* This part of the Promise he had fulfilled; which made him hope he would fulfil the other Part, which here follows.

And all this Land that I have spoken of will I give to your Seed, and they shall inherit it for ever.] *Gen. xii. 7. xiii. 15. xv. 7. xxviii. 13.*

Ver. 14. And the LORD repented of the Evil which he thought to do unto his People.] He did not change his Mind; for there was not a peremptory Decree, or definitive Sentence (as they speak) pronounced against them; but only a Signification of what they deserved (*ver. 10.*) which, unless it had been for the fore-named Reasons, and *Moses's* Intercession, he would have inflicted upon them.

Ver. 15. And Moses turned.] From the Presence of God, with whom he had been forty Days.

And came down from the Mount.] From the Place where he was with God, to that where he left *Joshua*, waiting for his Return. See *ch. xxiv. 13.*

And the two Tables of the Testimony were in his Hand.] Which God promised to give him, and one would think had readily prepared for him before he went up into the Mount, *ch. xxiv. 12.* and when he was coming down, delivered into his Hands, *ch. xxxi. ult.* They are called *Tables of Testimony*, because God declared and testified therein what his Mind and Will was, as I have often noted.

The Tables were written on both their Sides.] Some fancy that the Writing was both on the

fore-part and the back-part of them; that so the Ten Commandments might be read by those who stood either before or behind, when they were set up; being written (according to this Conceit) twice over. But they were not made to be set up, but to be repositied in the Ark; and therefore the Meaning is, they were written on both the Leaves (as I may call them) which were to be folded up, and shut like a Book, when they were laid in the Ark.

On the one Side and on the other were they written.] On the Right-hand, and on the Left. How many were written on the one, and how many on the other, is variously disputed, but cannot certainly be determined.

Ver. 16. And the Tables were the Work of God, and the Writing was the Writing of God, graven on the Tables.] The Tables were made and planned by God himself, as well as the Letters written by him, *ch. xxxi. 18.* and no Creature employed in either Work; much less *Moses*, who seems to have found them ready prepared for him, when he came into the Mount; as I observed before, from *ch. xxiv. 12.*

Ver. 17. And when Joshua heard the Noise of the People, as they shouted.] Being come to the Foot of the Mount, they could easily hear the Noise which the People made in their Festival.

He said unto Moses, there is a Noise of War in the Camp.] Knowing nothing of the Occasion, he took it for the Noise which Soldiers make (called by the *Hebrews Teruah*, by the *Greeks* ἀλάλασμα) who make a great Shout when they give the Onset, and much greater when they get the Victory.

Ver. 18. And he said, it is not the Voice of them that shout for Mastery, neither is it the Voice of them that cry for being overcome.] Being before instructed by God what the People were a doing (*ver. 7.*) *Moses* could easily correct his Mistake; assuring him it was neither the Cry of Strength, nor of Weakness (as the Words are in the *Hebrew*) i. e. of Conquerors, as we rightly translate it, or of those that are overcome.

But the Noise of those that sing do I hear.] Out of Merriment in a Festival. For thus *Apis* was brought in solemn Pomp to *Memphis*, the Royal City; the Children going before in Procession, and singing a Song of Praise to the Deity. Which was not the Pattern to the *Israelites*, nor borrowed perhaps from them; but the common Practice of the World on such Occasions, from ancient Times, as I observed before out of *Athenæus* (*ver. 6.*) whose Words are, ἐγέρετο καὶ τὴν πᾶσαν τὴν πόλιν αὐτῶν βόμβῳ, καὶ κυμβάλων ᾗχῳ, ἔτι δὲ τυμπανῶν κίθ' ὀρχῇ; μετ' ὧν ἅμα γινόμενοι. And this was part of the Entertainment in private Feasts; as appears by those known Words of *Homer*:

δαίνυντ' ἐκινύδεια δαῖτα
Τεττόμενοι μετὰ δὲ σφιν ἐμέλπειο θεῶν ἀοιδὸς.

They feasted upon excellent Chear, and were very merry; and then the Divine Songster sung among them.

Ver. 19. And it came to pass, as soon as he came nigh unto the Camp.] Which was at some distance from the Mount, *ch. xix. 21, 23. xx. 21. xxiv. 1.*

That

That he saw the Calf, and the Dancing.] Which began early in the Morning, and continued all Day: For we may presume it was towards the Evening, before *Moses* got to the Camp; having spent a considerable part of the Day in beseeching God for them.

And Moses's Anger waxed hot.] The Sight of their Madneſs turned the Compaſſion he had for them (*ver. 11, 12, &c.*) into a kind of Rage.

And he caſt the Tables out of his Hands, and he break them beneath the Mount.] He did not do it till now (though he knew their Guilt, and no doubt was affected with it, before *he came nigh to the Camp, and ſaw the Calf and Dancing*) becauſe he would have the People ſee how he reſented their Wickedneſs, and with what Indignation it filled him. And now he did it, no doubt, by the ſame Divine Impulſe, or Heroick Motion, which ſtirred him up to kill the *Egyptian*: See *ch. ii. 12*. For he is never blamed for this, and therefore did it by a Divine Incitement; to ſhow the *Iſraelites* how unworthy they were to be eſpouſed to God (as ſome have expreſſed it) by theſe Inſtruments or Deeds, which were moſt precious Tokens of God's Love to them. To this effect *Abarbinel* diſcourſes: *Moses did not leave the Tables in the Mount, where they were delivered to him, when he heard how the People had revolted; but brought them along with him, that he might make all Iſrael ſenſible what they had loſt, by breaking them before their Eyes.*

Ver. 20. And he took the Calf which they had made, and burnt it in the Fire.] Melted it down; ſo that tho' the Matter remained (*i. e.* the Gold) yet the Form and external Shape of the Calf was ſo deſtroyed, that it might be ſaid properly enough to be burnt. For the *Romans* (as *Bochart* obſerves) called that Place where they melted their Metal, *Uſtrina*.

And ground it to Powder.] Some have pretended to the Knowledge of an Herb, which will diſſolve Gold, and reduce it to Aſhes: But they do not ſay what it is, or that it was to be found in that Wilderneſs. And if *Moses* had known, and uſed this Secret, what need was there of his grinding it again, after it was diſſolved to Aſhes? It is moſt likely therefore that this was done with a File, whereby it was grated into Duſt as ſmall as Flour, which is ground in a Mill. With ſuch Duſt ſome powder'd their own Hair, and the Manes of their Horſes (as *Bochart* obſerves, in his *Hiero-zoicon*, P. i. L. ii. c. 34.) which made them glitter and ſparkle when the Sun ſhone upon them.

And ſtrawed it upon the Water.] Of the Brook which deſcended out of the Mount, *ch. xvii. 6. Deut. ix. 21*. By which Means the Calf was utterly aboliſhed; and demonſtrated (as *Abarbinel* notes) to have no more Divinity in it than the Duſt, or Water hath.

And made the Children of Iſrael drink of it.] He did not conſtrain them; but having no other Water, they could not avoid, when they were thirſty, to drink with this Mixture. Which *Moses* threw into it, not to diſcover who were guilty of Idolatry, as the *Jews* fanſy, who ſay this was like the Water of Jealouſy, *Numb. v. 27*. which made their Bellies ſwell; or their Beards, as ſome have ſince fabled, turn yellow (for it was a general Apoſtacy, *ver. 1, 3*.) but to make

them ſenſible how vile a Thing this Idol was; which was gone into their Draught, and mixed with their Dung and their Urine. They that have a Deſire to ſee the Conceits of the *Jews* about it, may look into *Selden de Diis Syris, Syntag. i. c. 4.* and *J. Wagenſeil, upon Sota, p. 1128*.

*Ver. 21. And Moses ſaid unto Aaron, What did this People unto thee?] It was not ſufficient that the Idol was deſtroyed, but he thought fit to call his Brother to an account, for his Miſgovernment in his Abſence. Who makes a very weak Defence, as all Commentators obſerve; to whom I refer the Reader: And ſhall only note, That the beſt Apology he could have made, had been this (if it had been true) that he only repreſented God unto them, as he had repreſented himſelf to him and the Elders of *Iſrael*; when the *Cherubims*, in the Form of Oxen, made part of the Train of the SCHECHINAH, or Divine Majeſty. But he ſays not a Word of this; which I ſuppoſe therefore is a groundleſs Opinion.*

That thou haſt brought ſo great a Sin upon them.] If they had made or built an Houſe for the Divine Worſhip (ſaith *Sepher Coſri*, in the Place above-named) according to their own Fancies, that they might have offered their Sacrifices there, and directed their Devotions thither, it would not have ſeemed to me ſo grievous a Sin; for at this Day we make ſuch Houſes, and have a Veneration for them, and promiſe our ſelves the Divine Benediction in them, &c. But to make an Image, was directly againſt the Command of God; and to fanſy that he would be preſent with that which he abhorred, very much aggravated the Crime.

Ver. 22. And Aaron ſaid, let not the Anger of my Lord wax hot.] He beſeeches him, in a very humble Manner, to hear him calmly.

Thou knoweſt the People.] He had been long acquainted with their rebellious and obſtinate Humour; which made them fall a murmuring as ſoon as ever they were delivered from *Pharaoh* at the Red-ſea, *ch. xv. 24. xvi. 2, &c.*

That they are ſet on Miſchief.] The Words in the Hebrew, *bera hu*, are more emphatical, *they are in Wickedneſs, or in Idolatry*: Like that Expreſſion in *St. John, 1 Epift. v. 19. The whole World lieth in Wickedneſs*. Or, as we ſay in our Language, they were ſtark naught.

Ver. 23. For they ſaid unto me, Make us Gods, &c.] This Verſe is but a Recital of what the People ſaid to him, *ver. 2*. See there.

Ver. 24. And I ſaid unto them, whoſoever bath any Gold, let him break it off: So they gave it me.] This is the Senſe of *ver. 2, and 3*.

Then I caſt it into the Fire, and there came out this Calf.] He ſpeaks as if he did not make the Calf, but the Gold being caſt into the Fire, out it came in this Form. Which made *Dr. Jackson* think it more than probable that there was ſome Magical or Dæmoniacal Skill practiſed in the ſudden moulding of this Idol, which very much increaſed the Peoples Superſtition to it. For, what elſe, ſaith he, could *Aaron* mean by theſe Words, *I caſt it into the Fire, and there came out this Calf*; than that there was ſome ſecret inviſible Operation, whereby it was moulded into this Form in an inſtant? which raiſed, as I ſaid, the Peoples Devotion to it. Herein he follows ſome *Jews*, who go a great deal further, ſaying, That the Devil

Devil entred into it, and made it roar like a Bull, to strike a greater Awe into the People, as *R. Juda* saith, in *Pirke Eliezer*, c. 45. And in *Tanchuma* they say, it not only roared, but danced also. Which seem to me to be Conceits invented for the Excuse of *Aaron*; who is said plainly enough, *ver. 4.* to have made this molten Calf. Which he could not have done without designing it, and running the Gold into a Mould of this Figure.

Here is no Account at all given what Judgment *Moses* made of this Defence; but it appears by *Deut. ix. 20.* that God was so angry with him, that he had been destroyed, if *Moses* had not interceded for him, and beseeched God to pardon his Weakness, in complying with a People set on Mischief (*ver. 22.*) For, no doubt, in his own Mind he was against this Fact, as the *Levites* were, of whom he was the Chief.

Ver. 25. And when Moses saw that the People were naked.] Without the Divine Protection. For the Glory of the LORD in the Cloud, it is likely, departed and went up from them: Which we read descended again, *ch. xxxiii. 9.*

For Aaron had made them naked, &c.] Laid them open by this Sin to the Scorn of all their Enemies, who should hear of such a shameful Revolt from their God.

Ver. 26. Then Moses stood in the Gate of the Camp.] Where the Courts of Judgment were wont to sit, to hear Causes, and to punish Offenders. So it was in their Cities in After-times, which it is likely was derived from the Usage now; as now they did but follow the Practices of their Fore-fathers. For in the Days of *Abraham*, the City-Gate was the Place where all publick and private Business was transacted, *Gen. xxiii. 10, 18.* Which seems to have been the Manner in all the Country: For at *Shechem* we find, as well as here at *Hebron*, when *Hamor* and his Son proposed to make an Alliance with the *Israelites*, they motioned it to the People at the Gate of the City, *Gen. xxxiv. 20.* Which was the same thing with the *Forum* or *Exchange* among the *Romans*; the Market being also held here, where there were Seats for the Judges and Elders.

And said, Who is on the LORD's side?] Abhors this Idolatry, and cleaves to the Worship of the LORD only?

Let him come unto me.] To receive his Commands; who was under God their Leader.

And all the Sons of Levi gathered themselves together unto him.] If not the whole Tribe, yet as many as had any Zeal for the LORD; who were the most. This is an Argument there was a general Defection of the People to this idolatrous Worship, that none but the Sons of *Levi* appeared to join with *Moses* on this Occasion.

Ver. 27. And he said unto them, Thus saith the LORD God of Israel, put every Man his Sword by his Side.] The LORD himself, by his Command, warrants what I bid you do.

And go in and out from Gate to Gate throughout the Camp.] They were not to go into their Tents (where they who were sensible of God's Displeasure, it may be presumed, were bemoaning their Sin) but to kill every one they met in the Street.

And slay every Man his Brother, and every Man his Companion, &c.] All the *Israelites* were Brethren; and they are commanded to spare none they met withal, because they were near Relations, or Friends, or next Neighbours. Some may imagine this too hazardous an Undertaking, the *Levites* being but a very small Number, in comparison with the People of *Israel*. But having God's Warrant, they were confident none would have the Courage to oppose them; for Guilt makes Men timorous: And the *Levites* also found them, as Men used to be at the conclusion of a Festival, weary with their Dancing and Sports. Besides, there are those who by their being naked, *ver. 25.* understand they were unarmed. For *Aaron* had disarmed them to their Shame, by setting up the Calf for them to dance about; which made them lay aside all Thoughts of their Arms, and so were more easily slain by the *Levites*.

Ver. 28. And the Children of Levi did according to the Word of Moses.] Who being, under God, their chief Ruler, passed this extraordinary Sentence upon the Offenders, without the common Process in Courts of Judgment; as *Mr. Selden* observes, *L. ii. de Jure N. & G. c. 2.* in the End of it.

And there fell of the People that Day about three thousand Men.] The Vulgar hath twenty-three thousand, contrary to the LXX. as well as the Hebrew Text, and all the Eastern Versions, except the Arabick, printed at Rome in this Age, and manifestly out of the Vulgar Latin, as *Mr. Selden* hath observed in the same Place, and *Bochart* shows largely to be against all the antient Translations and Writers, *Hieroz. P. i. L. ii. c. 34. p. 353.* Where he notes also out of *Philo*, these three thousand to have been ἀρχηγέτας μά- λιστα τῶν ἀσεβείας, the principal Ring-leaders of this Impiety.

In memory of these Disasters, the breaking of the Tables, and this Slaughter, the Jews keep a Fast every Year, on the 17th of *Tamuz*; which, by *Jac. Capellus's* Computation, answers to the 16th of our July.

Ver. 29. For Moses had said, Consecrate yourselves to day to the LORD.] Or, *Moses said, Ye have consecrated your selves, &c.* Which way soever we take it (either as spoken before the Execution, to encourage them to it; or afterward, to commend them for it) the Meaning is, that this Act was as acceptable to God as a Sacrifice, and had procured them the Honour to wait upon him as his Ministers.

Every Man upon his Son, and upon his Brother.] This seems to signify that some of the Tribe of *Levi* had also prevaricated; to whom these pious *Levites* had no regard, but killed them indifferently with the rest, though they met with one of their own Children. For which they are highly commended by *Moses* in his Blessing, *Deut. xxxiii. 9.* But it may signify no more but that they went out with this sincere Resolution to spare none, though never so dear to them.

That he may bestow upon you a Blessing this Day.] This Blessing was the Preferment of the Tribe of *Levi*, to be God's Ministers in his House, and to enjoy all the Tenth of the Land for an Inheritance, *Numb. xviii. 21, 24.*

Ver.

Ver. 30. *And it came to pass on the Morrow.]* Which was the 18th Day of Tamuz, or our 17th of July.

That Moses said unto the People.] Whom he assembled together, that he might make them sensible of their Sin.

Ye have sinned a great Sin.] He set their Sin before them, it is likely, in all its aggravating Circumstances.

And now I will go up unto the LORD.] But he would not have them despair of recovering God's Favour, though he could not absolutely assure them of it.

Peradventure I shall make an Atonement for your Sin.] That God might not inflict any further Punishment upon them.

Ver. 31. *And Moses returned unto the LORD.]* Not, as yet, to the Place where he was before with the LORD for forty Days, but to some part of the Mount, where he might put up his most fervent Prayers to God; by which his Anger was turned away, as well as by Sacrifices.

And said, O this People have sinned a great Sin.] He begins his Prayers with a Confession of their Guilt, in a most pathetic Manner.

And have made them Gods of Gold.] Contrary to the express repeated Command of God, *ch. xx. 4, 23.*

Ver. 32. *Yet now.]* Here follows his earnest and most affectionate Deprecation for them.

If thou wilt forgive their Sin.] Be thou pleased; or, O that thou wouldst forgive them! See Dr. Hammond upon *Psal. xcv. Not. 6.*

Or if not, blot me, I pray thee, out of thy Book which thou hast written.] Let me die, rather than live to see the Evils that are coming on them, if thou punish them as they deserve. God hath no need of a Book, wherein to register and record any of his Purposes: But the Scripture uses the Language of Men, as the *Jews* speak, who to this Day retain this Form of Speech, in their Prayer wherewith they begin the New-year; *O our Father, and our King, write us in the Book of the best Life, in the Book of Righteousness, in the Book of Redemption.* They desire, that is, to be preserved that Year in a happy Condition; free from Sin, from Want, and from Danger. See *Theodorick Hackspan*, in his Annotations on this Place.

Ver. 33. *And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my Book.]* This was all the Answer Moses could obtain, *That they only should perish, who had offended the Divine Majesty.* Which doth not deny them a Pardon, if they ceased to offend him.

Ver. 34. *Therefore now go.]* Speak no more of this Matter, but return to the Camp.

Lead the People unto the Place of which I have spoken unto thee.] Take the Conduct of the People upon thee, to the Land which I promised to bestow on them. This supposes God would not punish them as they deserved; though, by the Words following, it appears he abated something of his wonted Kindness to them.

Behold, mine Angel shall go before thee.] Not the Angel spoken of, *ch. xxiii. 20.* but some lesser Minister in the Heavenly Court, as appears from the next Chapter, *ver. 2.* where he saith only,

I will send an Angel before thee, viz. in the Pillar of Cloud and Fire, ch. xiii. 22.

Nevertheless, in the Day when I visit, I will visit their Sin upon them.] Upon the next Occasion, to punish other Offences, I will further punish this. Whence the Saying of *R. Isaac*, in the *Gemara Sanhedrim*, c. 11. *There hath no Vengeance come upon the World, in which there hath not been half an Ounce of the first Calf.* To which *R. Ushajah* there hath respect, in these Words; *Till the Days of Jeroboam, the Israelites suck'd but of one Calf, but afterward of three.* That is, their Punishment was twice as great; for they made two Calves, though they had seen the terrible Punishment which came upon their Forefathers from making one.

Ver. 35. *And the LORD plagued the People.]* With the Pestilence, as some imagine, though it be not mentioned in Scripture. Or he means all the Evils that afterwards consumed them in the Wilderness. But there are those who understand this of the Slaughter made by the *Levites*; which he briefly repeats (as the manner sometimes is in these Writings) as a Conclusion to this History of the golden Calf.

Because they made the Calf, which Aaron made.] Provoked him to make.

C H A P. XXXIII.

Ver. 1. *AND the LORD said unto Moses, Depart and go up hence, thou and thy People, &c.]* This is a Renewal of the Order he had already given, *ch. xxxii. 34.* which he further explains, by expressly assuring him he would make good his Promise to their Forefathers, of which *Moses* had remembred him, *ch. xxxii. 13.* But they were not by this ordered presently to remove, till *Moses* had been again in the Mount, and the Tabernacle was set up, and all the Service of it prescribed.

And I will send an Angel before thee, and I will drive out the Canaanite, the Amorite, &c.] I will not wholly withdraw my Protection from you (as he had for the present, *ch. xxxii. 25.*) but send one of my Ministers to discomfit your Enemies, till you get Possession of their Land.

Ver. 3. *For I will not go up in the midst of thee.]* For though I intended to have dwelt among you my self, by my special Presence (which was in the *SCHACHINAH*, *ch. xxv. 8. xxix. 43, 45, 46.*) you have justly forfeited that Favour. The *Chaldee* gives the true Sense of this Speech, *I will not make my Majesty* (so the *SCHACHINAH* or Divine Glory was called) *to go up in the midst of thee.* And accordingly it follows, *ver. 7, 8, 9.* that he did remove to a distance from them. Concerning that Phrase, *in the midst of thee*, see *ch. xvii. 7.*

For thou art a stiff-necked People.] See *ch. xxxii. 9.*

Lest I consume thee in the Way.] It is not fit for me to see my self affronted to my Face, by stiff-necked Offenders, and not punish them with utter Destruction. This is an Argument that the Angel, he saith he would send before them, was not God himself (as the eternal *ΛΟΓΟΣ* is) for then he would have had the same reason to consume them for their Disobedience.

Ver.

Ver. 4. *And when the People heard these evil Tidings.]* This Threatning of such a grievous Punishment.

They mourned.] Fasted, perhaps, and wept; and hung down their Heads with Shame and Sorrow.

And no Man did put on him his Ornaments.] But every one laid aside his usual Attire, and appeared in the Habit of Penitents; which, in after Times, was Sackcloth.

Ver. 5. *For the LORD had said unto Moses, Say unto the Children of Israel, Ye are a Stiff-necked People: I will come up into the Midst of thee in a Moment, and consume thee.]* This Verse gives a Reason of their Mourning, because *Moses* had, by God's Order, said to them, what God said to him, That they were such a perverse People, it was not safe for them that he should stay among them, and be provoked by their Transgressions suddenly to destroy them.

Therefore now put off thy Ornaments from thee.] These Words show that he had not peremptorily resolved to forsake them (as he threatned, ver. 3.) but might be moved by their Repentance to continue with them. And therefore he orders them to put themselves in a mourning Habit, in token of their hearty Sorrow for their Sin.

That I may know what to do unto thee.] Deal with you according as I find you disposed. See Gen. xxii. 12.

Ver. 6. *And the Children of Israel stript themselves of their Ornaments.]* Not only of those wherewith they had decked themselves at their late Festival, but of all other that they ordinarily wore; which they, who were not dressed, forbore to put on, ver. 4.

By the Mount Horeb.] Or rather (as the Hebrew Word *Mehar* imports) *from the Mount*; that is, a great Way off from the Place where God appeared; as unworthy to come into his Presence.

Ver. 7. *And Moses took the Tabernacle.]* His own Tent, as the LXX interpret it, *τὴν οὐλοὺν αὐτοῦ*; meaning, I suppose, not his own private Tent, where he and his Family lived; but a publick Tent, where he gave Audience, and heard Causes, and enquir'd of God; which *Bonaventura C. Bertramus* calls *Castrorum Prætorium*, in his Book *de Repub. Jud. c. 4.* For such a Place we cannot but think there was before that Tabernacle was erected, whose Pattern he saw in the Mount; where all great Affairs were transacted, and where religious Offices, in all probability, were performed.

And pitched it without the Camp, afar off from the Camp. At the Distance of Two Thousand Cubits, as *R. Solomon* interprets it. Which was done to humble them, when they saw the Displeasure of God and of his Servant against them, declared by this Departure far from them; for they might justly fear he would remove quite out of their sight.

And called it the Tabernacle of the Congregation.] Gave it the same Name which was afterwards appropriated to the Tabernacle built for divine Service alone. Because here God met with *Moses*, and communicated his Mind to him, and hither they were all to resort, who had any Business with *Moses*; or would receive an Answer to their Enquiries from God.

And it came to pass, that every one which sought the LORD, went out unto the Tabernacle of the Congregation, which was without the Camp.] This is commonly understood of those who came to desire Resolution in any case of Difficulty; which they could not have, as formerly, within the Camp; but were forced to go, and seek it without. Which, as it shewed God's Displeasure, so withal gave them some hope of Mercy; because it plainly appeared, God was not quite alienated and estranged from them.

Ver. 8. *When Moses went into the Tabernacle all the People rose up, and stood every Man at his Tent Door.]* In reverence to him, as their Leader, whom they had lately despised. Or, it may be thought also, a Posture wherein they implored his Intercession for them, that God would be graciously pleased to return to them: Which is expressed by what follows.

And looked after Moses.] Expecting what would be the End of this Business, both God and his Minister being removed from them.

Until he was gone into the Tabernacle.] As long as they could see him.

Ver. 9. *And it came to pass, as Moses went into the Tabernacle, the cloudy Pillar descended.]* In which the SCHECHINAH, or divine Majesty was (ch. xl. 35.) which was gone up before, because of their Idolatry, whereby the Camp was become unclean; but now came down again, upon the Removal of the Tabernacle; where, it is very probable, it used to be settled, as the Token of the divine Presence among them; and afterward was translated to the Tabernacle, made after God's Appointment, where this Cloud stood just as it did here, at the Door of it, Numb. xii. 5.

And stood at the Door of the Tabernacle.] Openly to assert the Authority of *Moses*, with whom God showed himself present, tho' he had forsaken them.

And the LORD talked with Moses.] Which shows the divine Glory was within the Tabernacle, where *Moses* now was; and so the People understood it, as appears by the next Verse.

Ver. 10. *And all the People saw the cloudy Pillar stand at the Tabernacle Door.]* Which they knew was an evident Token that God was there.

And all the People rose up and worshipped, every Man in his Tent door.] Bowed themselves unto the divine Majesty, and humbly deprecated his Displeasure; acknowledging, we may reasonably think, his great Goodness, in condescending to appear again to them, tho' at a Distance from them.

Ver. 11. *And the LORD spake unto Moses Face to Face.]* In a familiar Manner, which did not affright or astonish him, by a dreadful Appearance of his Majesty; which, in the Sight of the Children of *Israel*, look'd like devouring Fire, ch. xxiv. 17. but appeared to *Moses* in a milder and more chearful Brightness. The like Expression in Numb. xii. 8. seems to relate only to the Discourse he had with *Moses*, which was clear and plain, and by a Voice, not in Visions and Dreams, and obscure Resemblances; and so it may be understood here, as *Maimonides* takes it, *More Nevoch. P. iii. c. 45.* But *Abarbinel* thinks that these Expressions signify, God treated with *Moses* in his own Person, not by an Ambassa-

dor; just as one Friend converses with another. And this is a common Notion among the *Jews*; that God did not speak to *Moses* by an Angel; but by himself; which they take to be the Meaning of this Phrase *Face to Face*. Which seems to me rather to import the Clearness and Evidence of that divine Light, wherein God revealed himself to *Moses*; whether it was by himself, or an Angel, it matters not. Yet the New Testament determines this Question, when he tells us, The Law it self was *given by Angels*, in the Hand of a Mediator. And accordingly the old Tradition was, That *Moses* saw Things in a clear and bright Glass; but the rest of the Prophets in a Glass that was dim and cloudy.

As a Man speaks to his Friend.] This is added, to show how differently God treated *Moses*, from all other Men; for he is said to have talked *Face to Face* with all the *Israelites*, Deut. v. 4. but it was out of the Midst of Fire, which struck a Terror into them; whereas he spake to *Moses* out of the Midst of a glorious, but comfortable Light, which gave him high Satisfaction.

And he turned again into the Camp.] After some Time spent in Conversation with the divine Majesty, he went to comfort the People, it is likely, with hopes of recovering his Favour; of which they might have quite despaired, if he had stay'd long from them.

But his servant Joshua, a young Man, departed not out of the Tabernacle.] It is hard to tell for what end *Joshua* should stay behind his Master; and it seems not decent that *Moses* should return alone without his Servant to attend him. They that say he stayed to guard the Tabernacle have no Foundation for it; and they have not much, who say he stayed to give Judgment in small Causes, which needed not *Moses's* Resolution (according to *ch. xviii. 26.*) for we never read that *Joshua* was a Judge, but a constant Attendant upon *Moses's* Person. And therefore the Words may better be translated, as they plainly run in the *Hebrew*, *He turned again to the Camp, and his Servant Joshua, the Son of Nun, a young Man.* At which there is a Stop in the *Hebrew* (over the Word *Naar*, young Man) to distinguish these from the following Words; which are,

Departed not out of the Tabernacle.] That is, the LORD departed not from thence; but his Presence remained there; and would not come into the Camp, as *Moses* did. And this Interpretation is the more likely, because the last Words in the *Hebrew* are, *out of the Midst of the Tabernacle*; which cannot refer to *Joshua*, because he did not go thither; but only *Moses*, who conversed alone with the divine Majesty.

Why *Joshua* is called a *young Man* when he was near *sixty* Years old, is not easy to resolve. Perhaps it signifies a *valiant Man*, for so he was; or, he had waited on *Moses* from his Youth; or, as *Maimonides*, this is the Phrase of the *Hebrew* Nation, who call all Men young, till they begin to decay; as *Joseph* is called, when he was thirty Years old, *Gen. xlii. 2.* *More Nevoch. P. ii. c. 32.*

Ver. 12. *And Moses said unto the LORD.*] When, or where *Moses* spake what follows, we are not here informed. It is likely, that after he was satisfied the People were very penitent he returned to the Tabernacle, and there made

this Address unto the divine Majesty, for a perfect Reconciliation with his People.

See.] A Word imploring Attention and Regard to his Petition.

Thou sayest unto me, Bring up this People.] Lead them to the Land of Promise, *ch. xxxii. 34. ch. xxxiii. 1.*

And thou hast not let me know whom thou wilt send with me.] Thou hast only said, thou wilt send an Angel before me, but I hope to obtain greater Favour from thee, which thou hast not yet declared to me. And I have no Heart to proceed, if thou thy self wilt not guide us in the Pillar of Cloud, as thou hast done hitherto, and dwell among us, as thou hast promised, in thy Sanctuary. This seems to be the Sense (if this Verse be compared with the 15th) and not barely that he did not know what Angel he would send with him.

Yet thou hast said, I know thee by Name.] The *Chaldee* takes it to be the same with what is said of *Bezaleel*, whom God called by Name, *ch. xxxi. 2.* that is, particularly designed to make the Tabernacle, and all belonging to it. But to *know* is more than to *call*, signifying God's special Love and Kindness to *Moses* above all Men, as the *LXX* interpret it.

And thou hast also found Grace in my sight.] God had often heard his Prayers for this People, as he hoped he would do now. For that was the Effect of his being an *acceptable Person* unto him; which is the proper Signification of this Phrase.

Ver. 13. *Now therefore I pray thee, if I have found Grace in thy sight.]* If I still continue in thy Favour.

Shew me now thy Way.] The Interpretation of *Maimonides* (*More Nevoch. P. i. c. 54.*) is too much strained, who thinks he here desires the Knowledge of God's Attributes, as *ver. 18.* he desires the Sight of his Essence. The plain Meaning of this Prayer is, That God himself would conduct him, and show him the Way wherein he should lead his People unto their Rest in the Land of *Canaan*, *ch. xxxii. 34.*

That I may know thee, that I may find Grace in thy sight.] That I may be fully assured of thy gracious Acceptance of me.

And consider that this Nation is thy People.] I do not beg this merely upon my own Account, but for those who have been redeemed by thee out of the Land of *Egypt*, and have engaged themselves to be thine by a solemn Covenant, (*ch. xxiv.*) and now return unto thee by Repentance, *ver. 6.*

Ver. 14. *And he said, My Presence shall go with thee.]* In the *Hebrew*, *my Face*, i. e. I my self, as the *LXX* translate it. *My Majesty*, as the *Chaldee*. He promises, that is, to continue with them, as he had done hitherto, and not merely send an Angel to accompany them; but to lead and guide them himself, by the Pillar of the Cloud, and his glorious Presence in the Tabernacle.

And I will give thee Rest.] Some think these Words are particularly spoken to *Moses*; and signify, that God would give him ease in this Point, and quiet his Spirit (which was now very solicitous about his Departure from them) by returning to them. But as the foregoing Words are a Promise, that he would take the Conduct

duet of the People again; so is this, that he would not leave them till he had brought them to their Rest.

Ver. 15. *And he said unto him, If thy Presence go not with us.*] Some translate the Words, *for he (i. e. Moses) had said unto him, i. e. to God, if thy Presence, &c.* So that these Words and the following are the Reason of God's Answer to him, ver. 14. And if they be not thus taken, one would have expected *Moses* should rather have given God thanks for his gracious Promise, than further pressed him to it. But the 17th Verse doth not well agree with this; and therefore these Words are to be looked on only as part of what *Moses* said to God after his Promise that his *Presence* should go with him. Which he acknowledged to be the greater Favour, because otherwise he had rather never stir from the Place where they now were.

Carry us not up hence.] Let us go no further if thou thy self dost not lead and guide us in our Way.

Ver. 16. *For wherein shall it be known here, that I and thy People have found Grace in thy sight?*] How shall all the People round about us be convinced, that we are not abandoned by thee in this Wilderness?

Is it not in that thou goest with us?] Is not this the great Demonstration of it, that thou leadest us in a Pillar of Cloud and Fire Day and Night?

So shall we be separated, I and thy People, from all the People that are upon the Face of the Earth.] This will distinguish us, while it continues with us, from all other People whatsoever; none of which have such a Token of thy Presence with them. The *Manna* indeed continued all this Time to descend for their Sustenance, which was a miraculous Food; but it might have been ascribed to other Causes, if this glorious Token of God's Presence had not still appeared among them.

Ver. 17. *And the LORD said unto Moses, I will do this Thing also that thou hast spoken.*] Distinguish you from all other People; not only by leading you in a Pillar of Cloud and Fire, but dwelling among you, as I designed, ch. xxv. 8.

For thou hast found Grace in my sight, and I know thee by Name.] He owns *Moses* still to be most acceptable and dear to him, as he had been ver. 12. and therefore, at his Intercession, promises to be perfectly reconciled, and return to his People.

Ver. 18. *And he said, I beseech thee.*] Having obtained so much Favour of God, he presumes to ask something beyond all this, but with all humility.

Shew me thy Glory.] In the Hebrew the Word is *Hareni*, make me to see thy Glory. Where *Maimonides* takes the Word *See* to signify, *Apprehend with the Understanding*, not with the bodily Eye, *More Nevoch*, P. i. c. 4. For by *Glory* he there understands (cap. 54.) the divine Essence, which he makes *Moses* to be desirous to apprehend; which is not likely such a Man as he should think possible; for thus he explains himself in his Book *de Fundamentis Legis*, c. i. n. 10. *Moses* desired to know the Truth of the divine Essence, as one Man knows another, whose

Face he beholds, and his Image is so engraven in his Mind, that he exists there distinguished from all other Men; so he begs that the divine Essence might be distinct in his Mind, from all other Essences, till he knew the Truth of it, as it is in itself. But he confesses in another Place of that Book (cap. 64.) that by the Glory of the LORD, is many Times understood a created Light or Splendor, whereby God miraculously set forth his Majesty, ch. xxiv. 26. and other Places. And I can see no Reason, why it should not so signify here, and the Meaning be, That he desired to see that glorious Presence (or Face of God, as it is called) which he promised should go with them; not veiled in a Cloud, but in its full Splendor and Majesty. For hearing him speak from the SCHECHINAH, he supposed, perhaps, that God appeared therein, in some visible Shape, which he desired to be acquainted withal. To confirm this, it is observable that God himself, in his Answer to *Moses*, calls this Glory his Face, ver. 20. as he had done, ver. 14, 15. And thus *R. Jebudah*, in the Book *Cofri*, Pars iv. Sect. 3. (towards the latter End of it) seems to have understood it. See upon ver. 20.

Ver. 19. *And he said, I will make all my Goodness pass before thee.*] Which *Maimonides* thinks signifies his making *Moses* to understand the Nature of all Creatures, and how they are knit and united together, and after what Manner they are governed, both in general and particular; because when God had made all his Works, he saw that they were very good, Gen. i. 31. But that Text is a very slender Ground for such an Interpretation. The LXX seem to come nearer to the Matter, who interpret this Passage, *Παρελεύσομαι πρότερός σου τῆ δόξης μου*, *I will pass before thee with my Glory*. That is, he promises to give him a transient View of his Glory, while it passed by him (ver. 22.) tho' it could not be seen in its full Majesty; and then the Word *Tobh* (which we translate *my Goodness*) must rather be render'd *my Beauty*, it being the same with *Glory*; only a softer Word, to express such a Degree of its Splendor as would not hurt him, but be delightful to him. And thus the Word *Tobh* is used in the second Chapter of this Book, ver. 2. and 1 Sam. ix. 2. Or, if this be not the Meaning, *all his Goodness* must signify his gracious Intentions concerning the Children of *Israel*, to whom he assures him, he would fulfil all his Promises, which was sufficient for him to know.

And I will proclaim the Name of the LORD before thee.] The LXX seem to have understood this right, when they translated it, *I will call to thee by my Name* (saying) *The LORD is before thee*. That is, lest, when I pass by thee, thou shouldst not observe it, I will admonish thee, by a Voice calling to thee, and telling thee, That now the LORD is presenting himself to thee. And so we find he did, ch. xxxiv. 6.

And will be gracious to whom I will be gracious, and will shew Mercy on whom I will shew Mercy.] This is the Substance of the Words, which he tells him he would proclaim, after Notice given of him of his coming to pass by him; and their Meaning is, that he would dispense his Favours, according to his own good Pleasure, as he did now to *Moses*; unto whom he vouchsafed such

a Revelation of himself, as he did not make to others; for thus he explains it, *ch. xxxiv. 6, 7.* where he tells him, He would be very gracious, patient, and long-suffering unto some, but punish severely the Iniquity of others.

Ver. 20. *And he said, Thou canst not see my Face.]* But as for thy Request, that I would make thee see my Glory in its full Splendor, thou art not capable of it. I know none that hath explained this whole Matter better than *R. Jebudab*, in *Sepher Cosri*, P. iv. *SeEt. 3.* ‘For the Glory mentioned in Scripture, there is one of such a Nature, that the Eyes of the Prophets could sustain it; another all the *Israelites* saw (as the Cloud and the consuming Fire;) but another so pure and bright to such an high Degree, that no Prophet is able to apprehend it; but if he venture to look upon it, his Composition is dissolved, *i. e.* he dies.’ Such was the Glory here spoken of, a Splendor so great and piercing, that none could behold it.

For there shall no Man see me, and live.] Accordingly we find when the SCHECHINAH, or divine Glory, filled the Tabernacle, *Moses* was not able to enter into it, *ch. xl. 35.* that is, he could not, with Safety to his Life, look upon it. And so it was after the Temple of *Solomon* was built and consecrated by solemn Prayer to God, *The Glory of the LORD filled the House, and the Priests could not enter into the House, because the Glory of the LORD had filled the LORD’s House,* 2 Chron. vii. 1, 2.

From this Speech to *Moses* it is likely that Men, in future Times, imagined they should die immediately, when they saw only an Angel appear in such a high glittering Manner that it amazed them.

Ver. 21. *And the LORD said, Behold there is a Place by me.]* It doth not plainly appear by the Story from whence God now spake to *Moses*. It is most likely from the Mount, where he had long conversed with him. Or, if it was from the Tabernacle (where his Glory appeared, *ver. 9.* and continued, *ver. 11.*) that was not far from the Mount, where he tells him he would make his Glory pass before him.

And thou shalt stand upon a Rock.] It is probable this was the Rock in *Horeb*, where the LORD had formerly appeared to *Moses*, chap. xvii. 6.

Ver. 22. *And it shall come to pass, that while my Glory passeth by, that I will put thee in a Cleft of the Rock.]* Perhaps it was in one of the Clefts which was made in the Rock, when God brought Water out of it, *Psal. lxxviii. 15.* into which he directed *Moses*; for that is meant by putting him in the Cleft, showing him the Place where he should be, while the divine Majesty passed by.

And I will cover thee with my Hand, &c.] That he might not be hurt by the Splendor of that Glory, as it passed by the Cleft. This doth not certainly signify, that the Glory of the LORD appeared in an human Shape, for Hands are ascribed to God (in accommodation to us) when nothing is meant but this invisible Power; which now, perhaps, cast a Cloud about him, that he might not be struck dead by the inconceivable Brightness and Force of

those Rays which came from the Face of the divine Majesty.

Ver. 23. *And I will take away mine Hand.]* As soon as the Face (as it is called *ver. 20.*) of the divine Majesty was gone by him (which it was impossible for him to behold, and live) he promises to remove that Cloud which covered him; so that he should look upon the hinder Parts of his Glory, tho’ not upon the Face.

And thou shalt see my back Parts.] In which the Glory of the divine Majesty shone in a lower Degree of Light, which was not so piercing as to put out the Eyes, and take away the Life of the Beholders; and yet there was such a resplendent Brightness in it, that *Moses’s* Face shon when he came down from the Sight of it, *ch. xxxiv. 29.* For that Lustre in his Countenance is to be ascribed, in all probability, to that Sight which he had of the divine Majesty at that Time. Some little Particles of Light remaining upon his Face, and sticking to it (if I may so speak) from that exceeding great Splendor which shon upon him, and passed before him, as he lay in the hollow Place of the Rock.

But my Face shall not be seen.] My Glory in its full Lustre, without any Veil before it, cannot be seen. See *ver. 20.* There are many other Interpretations of this Verse, as well as of the 18th and 19th. *Maimonides* in his Book *de Fundam. Legis*, c. i. n. 11. takes it thus: ‘God revealed that to *Moses*, which no Man, either before or after him, ever knew; he making him to apprehend something of his very Essence, whereby God was separated in his Mind from all other Beings; as a Man discerns another Man, when he sees his back Parts, and by his Mind discerns his Proportions distinct from all other Men.’ But in his *More Nevoch*. P. i. c. 21. he takes this Discovery to *Moses* to be the Knowledge God gave him of his Works and Attributes, *viz.* those mentioned *ch. xxxiv. 6.* And thus *Gregor. Nazianzen.* (*Orat. xxxiv. p. 559.*) expounds it, ταῦτα γὰρ τὸ θεῶν τὰ ὀπίστω ὅσα μὲν ἐκείνῳ, &c. Those Things are the back Parts of God which are after him; whereby he is known, as the Sun is by its Image in the Water, &c. upon which *Elias Cretensis* hath this ingenious Gloss, That the Face of God signifies his Essence before the Beginning of the World: And his hinder Parts, his Creation and Providence in the Government of the World. But *Maimonides*, in the same Place now mentioned, acknowledges also, that this may be interpreted according to the *Targum*; That God made his Majesty, that is, an exceeding bright Representation of himself (tho’ not in its full Glory) to pass before him; which *Onkelos* sometimes calls *Jekara*, Glory; sometimes *Memra*, the Word; and sometimes SCHECHINAH, the Majesty. Which seems to be the most literal Meaning; that God himself, particularly the Eternal WORD, in a visible Glory or Majesty, appeared unto him in so much Splendor, as Human Nature was able to bear; but not in his unveiled Brightness, which is, as the Apostle speaks, inaccessible.

CHAP. XXXIV.

Ver. 1. **A**ND the LORD said unto Moses.] Having obtained a Promise of a Pardon for the People, and of greater Favour to himself, than had been hitherto shown him; God directs him here to dispose Things for the Performance of both.

Hew thee two Tables of Stone like unto the first: And I will write upon these Tables the Words that were in the first Tables which thou brakest.] Every attentive Reader must needs observe the Difference between the first Tables which Moses brake, and those which he is now ordered to prepare. For God did not only write his Laws with his own Finger upon the first Tables, but the Tables themselves also were the Work of God, *ch. xxxii. 16.* Whereas in these, as *Greg. Nyssen* well expresses it (*de Vita Moſis*, p. 183.) ἡ γραφή μὲν ἐν δέξας διατάμει τοῦ ἡ ὁ ὕλην, διὰ τῆς Μωϋσέως ἐξουσίας γένηται, *The Writing indeed was by the Divine Power, but the Matter of them framed by the Hand of Moses.* So that, at the same time God shewed he was reconciled, he put them in mind that he had been offended, and restored them to his Favour with some abatement.

Ver. 2. *And be ready in the Morning.*] On the 18th Day of July. See *ch. xxxii. 30.*

And come up in the Morning unto Mount Sinai.] From whence God spake to the Israelites (*Deut. v. 4, &c.*) those very Words which he intended to write upon the Tables. He orders him to come up in the Morning, that all the People might see him ascend, and carry the Tables with him.

And present thy self there to me, in the top of the Mount.] Where the Divine Majesty appeared before in its Glory, and where Moses stayed with him forty Days and forty Nights, *ch. xix. 26. xxiv. 17, 18.*

Ver. 3. *And no Man shall come up with thee.*] The same Precept is renewed, which was given at his first Ascent, *ch. xxiv. 1, 2.*

Neither let any Man be seen throughout the Mount.] *Chap. xix. 12, 21, &c.*

Neither let the Flocks nor Herds feed before the Mount.] He seems to require their Removal to such a Distance, that they should not be within view of the Divine Majesty. By which means the People were naturally led to stand in greater Awe of God, and there was the less danger of any Beasts touching the Mount, *ch. xix. 13.*

Ver. 4. *And Moses hewed two Tables of Stone, &c.*] These and the following Words only declare that he did as God bad him, *ver. 1, 2.*

And took in his Hand the two Tables of Stone.] These he carried with him; but the first Tables were given him when he came there, *ch. xxiv. 12.* They seem to have been thin, being no heavier than that he could carry them in one Hand.

Ver. 5. *And the LORD.*] The SCHECHINAH, or Divine Majesty; called also the Glory of the LORD.

Descended in the Cloud.] Wherein it had been wont to appear from the beginning of their Deliverance out of Egypt, and had lately appeared to Moses in the Tabernacle (*ch. xxxiii. 9.*) when

the Cloudy Pillar descended, and stood at the Door of it, while the LORD talked with Moses there. And it seems, when that was done, the Glory of the LORD in the Cloud went up again towards Heaven, and now came down upon this Occasion.

And stood with him there.] The Cloudy Pillar, wherein the Glory of the LORD was, rested upon the top of the Mount where Moses now was, *ver. 2.*

And proclaimed the Name of the LORD.] Gave him notice of his Presence, as he had promised, *ch. xxxiii. 19.* and is more fully expressed in the next Verse.

Ver. 6. *And the LORD passed by before him.*] Which Onkelos translates, *The LORD made his Majesty to pass before him.* Which Exposition Maimonides acknowledges to be right, and confirmed by the Scripture it self, when it saith, *ch. xxxiii. 22. While my Glory passeth by, &c.* which he confesses signifies not the Divine Essence it self, but some created Splendor, which no Eye was able to behold; *More Nevoch. P. i. c. 21.*

And proclaimed.] As the Glory of the LORD passed by, he heard a Voice proclaiming this Description of the Divine Nature.

The LORD.] Some join the next Word to this, as if the Voice said, *The LORD, the LORD;* the more to awaken his Attention, to mind what he heard: See *ch. xxxiii. 19.* And this Name of his signifies his Self-existence, and his absolute Dominion over all Creatures, which received their Being from him. See *ch. vi. 3.*

God.] The Hebrew Word *El* signifies Strong and Mighty; in one word, his irresistible Power, *Job ix. 4.*

Merciful.] The Word *Rachum* signifies that which we call tender Mercies; such as Parents have to their Children, when their Bowels yern towards them.

And gracious.] We call that *Chaninab* (Grace or Favour) saith Maimonides, which we bestow upon any Man to whom we owe nothing, *Gen. xxxiii. 5, 11.* And therefore God is here called *Chanum* (Gracious) with respect to those whom he created, preserves, and governs, but is not obliged by any Right to these Things; as his Words are, *More Nevoch. P. i. cap. 45.*

Long-suffering.] So slow to Anger, that he doth not presently punish those that offend him, but bears long with them.

Abundant in Goodness.] The Hebrew Word *Cheſed*, which we translate *Goodness*, signifies, as Maimonides saith (*More Nevoch. P. iii.*) the Excess and highest Degree of any thing, whatsoever it be; but especially the greatest Benignity: And therefore, with the Addition of *rabb* (abundant) denotes long continued Kindness; as is more fully declared in the next Verse.

And Truth.] Most faithful and constant to his Promises, which he steadfastly keeps throughout all Generations. The Word *abundant* refers both to this and to his Benignity, *Psal. cxlvi. 6.*

Ver. 7. *Keeping Mercy for Thousands.*] The same Word *Cheſed*, which before we translated *Goodness*, we here translate *Mercy*: And the Hebrews observing the Letter *Nun* to be greater in the Word *Notzer* (keeping) than is usual, fancy that it denotes the immense Treasures of the Di-

vine Bounty. But the Word *Thousands* fully explains how abundant his Mercy is.

Forgiving Iniquity, and Transgression, and Sin.] Here are *three* Words, to signify all sorts of Offences, which he passes by, till Men grow intolerably wicked. But some distinguish them, by making *Iniquity* signify Offences against Men; and *Transgressions*, Offences against God himself; and *Sin*, all the Errors, Childishnesses and Follies, which Men are guilty of, in the Conduct of themselves. But they may as well signify the Offences which were committed against the *Moral, Ceremonial, and Political* Laws.

And that will by no means clear the Guilty.] These Words, according to *Maimonides*, belong still to the Loving-kindness of God, as all the foregoing do; signifying, that when he doth punish, he will not utterly destroy and make desolate. For so the *Hebrew* Words, *Nakkeh lo Jenakkeh*, he thinks are to be literally render'd, *in extirpating, he will not extirpate*; as the Word *Nakab* he observes is used, *Isa. iii. 26. She shall sit desolate on the Earth.* And to the same Sense these Words are expounded by many modern Interpreters; particularly *Lud. de Dieu, When he empties, he will not empty, or make quite desolate.* For the Maxim of the *Hebrew* is (as *Maimonides* there observes, *More Nevoch. P. i. c. 54.*) that *the Property of Goodness far excels that of Severity.* For here being *thirteen* Properties of God mentioned (I can find but *ten*, besides the Name of the LORD) there is but one of them that belongs to the latter (*viz.* that which follows) all the rest belong to the former. And indeed, we find that *Moses* urges these very Words, among other, why God should not destroy the *Israelites*, as one Man, *Numb. xiv. 18.* which had been very improper, if God would *by no means clear the Guilty.*

Visiting the Iniquity of the Fathers upon the Children.] This is meant, saith the same *Maimonides*, only of the Sin of Idolatry; unto which God threatens, in the second Commandment, this Punishment, to the third and fourth Generation, upon *those that hate him.* For no Man is called an Hater of God, but only an Idolater; according to what we read, *Deut. xii. 31. Every Abomination which the LORD hateth, &c.*

Unto the third and fourth Generation. He mentions, saith the same Author, none beyond these; because the utmost that any Man can live to see of his Seed, is the *fourth* Generation. And therefore when an idolatrous City was destroyed, the old Idolater, with Children, Grandchildren, and Great-Grandchildren, were all cut off; according to the Precept, *Deut. xiii. 15. Destroy it utterly, and all that is therein.*

The Sense of the whole seems to be, That this is the Glory of the Divine Majesty, that he hath a Sovereign Dominion over all, because he is the Fountain of Being, the Original of all Things; most powerful, to do what he pleases; and so merciful, that he delights to bestow his Benefits unasked; and so gracious, as to continue them to the Unthankful: bearing long with them, when they provoke him; multiplying Favours on those who have no Deserts; and faithfully performing his Promises, though never so great; doing good unto a thousand Generations of those who adhere

faithfully to him, and do not apostatize from him: For he pardons innumerable Offences of all sorts, that are committed against his Laws; and when the Provocations are so great, that they are fit to be punished, he proceeds not to the utmost Extremity, till there be no Remedy; then he punishes Idolaters terribly, to the third and fourth Generation.

Ver. 8. *And Moses made haste, and bowed his Head toward the Earth, and worshipped.*] Being transported with Joy at so glorious a Sight, and such gracious Words, he immediately worshipped God with the humblest Reverence, acknowledging his great Condescension to him.

Ver. 9. *And he said.*] Which encouraged him to renew his Request to God.

If now I have found Grace in thy Sight, O LORD.] He doth not doubt of it; but the Meaning rather is, *Since I have found Grace, &c.* as appears from what he granted him, *ch. xxxiii. 17, 18, &c.*

Let my Lord, I pray thee, go among us.] Upon the mention of the last Property of the Divine Majesty [*visiting the Iniquity of the Fathers upon the Children, &c.*] *Moses* seems to have been afraid he might be provoked to proceed to such Severity with the *Israelites*, who had lately apostatized from him; and again beseeches him he would be so gracious, tho' they should again offend him, as to continue his Presence among them, which he had threatened to withdraw, *ch. xxxiii. 3.*

For it is a stiff-necked People.] If we adhere to this Translation, the Meaning is, they needed such a Governor, by whose Authority and Presence they might be kept in awe, and cured of their Perverseness. But the Particle *ki*, which we here translate *for*, often signifies *though*; and may be very fitly so rendred here: And then the Meaning is, *Tho' they be very refractory (ch. xxxii. 9.) yet do not forsake them, and leave them to themselves; but still conduct them, as thou hast done.*

And pardon our Iniquity and our Sin, and take us for thine Inheritance.] Since thou art so ready to forgive (*ver. 7.*) do not cut us off for our late Offences, but still continue to own us for thy peculiar People. This *Moses* had begg'd of God before, and obtained a Promise of it, *ch. xxxiii. 16, 17.* (and see *ch. xix. 5.*) and now he beseeches him, out of his Goodness which he had proclaimed, to confirm that Promise, and not to revoke it upon every new Provocation.

Ver. 10. *And he said, Behold, I make a Covenant.*] Herein God verified the Truth of what he had proclaimed; being so merciful and gracious, as not only to confirm his Promise, but to turn it into a Covenant, like that at the giving of his Laws from Mount *Sinai*, *ch. xxiv. 3, 7, &c.* which he renews with them in the next Verse; where he engages to drive out the Inhabitants of *Canaan* before them, and then requires them to take care not to imitate their Idolatry.

Before all thy People will I do Marvels, such as have not been done in all the Earth, &c.] This seems to relate to all the wonderful Works he intended to do in their Introduction into the Land of *Canaan*, by making the Waters of *Jordan* retire, and the Walls of *Jericho* fall down; with the rest that followed, till they got possession of their Inheritance.

For it is a terrible Thing that I will do with thee.] Such

Such as shall declare the Almighty Power of the Divine Majesty, and strike a Terror into all those that oppose him; but demonstrate (in an astonishing Manner) his Fidelity to his People. For all this is said to confirm their Belief of the Covenant he said he would make with them, in the beginning of the Verse.

Ver. 11. *Observe thou that which I command thee this Day.*] Doubt not of what I say; but only mark, and take care to do all that I now enjoin thee.

Behold, I drive out before thee the Amorite, and the Canaanite, &c.] To encourage them so to do, he premises what he intended to do for them; which he put at the Conclusion of his Covenant, when he first declared it, *ch. xxiii. 23, 28.* but here puts it in the Front of it, that they might be the more sensible of the reasonableness of those Commands to which he expected Obedience.

Ver. 12. *Take heed to thy self.*] He now renewing that Covenant with them, which they had broken by the worshipping the golden Calf, repeats the principal Precepts which concerned his Worship and Service (which had been delivered to them before) and excites them to the Observance of them, by the Addition of a very gracious Promise, *ver. 24.*

Lest thou make a Covenant with the Inhabitants of the Land whither thou goest.] Nothing could be more reasonable than this, that they should not enter into Friendship with those Nations, whom he commanded them to expel, for their abominable Wickedness; unless they would renounce their Idolatry, and come under their Government. See *ch. xxiii. 32.* and Mr. Selden, *L. vi. de Jure N. & G.* in the latter end of the 13th Chapter, and beginning of the next.

Lest it be for a Snare in the midst of thee.] Lest they inveigle thee to imitate their Manners.

Ver. 13. *But ye shall destroy their Altars, break their Images, and cut down their Groves.*] This more largely explains what was briefly and summarily delivered in *ch. xxiii. 32.* *Thou shalt not make a Covenant with their Gods.* And, *ver. 24.* *Thou shalt quite break down their Images.* Which Images and Altars were usually set in Groves, as sacred Places, being the Temples of their Gods: See *2 Kings xxiii. 24.* For when Tacitus saith (*Lib. de Moribus Germanorum*) that the old Germans went to War as if God commanded them, whom they believed to be present with them; he tells us, *Effigiesque & signa quædam detracta lucis ad prælium ferunt,* they carried with them into the Battle certain Images and Signs, which they took out of their Groves. These, in all probability, were the Images of their Gods, who they thought fought for them; as Job. *Filescus* conjectures, *L. ii. Selectorum, c. 5. de Ceremoniis, Sect. 7.* where he observes, that these Groves were impure Places; not only because there were the Images and Altars of their false Gods, but all manner of Filthiness and Leudness was committed under those Shades. Which made Horace call them, *parum castos lucos*, *Lib. i.* in the latter end of the 12th Ode.

Some of the Hebrews restrained this Precept only to the Land of Canaan; where they were bound to destroy all Things belonging to the Re-

ligion of those idolatrous People, in whose Place they were planted, that they might not be infected with their Impiety: See *Deut. xii. 2, 3.* But in other Countries which they conquered, they fancied they were not bound to root it out. Yet afterwards they saw it necessary to extend this Precept to all idolatrous Countries which came under their Power, where they destroyed their Idols, as they had done in Canaan; lest, by Imitation, *παρρηγορητίς ἤν καὶ τὴν πολιτείαν ἐσώσω*, their Polity should have been quite subverted, as Josephus speaks. See Mr. Selden, *L. ii. de Jure N. & G. c. 2.*

Ver. 14. *For thou shalt worship no other God.*] This being the great Principle of their Religion, *The LORD thy God is one LORD*, *Deut. vi. 4.* and there is no other God beside him.

For the LORD, whose Name is jealous.] So he calls himself, *ch. xx. 5.* and gave himself this peculiar Name, because he could not bear any other God to be rival with him, after the manner of the Gentiles: Whose Gods suffered a number of other Gods to share in the Worship that was given to them, by offering Sacrifices, and burning Incense, and bowing down to them.

Is a jealous God.] As is his Name, so is he himself: He will not endure any other to be worshipped with him.

Ver. 15. *Lest thou make a Covenant with the Inhabitants of the Land.*] That is, a Covenant of Marriage (for Covenants in general were forbidden before, *ver. 12.*) which he commands them not to contract with the Inhabitants of Canaan: No, nor with any Idolaters whatsoever. For tho' some of the Jews would restrain this to the seven Nations only, yet the generality of them resolve it is meant of all other idolatrous People. And there is an illustrious Argument of it, in the ninth and tenth Chapters of Ezra; and in Nehemiah, *ch. xiii. 25.* This they will have to have been as old as the Law of Circumcision; which they gather from *Gen. xxxiv. 14.* and it held throughout all following Ages; insomuch that Mahomet forbids any of his Religion to marry any one that is not made a Mussulman, i. e. a Believer of his Doctrine. As for such as turned from Idolatry, it was always lawful to marry them: But they were so far from having to do with others, that the Talmudists held it as unlawful to lie with a Gentile Woman, as with a Woman in her Uncleaness. Whence that Character which Tacitus gives of the Jews; *Proestissima ad libidinem Gens, alienarum concubitu abstinet.* See Selden, *Lib. v. de Jure N. & G. c. 12.*

And they go a whoring after their Gods, and do sacrifice to their Gods.] Of which there was very great danger, if they loved their Wives; who would have great power over them (as appears by Solomon, *1 Kings xi. 2, 3, &c.*) to induce them to their Religion. Of this Phrase, *going a whoring after their Gods*, see Seld. *Uxor. Hebr. L. iii. c. 23.*

And one call thee.] Invite thee (as the Manner was) to the Feast that was usually made, upon the Sacrifices offered to their Gods: As the Israelites eat of the Peace-offerings, and invited their Friends to partake with them.

And thou eat of his Sacrifice.] By this we see how antient and universal the Custom was of Feasting upon Sacrifices; Which Mr. Mede truly calls

calls *Epulæ Fæderales*, Federal Feasts (upon *Malachi* ii.) For the Meat was God's, being set upon his Table; of which he inviting the Offerers to partake; they were his Guests; whom he entertained at his Table, in token of Reconciliation and Friendship with him. And therefore whosoever eat of the Sacrifices offered to other Gods, professed themselves to be their Worshipers and Servants. Which made the *Jews* so cautious in this Matter, that they would not so much as drink the Wine, or the Water, or use the Salt of an Idolater, not knowing but it might have been set before an Idol. So *R. Levi Barzelonita*, in the Explication of the cxiith Precept. This explains that Discourse of the Apostle, *1 Cor. x. 20.*

Ver. 16. *And thou take of their Daughters unto thy Sons, &c.]* If they themselves married Idolaters, there was the greater danger they might be content to let their Sons and Daughters marry with them (especially if they were rich or beautiful) and so the whole Family be undone.

Ver. 17. *Thou shalt make thee no molten Gods.]* Images are called by the Name of Gods, because they were worshipped together with them, as Symbols of their Presence. And though *molten* be here only mentioned (upon occasion of their late Sin, in worshipping the *molten Calf*, *ch. xxii. 4.*) yet all other Images are intended, as appears by *ch. xx. 4, 23.*

Ver. 18. *The Feast of unleavened Bread shalt thou keep, &c.]* See all this explained, *ch. xii. 15, 16, &c. xiii. 6, 7. xxiii. 15.*

As I commanded thee in the time of the Month Abib, &c.] See *ch. xiii. 4. xxiii. 15.*

Ver. 19. *All that openeth the Matrix is mine, &c.]* See *ch. xiii. 12. xxii. 29, 30.*

Ver. 20. *But the first-born of an Ass shalt thou redeem, &c.]* See *ch. xiii. 13.*

And none shall appear before me empty.] See *ch. xxiii. 15.*

Ver. 21. *Six Days shalt thou work, &c.]* See *ch. xx. 9. xxiii. 12. xxxi. 15.* where this is sufficiently explained. But here, to show the Necessity of forbearing Labour on this Day, they are not permitted it, *in Earing, or in Harvest:* That is, in the two most busy Times of the Year; when they plowed and sowed their Ground, and when they reaped the Fruits thereof. See *Gen. xlv. 6.*

Ver. 22. *And thou shalt observe the Feast of Weeks, &c.]* This Verse also hath been explained before, *ch. xxiii. 16.* Only here observe, that the *First-fruits of Wheat-harvest* being now offer'd at this Feast, there was an Harvest before this, which began at the Passover, when they offered the *First-fruits of Barley-harvest*, *Deut. xvi. 9.*

Ver. 23. *Three times in the Year shall all your Males appear before the LORD, the God of Israel.]* This likewise was explained, *ch. xxiii. 14, 17.* And nothing need be added, but that these peculiar Laws are here repeated (together with those that follow, *ver. 25, 26.*) upon this Occasion; because they were ordained to preserve the People in the Worship and Service of the true God, from whom they had lately departed. Who therefore puts them in mind, in the last Words of this Verse (which was not said before) that he was *the God of Israel*, to whom they were devoted by especial Obligations.

Ver. 24. *For I will cast out the Nations before thee.]* Till this was done, they were not bound to observe the Precept of appearing three times in the Year before the LORD.

And will enlarge thy Borders.] Beyond the Land of *Canaan*, as he had promised before, *ch. xxiii. 31.*

Neither shall any Man desire thy Land, when thou shalt go up to appear before the LORD, &c.] To remove all fear out of their Mind, that their Neighbours might invade them, when all the Men were gone, and none but Women and Children, and old Men left at home, he adds this Promise to all he had made before (or rather makes it a part of his Covenant, which he now renews) that he would lay such Restraints upon their Enemies, that they should not so much as think of invading them at those *three* Feasts, much less make any actual Incursions into their Country.

Ver. 25. *Thou shalt not offer the Blood of my Sacrifice, &c.]* At the Passover. See his fully explain'd, *ch. xxiii. 18.*

Ver. 26. *The first of the First-fruits of thy Land thou shalt bring unto the House of the LORD thy God.]* At Pentecost, which was the Feast of First-fruits. See *ch. xiii. 19.*

Thou shalt not see the a Kid in its Mother's Milk.] This concerns the other great Feast, that of *Tabernacles*. See in the same Place.

Ver. 27. *And the LORD said unto Moses.]* Having recited the principal Part of his Covenant, mentioned *ver. 10.* he gives the following Order.

Write thou these Words.] From *ver. 11*, to this Place: Just as he did those Words contained in the 21st, 22d, and 23d Chapters of this Book, (see *ch. xxiv. 4.*) out of which these Words are extracted, as the chief Things respecting the Worship of God; which he requires him to write in a Book by it self.

For after the Tenor of these Words have I made a Covenant with thee, and with Israel.] See *ch. xxiv. 7.* where the Covenant, containing these Words and many other, was sealed with the Blood of a Sacrifice.

The *Jews* are so blind as to found their Oral Tradition upon this Place, and upon one small Word (*Pi*) which signifies indeed *Mouth*; but withal is an expletive Particle, denoting the manner and value of any thing, as appears from *Gen. xliii. 7. Lev. xxvii. 18.* and therefore here rightly translated *the Tenor* of these Words. Yet *R. Johannes*, in the very beginning of *Halicoth Olam*, gathers from hence, That God made a Covenant now with their Fathers, concerning all the unwritten Laws delivered by word of Mouth. Unto which, while they adhere, they can never understand their Divine Writings: For what can be more plain, that the Covenant here mentioned, was ordered to be written?

Ver. 28. *And he was there with the LORD.]* This, saith *Maimonides*, was the highest Degree of Prophecy, which none attained but *Moses*; whose Thoughts were wholly taken off from all other Things, and fixed upon God, while he was with him in the holy Mount; that is, asked and received Answers from the LORD: *More Nevochim*, P. iii. c. 51.

Forty Days and forty Nights.] As he had been at the first, *ch. xxiv. 18.* Which was partly to make

a new Trial, how they would behave themselves in his Absence; and partly to give the greater Authority to the Laws, he brought them from God; which he renewed; as we read in the end of this Verse.

And did neither eat Bread, nor drink Water.] But was supported by Influences from the Almighty, who kept up his Spirits in their just height, without the common Recruits of Meat and Drink: Which, when they give us Refreshment, likewise make us drowsy; see *ch. xxiv. 18*. To which add what *Maimonides* saith, in the Place now named; That the Joy wherewith he was transported, made him not think of eating and drinking; for his intellectual Faculties were so strong, that all corporal Desire ceased.

It seems to me very probable, that during this Time, he saw again the Model of the Tabernacle, and all its Furniture, with every thing else he was ordered to make when he went first into the Mount; from the beginning of the xxvth, to the end of the xxxth Chapter; which are briefly summed up, *ch. xxxi. 7, 8, 9, 10, 11*. He seems also to have spent much of this Time in Prayer to God for the People; That he would restore them intirely to his Favour, and bring them to their Inheritance, *Deut. ix. 18, 19, 25, 26. x. 10*.

And he wrote upon the Tables the Words of the Covenant, &c.] That is, the LORD wrote, (as he said he would, *ver. 1.*) not *Moses*; who wrote the foregoing Words in a Book; but not these, which were written by the Finger of God in the Tables of Stone. So *Moses* tells us expressly, *Deut. x. 4*. *Jacobus Capellus*, and others, following the *Hebrew* Doctors, imagine that *Moses* was three times with God in the Mount, for the space of forty Days; and that this was the last time. Between which and the first they place another, which they fancy is mentioned *ch. xxxii. 30, 31*. compared with *Deut. ix. 18, &c*. But I see no solid ground for this; for God called him up into the Mount but twice; and he durst not have adventured to go so near him, as he was both these Times, without his Invitation.

Ver. 29. And it came to pass when Moses came down from Mount Sinai.] Which was upon the 25th of our *August*, according to the former Computation, *ver. 2*.

With the two Tables of Testimony in Moses's Hand, when he came down from the Mount.] So he came down at the first, *ch. xxxii. 15*.

That Moses wist not that the Skin of his Face shone.] There was a radiant Splendor in his Countenance; which is the Import of the *Hebrew* *Karan*, which the *Vulgar* translate *horned*. Not imagining that *Moses* had Horns, but Rays of Light, which imitated Horns. And therefore the *Hebrew* Word *Karnaim* signifies both: And *R. Solomon Jarchi*, upon this Place, calls these Rays on *Moses's* Face, *Horns of Magnificence*; as *Mr. Selden* observes, *L. ii. de Jure N. & G. c. 6. p. 292*. It is not improbable that the Hair of his Head was interspersed with Light, as well as that Rays came from his Face; which perstringed the Eyes of Beholders. And Painters had done more reasonable, if instead of *Horns* upon *Moses's* Forehead, they had represented him with a *Glory* crowning his Head, as the Saints are usually painted in the *Roman Church*. Which

perhaps came from the antient Custom among the *Heathen*, who thus represented their Gods, as *Tho. Bartholinus* observes (*de Morbis Biblicis, cap. v.*) out of *Lucian de Dea Syria*; where he saith she did ἐπὶ τῇ κεφαλῇ ἀκτῖνας φορέειν, carry Beams upon her Head. Whence it was that the *Roman Emperors*, who were raised so much above the rest of Mankind, that they honoured them as a sort of Deities, were thus represented, as appears by many Testimonies; particularly *Pliny*, who in his Panegyrick to *Trajan*, laughs and jeers at the *Radiatam Domitiani caput*.

While he talked with them.] While he conversed so familiarly with the Divine Majesty, and both saw his Glory and heard him proclaim his Name, *ver. 5, 6, 7*. At his first being in the Mount, there was no such Brightness left upon his Countenance; for he did not see the Divine Majesty in so great a Splendor as he did now, when the LORD, upon his Petition, vouchsafed him such a Sight of his Glory as he could bear, *ch. xxxiii. 18, 23*. Which was so exceeding piercing, that it alter'd the very Skin of *Moses's* Face, and made it luminous. Of which *Moses* doth not seem to have been sensible, till some time after he came down from the Mount (when *Aaron*, as well as others, were afraid to come nigh him) having his Thoughts wholly possessed with the far more transcendent Glory of the Divine Majesty, of which he had a Glimpse.

From this familiar Conference which *Moses* had with God, it is likely the *Heathen* took occasion to invent the like Stories of their *Zamolxis*, who pretended to receive his Laws from *Vesta*; and *Minos* and *Lycurgus*, who said they received theirs from *Jupiter* and *Apollo*: With several others, mentioned by *Diodorus Siculus, L. i.* who then adds, *Moses* had his from the God *Jao*; so they pronounced the Name *Jehovah*. But they had no such Testimony as this of their Communication with the Divine Majesty; much less were their Laws confirmed by such Miracles, as lasted for the space of forty Years under the Conduct of *Moses*, in the Sight of all the People.

Ver. 30. And when Aaron and all the Children of Israel saw Moses, behold the Skin of his Face shone.] This highly established his Authority, and bred in them a Reverence to the Laws he brought, that they were all Witnesses of the Brightness or Glory of his Countenance (as the Apostle calls it, *2 Cor. iii. 7.*) which demonstrated he had been with God, as he affirmed, and had beheld the Glory of his Majesty, and received from him the Tables of Testimony. By all the Children of Israel in this Verse, seems to be meant all the Rulers of the Congregation mentioned in the next.

And they were afraid to come nigh him.] The Light which shone from his Countenance was so great, that it dazled the Eyes of Beholders; even of *Aaron* himself, who did not know whether it would be safe to approach him. This was an illustrious Testimony that he had been with God, who dwells, as the Apostle speaks, in Light inaccessible.

Ver. 31. And Moses called unto them.] Invited them to come near him, and not to fear any hurt.

And Aaron, and all the Rulers of the Congregation, returned unto him.] Viz. After he had put

a Veil upon his Face; till which they could not *stedfastly* look upon it (as the Apostle speaks, 2 Cor. iii. 7.) the Light of it being so strong, that it hurt their Eyes, if they fixed them there.

And Moses talked with them.] Acquainted them with what he had seen and heard.

Ver. 32. *And afterward all the Children of Israel came nigh, &c.]* There was a general Assembly of all the Tribes summoned, that he might deliver to them all that which he had received from God. See *ch. xxxv. 1.*

And he gave them in Commandment all that the LORD had spoken with him in Mount Sinai.] All the Orders he had given about the building of the Tabernacle, and the rest contained in the xxvth, xxvith Chapters, and those that follow to the xxxiid. For at his first coming from the Mount, finding them in an Apostacy from God, he said nothing to them about these Matters; but, in abhorrence of their foul Idolatry, broke the Tables of Testimony, which God had given him to deliver to them.

Ver. 33. *And till Moses had done speaking with them, he put a Veil on his Face.]* This seems to belong as well to *ver. 31*, as to the 32d; and accordingly I have interpreted it. Tho' there are those who think he persuaded Aaron and the Rulers to approach without a Veil, but put it on when he spake to the People, who were less able to bear it. But there seems to be the same reason for both; Aaron being no less afraid than any of them. And the Majesty of his Countenance appeared sufficiently, even when it was veiled; for the Brightness was not quite obscured, tho' very much shaded by it.

Ver. 34. *But when Moses went in before the LORD to speak with him, he took the Veil off, till he came out.]* He went into the Tabernacle, where he spake with him face to face, as a Man speaks to his Friend, *ch. xxxiii. 9, 10, 11.*

And he came out, and spake unto the Children of Israel, that which he was commanded.] This seems to relate unto the frequent Occasions Moses had to go and consult with God in difficult Cases; whose Mind he declared to them when he had received it.

Ver. 35. *And the Children of Israel saw the Face of Moses, that the Skin of Moses's Face shone, &c.]* Some great Men have thought that the Brightness continued on Moses's Face till his Death; so that he spake to them with a Veil on his Face, from this Time as long as he lived. Of which we cannot be certain: Tho' thus much is evident, from this and the foregoing Verse, that the Splendor of his Countenance did remain for some time after he came down from God's Presence in the Mount. During which, as oft as he went in to speak with God, he took off his Veil, and when he came out to speak with them, he put it on; until he went in to speak with God again, as this Verse concludes. How long it was before it vanished, none can resolve. Perhaps not till he had set up the Tabernacle, and consecrated Aaron and his Sons, and delivered all the Laws he had received about the Service of God, which are recorded in the Book of *Leviticus*. That is, all the Time they stayed near Mount Sinai; from whence they removed a little more than half a Year after this, *Numb. x. 11, 12.*

C H A P. XXXV.

Ver. 1. *AND Moses gathered all the Congregation of the Children of Israel together.]* Having told them what Orders he had received from the LORD, and sufficiently convinced them of his Authority (*ch. xxxiv. 32, 33.*) he now proceeds to put them in execution. And in order to it, he gathered *Col-badath*, all the Congregation: Which sometimes signifies all the Elders and Judges, &c. (the prime Governors of the People) and sometimes the whole Body of the People, as *Corn. Bon. Bertram* observes, *de Repub. Jud. cap. 6.* It seems here to be used in the first Sense; for he could not speak these Words to the whole Body of the People, but to the principal Persons of the several Tribes, by whom what he said was communicated to all Israel.

These are the Words which the LORD hath commanded, that ye should do them.] Before they entred upon the Work, he admonishes them that none of it must be done upon the Sabbath.

Ver. 2. *Six Days shall Work be done, but on the seventh Day there shall be to you an holy Sabbath, &c.]* This Commandment was particularly repeated to Moses, at the end of all the Directions about the building of the Tabernacle (see *ch. xxxi. 13, 14, 15.*) and now repeated to them (as it was at his late renewing his Covenant with them, *ch. xxxiv. 21.*) that they might not imagine any of the Work here commanded to be done about the Tabernacle, &c. would license them to break the Sabbath. The Observation of which being the great Preservative of Religion, that's the Reason it is so often enjoined, and particular Care taken to secure it. And it is not to be omitted, that (to show of what great Concern it is) he calls it here, as he did *ch. xxxi. 15.* where the End and Use of it is set down, the *Sabbath of Sabbaths*, that is, the great Sabbath or Rest.

Ver. 3. *Ye shall kindle no Fire in your Habitations upon the Sabbath-day.]* To dress their Meat, or for any other Work: Otherwise they might kindle a Fire, to warm themselves in cold Weather. This is sufficiently comprehended under the general Command, *Thou shalt not do any Work*, *ch. xx. 10.* Therefore the Meaning is, Thou shalt not so much as kindle a Fire, for any such Purpose. For that's the Rule they give in *Halicoth Olam, cap. 2.* that such particular Prohibitions forbid the whole kind, i. e. all manner of Work whatsoever; which is here mentioned, to show they might not kindle a Fire for this Work of the Tabernacle.

Ver. 4. *And spake unto all the Congregation, &c.]* See *ver. 1.*

This is the Thing which the LORD commanded.] Having secured the Observation of the Sabbath, according to the Direction given just before he came down from the Mount the first time (*ch. xxxi. 13, 14, 15.*) he now relates to them what Commands he received from God, concerning all that follows.

Ver. 5. *Take ye from amongst you an Offering unto the LORD.]* And first he makes a Motion to them from the LORD, that they would make a free Oblation of Materials for the Building,

ing of the Tabernacle; and all other Things which the LORD commanded to be made, *ver. 10, &c.*

Take ye, is as much as *bring ye*, and so we translate it; *ch. xxv. 2.* See there. Where it appears that this was the very first Thing God said to him (concerning a voluntary Offering, which was the Foundation of all the rest) and therefore is first propounded to the People by him.

Whosoever is of a willing Heart, &c.] See there. *ch. xxv. 2.*

Ver. 6, 7, 8, 9. All these have been explained in the xxvth Chapter, *ver. 3, 4, 5, &c.*

Ver. 10. Every wise-hearted among you shall come and make all that the LORD hath commanded.] Every skilful Person in the Art of making the Things following. The same is said of the Women, *ver. 25.* The Hebrew Word *Cochmah*, which we translate *Wisdom*, is used variously, as *Maimonides* observes; sometimes for the understanding of divine Things; sometimes for moral Virtue; and sometimes for Skill in any Art (of which he alledges this Place as an Instance) and sometimes for Craft and Subtilty. See *More Nevochim*, P. iii. c. 54. The Word *Leb* (or *Heart*) is used here according to the vulgar Opinion of those Days, that the Heart is the Seat of the Understanding. And thus I observed before upon *Chap. xxv.* that excellent Artists are by the Heathen called *wise Men*. Since which I have observed that this is the Language of *Homer* himself, whose Verses concerning *Margites* are quoted by *Aristotle* in more Places than one (*L. vi. Moral. ad Nichomach. c. 7. & L. v. Moral. ad Eudemum, c. 7.*) where he saith he was so foolish, that

Τὸν δ' ἔτε ἀρ σκαπτῆρα θεοὶ θέσαν ἔτ' ἀετῆρα
οὐτ' ἄλλως τι σοφόν.

the Gods neither made him a Ditcher, nor a Plowman, nor any other sort of wise Man. Upon which *Aristotle* notes, τὴν δὲ σοφίαν ἐν ταῖς τέχναις, τοῖς ἀκρίβειά τοις τὰς τέχνας ἀποδίδουσι, *We ascribe Wisdom in Arts to those who excel in them*; and then he instances in *Phidias* a Stone-Cutter, and *Polycletus* a Statuary.

Ver. 11. The Tabernacle.] This signifies sometimes the whole Structure of the House of God; but here only the fine inward Curtains, mentioned *ch. xxvi. 1, 2, &c.*

His Tent.] This signifies the Curtains of Goats-Hair, which were laid over the other, *ch. xxvi. 7, &c.*

His Covering.] Of Rams-Skins and Badger-Skins; which were thrown over the other two, *ch. xxvi. 14.*

His Taches, and his Boards, his Bars, his Pillars, and his Sockets.] All these are explained in that Chapter.

Ver. 12. The Ark and his Staves, with the Mercy-seat.] See *ch. xxv. 10, 13, 17.*

And the Veil of the Covering.] Whereby the Holy was separated from the most holy Place. Which is here fitly mentioned between the Mercy-seat, which was within; and the Table, &c. which were without this Veil.

Ver. 13. The Table and his Staves, and all his Vessels.] See all these explained, *ch. xxv. 23, 24, &c.*

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And the Shew-bread.] This is a short Expression; one Word (as is usual) being cut off, *viz. the Dishes* in which the *Shew-bread* was set; for *Moses* had not order to make the Bread it self, but the Dishes (as I said) on which the Loaves were laid, *ch. xxv. 29.*

Ver. 14. The Candlestick also for the Light, and his Furniture and his Lamps.] See *ch. xxvi. 31, 32, &c.*

With the Oil for the Light.] See *ch. xxvii. 20, 21.*

Ver. 15. And the Incense Altar, and the Staves.] See *ch. xxxi. 1, 2, &c.*

And the anointing Oil.] *Ch. xxxi. 23, 24, &c.*

And the sweet Incense.] *Ch. xxxi. 34, &c.* He mentioned before the Materials for them (*ver. 8.*) and now the Things themselves.

And the Hanging for the Door, at the entering in of the Tabernacle.] Of this see *ch. xxvi. 36.*

Ver. 16. And the Altar of Burnt-Offering, with his brazen Grate, his Staves.] These are explained, *ch. xxvii. 1, 2, 4, 5, 6, 7.*

And all his Vessels.] See there, *ver. 3.*

The Laver and his Foot.] See *ch. xxix. 17, 18.*

Ver. 17. The Hangings of the Court, his Pillars and their Sockets.] See *ch. xxvii. 9, 10, &c.*

And the Hangings for the Door of the Court.] See there, *ver. 16.*

Ver. 18. The Pins of the Tabernacle, &c.] *Ch. xxvii. 19.*

Ver. 19. The Clothes of the Service, to do Service in the holy Place, the holy Garments for Aaron the Priest, and his Sons, &c.] Of which there is an Account in the whole xxviiiith Chapter. And *Moses* here makes this large Enumeration of all the Things which God had commanded (*ver. 10.*) that they might be stirred up to be the more liberal in their Offering, when they saw how many Things were to be done.

Ver. 20. And all the Congregation of the Children of Israel.] Whom he had summoned to meet together, *ver. 1.*

Departed from the Presence of Moses.] When he had reported to them what Orders he had received from the divine Majesty in the Mount, *ver. 4, 5, &c.*

Ver. 21. And they came.] Being dismissed to their own Tents, they went thither only to fetch an Offering to the LORD, which they came and brought immediately.

Every one whose Heart stirred him up.] Whose Mind was raised to a free and chearful Readiness. The Hebrew Words are, *lifted him up*; that is, had *animum excelsum*, a noble Mind; or was of a generous Spirit; as the following Words import, *Every one whom his Spirit made willing.*

And they brought the LORD's Offering.] An Offering to the LORD, as *Moses* exhorted, *ver. 5.*

To the Work of the Tabernacle.] For the Building a Sanctuary, wherein God might dwell among them, *ch. xxv. 8.*

And for all his Service.] For all that belonged to the Furniture of it, both within and without, which are mentioned in the Verses before-going.

And for the holy Garments.] That the Priests might minister there in their Office, *ver. 19.*

Ver. 22. And they came both Men and Women, as many as were willing hearted.] Who seem to

have been the greatest Part of the Congregation.

And brought Bracelets, and Ear-Rings, and Rings.] They were no less forward to offer to the Service of God, than they had been to the making the golden Calf, *ch. xxxii. 2, 3.* for which Offence they now make some Sort of Satisfaction; being more liberal in contributing to this Work, than they were to that; for we read there only of their *Ear-Rings* which they brake off from their Ears, and brought to *Aaron*; but here of their *Bracelets* also, and *Rings*, with other Things. For tho' they may be supposed to have parted with a great deal on that wicked Account, it did not make those who were touched with what *Moses* said less willing to give afresh to an holy Use.

Tablets.] The Hebrew Word *Comaz* or *Camaz*, is of very uncertain Signification; for some make it an Ornament of the Arms, and others of some other part: But the *Chaldee* takes it for something about the Breast; a *Fascia* (saith *Elias*) wherewith Women tied up and compressed their Breasts, to make them appear more beautiful, by being round. This *Bochartus* approves in his *Canaan*, L. ii. c. 5.

All Jewels of Gold.] All the Four fore-named sorts of Ornaments were of Gold.

And every Man that offered, offered an Offering of Gold unto the LORD.] The first Oblations that were brought, either by the Women, or the Men, were all of Gold; and then followed meaner Things, which the People of lower Condition brought to the LORD.

Ver. 23. *And every Man with whom was found blue, and purple, and scarlet, and fine Linen, &c.]* The common sort of People also offered such as they had, Yarn, and fine Linen, Goats-Hair, and Skins. See *ch. xxv. 4, 5.*

Ver. 24. *Every one that did offer an Offering of Silver and Brass, &c.]* Those of a middle Condition offered Silver, and Brass, and Shittim-Wood; all which were necessary for several Uses; for the Ark, and the Table, were to be overlaid with Gold; of which the Candlesticks, and several other Things were to be made. See *Chap. xxv.* The inward Curtains were to be made of the Yarn; and the Outward of Goats-Hair, and the Covering of both, of Skins. The Foundations of the Tabernacle were of Silver; and the Taches of the Curtains, and Altar of Burnt-Offering, of Brass; and Shittim-Wood was used about the Boards of the Tabernacle, the Ark, Table, &c. See *chap. xxv, xxvi, xxvii.*

Ver. 25. *And all the Women that were wise-hearted did spin with their Hands, and brought that which they had spun, &c.]* Not only the Men, but the Women also brought Materials for the House; and more than that, such as were skilful among them spun both Yarn and Thread; which was the proper Work of Women, not of Men. Unto which Work alone they were bound to apply themselves, if by the Custom of the Place no other Work (such as knitting, and sewing with their Needle, &c.) was usually performed by them, as Mr. *Selden* observes, L. iii. *de Uxor. Hebr.* c. 10. where he treats of all the Employments of their Women.

Ver. 26. *And all the Women whose Heart stirred them up.]* Whose Minds were elevated to excellent Contrivances.

In Wisdom, spun Goats-Hair.] With great Art spun Goats-Hair; which was not so easy as to spin Wool and Flax. For tho' their Goats were shorn in those Countries, as Sheep are here (their Hair being longer than ours) yet there was a great deal of Skill required to work it into a Thread, and to make Stuff of it. See *Bochart. Hierozoic.* P. i. L. ii. c. 51. In old Time also Women were wont to weave as well as spin, as appears, not only out of the sacred Books, but out of *Homer, Plato, Cicero*, and many other Authors; mentioned by *Braunius*, in his Book *de Vestitu Sacerd. Hebr.* L. i. c. 17. where he observes (*N. 33.*) out of *Herodotus*, that he showing the *Egyptian* Customs to be different in many Things from those of other Nations, mentions this among the rest; that their Men *κατ' οἶκον ἐβόλῃς ὑφαίνουσιν*, sat at home and weaved while their Women went abroad and bought and sold; L. ii. c. 35.

Ver. 27. *And the Rulers brought Onyx Stones, and Stones to be set for the Ephod, and for the Breast-plate.]* The great Men also offered suitable to their Quality; such Things as the People could not furnish, viz. precious Stones, for Uses mentioned *ch. xxv. 7. xxviii. 9; 17, 18, &c.*

Ver. 28. *And Spice, and Oil for the Light, and for the anointing Oil, &c.]* Such principal Spices (as we translate it) mentioned *ch. xxx. 23, 34.* together with Oil for the Light, *ch. xxvii. 20.* which was so pure, that ordinary Persons had it not. For there were several Sorts of Olives (as *Fort. Scacchus* shows, *Myrothec. Sacr. Eleochrism.* P. i. c. 4, 5.) some of which were not so common as the other, and therefore of greater Value.

Ver. 29. *The Children of Israel brought a willing Offering, &c.]* To sum up all in a few Words, they brought whatsoever was necessary, for all manner of Work which the LORD had commanded to be made.

By the Hand of Moses.] Whom he employed to deliver these Commands to his People.

Ver. 30. *And Moses said, See, the LORD hath called by Name, &c.]* Hath principally made choice of *Bezaleel* to undertake and perform this Work. This he said, that they might not be solicitous about Artists to make all that was propounded; for they knew that there were none among them bred to such Employments. *Moses* therefore informs them in the first Place, that God had provided himself of a Master-Workman, as he told him, *ch. xxx. 1, 2, &c.*

Ver. 31. *And he hath filled him with the Spirit of God in Wisdom, &c.]* This Verse is explained before, *ch. xxxi. 3, 6.* only I shall add, That the extraordinary Skill which any Man had, without teaching, in common Arts, was by the Heathens ascribed to their Gods. There are several Instances of it observed by *Maximus Tyrius*, *Dissert. xxii.* where he argues, that it should not be thought strange, if a Man be made virtuous by a divine Inspiration, when some have no other ways become admirable Artists. Among which he mentions *Demodocus*, a Musician, whom *Homer* introduces speaking thus of himself:

Ἀνθρώδ' ἰδὼν] θ' δ' ἐμὲ, θεοὶ γ' μοι ᾤωσαν ὀμνέω.

I was never taught by any Body, but the Gods bestowed

ed on me the Gift of Singing. The latter end of which Verse is a little otherways in Homer; as we now have him (*Odyss. x.*) but to the same sense; and it is *Phemius*, not *Demodocus*; who there speaks, as *Petrus Petitus* hath observed; in his *Miscell. Observ. L. i. c. 19.*

Ver. 32. *And to devise curious Works.*] The Hebrew Word *Chaschab* signifies to devise, and excogitate; whence *Macheshaboth*, which we translate *curious Works* (and in the end of the next Verse *cunning Works*) is as much as ingenious Inventions, devised with much Art. Such were the Engines made by King *Uzziab*, which are said to be invented by cunning Men, or excellent Engineers, as we now speak, 1 *Chron. xxvi. 15.* See *ch. xxxi. 4.* where this Verse hath been explained.

Ver. 33. *And in the cutting of Stones, &c.*] See *ch. xxxi. 5.*

Ver. 34. *And he hath put in his Heart that he may teach.*] Instruct others in his Arts. For this was a Gift of God, as much as any of the rest, to be able to inform others dexterously in those Things which he knew himself; as it was to be able to comprehend what *Moses* told him God had ordered, and put it in execution. For God gave *Moses* the Pattern, according to which all Things were to be wrought: And as it was a peculiar Gift of God, which enabled him to represent to *Bezaleel* what had been set before him; so it was by an extraordinary Operation on his Mind, that he conceived presently what was represented, and had Skill to perform it, according to direction.

Ver. 35. *Them hath he filled with Wisdom of Heart, to work all manner of work, &c.*] This is repeated so often, and such particular mention is here made again of their Skill in every thing, though of ever so difficult Contrivance, to assure the *Israelites* that they were so well qualified for the Work, that they might be intrusted with the Offerings they had made. And accordingly they were, *ch. xxxvi. 3.*

CHAP. XXXVI.

Ver. 1. **T**HEN wrought *Bezaleel* and *Aboliab*, and every wise-hearted Man, &c.] This Verse is only a general Account of what follows more particularly, concerning the Execution of that which God had commanded, and for the effecting of which the People had liberally contributed. It is not said where they wrought; but some think it was in that very space of Ground where the Tabernacle was set up when perfected.

Ver. 2. *And Moses called Bezaleel and Aboliab, and every wise-hearted Man, in whose Heart the LORD had put Wisdom.*] It appears by this, that all the lower Artificers, who were taught by the Master-Workmen, *Bezaleel* and *Aboliab*, were also disposed by God to learn; he giving them a Quickness of Apprehension and Sagacity, beyond what was natural to them.

Even every one whose Heart stirred him up to come unto the Work to do it.] Yet this signifies they had also a natural Genius, which inclined and prompted them to such Employments.

Ver. 3. *And they received of Moses all the Of-*

ferings which the Children of Israel had brought for the Work of the Sanctuary, &c.] Into the Hands of all these Artists *Moses* delivered the Offerings that had been made; and directed them what to do with them.

And they brought yet unto him Free-offerings every Morning.] The Hearts of the People were so enlarged, that every Day they brought new Contributions unto *Moses*; who sent them (as appears by the next Verse) to the Workmen, as soon as he received them.

Ver. 4. *And all the wise Men which wrought all the Work of the Sanctuary, came every Man from his Work which he made.*] After they had continued some time at their Work, they all agreed to desist a while, and go to *Moses*; to let him know that there needed no further Offerings, for they had sufficient already; nay, more than enough, as it follows, *ver. 5.*

Ver. 5. *And they spake unto Moses, saying, The People bring much more than enough; for the Service of the Work, &c.*] A wonderful Instance of Integrity, that there should not be one Man found among them (for the Words in the Hebrew are very emphatical, *isch, isch* [Man; Man] that is, none excepted) who was inclined to purloin any thing for his own proper Use; but by common consent they left their Work, to put a stop to all further Contributions. A sign they were Men endued with extraordinary Virtue; as well as Skill, in their Employments.

Ver. 6. *And Moses gave Commandment.*] To those that attended on him; or perhaps to *Bezaleel* and *Aboliab*, and the rest.

And they caused it to be proclaimed throughout the Camp.] By some Under-officers; who, it's likely, were wont to execute such Commands.

Saying, Let neither Man nor Woman make any more Work for the Offering of the Sanctuary.] It seems some Men prepared and made ready some of the Things which they offered; as the Women spun Yarn and Hair, and brought them to *Moses*. For it was not hard to plane Boards (for instance) tho' the joining them together, as God appointed, was beyond the Skill of common People.

Ver. 7. *For the Stuff they had was sufficient, &c.*] There were Materials of all sorts, for every thing that was to be made, beyond what was necessary.

Ver. 8. *And every wise-hearted Man among them that wrought the Work of the Tabernacle, &c.*] They began first (as was but fit) with the House of God, before they made the Furniture. For that was first ordered in general Words, *ch. xxv. 8.* though the Structure of it be not directed till the xxvith Chapter, where every thing mentioned in this is explained; and therefore there will need no more to be done here, but to point to a few Things which are explained elsewhere, particularly in the foregoing Chapter.

Ver. 14. *He made Curtains of Goats-hair for the Tent over the Tabernacle.*] What is here meant by *Tent*, see *ch. xxxv. 11.*

Ver. 19. *He made a Covering for the Tent.*] This Curtain covered the *Tent*, as the Curtain of which the *Tent* was made covered the *Tabernacle*. See *ch. xxvi. 14. xxxv. 11.*

Of Rams-skins dyed red.] The Particle *Mem* here is cut off before *Skins*; as it is in several Verses of this Chapter, 8, 34, 35. and others.

Covering

Covering of Badger-skins.] I observed, on *ch. xxvi. 14.* that *Thacas* doth not signify a Badger, but a certain Colour; and alledged that Place in *Ezek. xvi. 10.* for the Proof of it, where God setting forth his Kindness to *Israel* under the Figure of a most loving Husband, who denies his Wife nothing, tho' never so costly, faith, he shod her with *Thacas*; which I since find translated by an anonymous Author; *with purple Shoes.*

C H A P. XXXVII.

IN this Chapter *Moses* gives an account of the making of all the Furniture of the Tabernacle, with such Exactness, as he describes the making of the Tabernacle it self, in the foregoing Chapter; to show that God's Directions about the making every thing, were punctually observed; nothing being omitted or added, but all made according to the Pattern in the Mount, *ch. xxv. 9, 40.* In which Chapter most of the Things here mentioned are explained; and there needs little to be added here.

Ver. 1. *And Bezaleel made the Ark of Shittim-wood, &c.*] *Abarbinel* fancies, that though other Things were made by inferior Artificers, whom *Bezaleel* directed; yet the Ark, because of its Dignity and Preheminence above all other Things, was made by him, without the Help of any other. And so *Rambam* also; from whence the *Jews* commonly called it (as *Buxtorf* observes) the *Ark of Bezaleel*. But this hath no good foundation; for he is said to have made also every thing else in the Tabernacle, the Table, and all its Vessels; in short, every thing mentioned in this Chapter, and in the next also, and in the foregoing, *ver. 10, 11, &c.* He therefore is said to have made the Ark, &c. because he gave Directions to the Under-Workmen, and saw them make it.

Ver. 10. *And he made the Table of Shittim-wood, &c.*] Next to the Ark, the Mercy-seat, and the Cherubims which belong to it, the Table and the Vessels appertaining to it were the principal Things within the Tabernacle. See *ch. xxv. 23, &c.* where all the Things, mentioned between this Verse and the seventeenth, are explained.

Ver. 17. *And he made the Candlestick, &c.*] The Orders which *Moses* received for the making this, the Branches and the Lamps thereof, and every thing appertaining to it, are set down, *ch. xxv. 31, 32, &c.* which *Bezaleel* exactly followed.

Ver. 25. *He made the Incense-Altar, &c.*] This, and all that follows in the three next Verses, see explained, *ch. xxx. 1, &c.*

Ver. 29. *And he made the holy anointing Oil, &c.*] See *ch. xxx. 31, &c.*

And the pure Incense, &c.] *Chap. xxx. 34, &c.*

C H A P. XXXVIII.

Ver. 1. **A**ND he made the Altar of Burnt-offering, &c.] Having given an account of the making of all the Furniture of the House, he proceeds to show how all Things were made without Doors, with the same Exactness,

according to the Divine Prescriptions. All which *Bezaleel* could not make with his own Hands; but he was chief Director in these Things, as well as the rest of the Work.

Five Cubits was the Length thereof, &c.] See *ch. xxvii. 1, 2, &c.* where this, and the six following Verses are explained.

Ver. 8. *And he made the Laver of Brass, &c.*] See *ch. xxx. 18.* where order is given for the making of this Laver, and its Situation directed: But neither there nor here are we told the Figure or Dimensions of it; but have a particular Remark, in this Place, concerning the Materials out of which it was made, in the following Words.

Of the Looking-glasses.] So we interpret the Hebrew Word *Maroth*, because now such Things are commonly made of Glass; but antiently of *polish'd Brass*, which they look'd upon as far better than Silver, for that made a weaker Reflection; as *Vitruvius* informs us, *L. vii. c. 3.* And the best of these *Specula* were, among the antient Romans, made at *Brundisium*, of Brass and Tin mixed together; as *Pliny* tells us, *L. xxxiii. 9. xxxiv. 17.* This shows the Laver was made of the finest and most pure Brass.

Of the Women assembling, which assembled at the Door of the Tabernacle of the Congregation.] The Hebrew Word *Hattzobeoth* signifies that they came by Troops to make this Present to the LORD. And the LXX and Chaldees understanding it of such Women as came together to serve God, by Fasting and Prayer (for there is the same Word used in *1 Sam. ii. 22.*) most Interpreters think they that made this Oblation were very devout Women, who were wont to spend much time at the Tabernacle, where the Presence of God was. For *Moses's* Tent served instead of the Tabernacle of the Congregation; and was so called, till this Tabernacle was built, *ch. xxxiii. 7, &c.* Thus *Aben Ezra* also observes, upon these Words; That these Women making a Free-will Offering of the Looking-glasses, wherein they were wont to behold the Beauty of their Faces, and to dress and adorn their Heads; it seems to argue their very religious Mind, despising the Vanity of the World, and delighting far more in the Service of God.

Ver. 9. *And he made the Court, &c.*] All that follows from this Place to *ver. 21.* is explained in the xxviiith Chapter, from *ver. 9,* to *ver. 20.* except two or three Words, which I shall here take notice of.

Ver. 17. *The Chapters of Silver.*] There is no mention of *Rashim* (Chapters) in the xxviiith Chapter; but only of *Vauim* (or Hooks) which were of Silver, *ver. 10,* and *17.* But this Verse shows that those Hooks were in the Chapters, or Heads of the Pillars; out of which those arose, as an Ornament to them.

Ver. 18. *And the Height in the Breadth, &c.*] This is an Hebrew Phrase, signifying the Height of the Hanging it self; whose Breadth, when it lay along, was called its Height when it was hung up. And that was *five Cubits*; proportionable to the Hangings of the Court, which was *five Cubits* high, *ch. xxvii. 18.*

Ver. 21. *This is the Sum of the Tabernacle, even of the Tabernacle of the Testimony, &c.*] Some will have this relate to the fore-named Things, mentioned in this and in the foregoing Chapters,

ters. But I take it rather to be a Preface to the Account which *Moses* ordered to be taken of all the Gold, Silver, and Brass, that was employed in building of the Tabernacle. Which being summed up, amounted to so many Talents as are mentioned, *ver.* 24, &c.

For the Service of the Levites.] Rather, By the Ministry of the Levites, whom Moses appointed to take the Account of all the Expences.

By the Hand of Ithamar, Son to Aaron the Priest.] Under the Conduct of Ithamar, the youngest Son of Aaron; whom he appointed to preside over the Levites, in taking this Account.

*Ver. 22. And Bezaleel the Son of Uri made all that the LORD commanded Moses.] Which Gold, Silver, and Brass, was committed into the Hands of Bezaleel (tho' in the Presence of all the rest of the Workmen, *ch.* xxxvi. 2, 3.) as the principal Person; who was to see it employed in making every thing which the LORD commanded Moses.*

*Ver. 23. And with him was Aholiab, &c.] Unto whom God joined Aholiab, as his Associate in so great an Undertaking; who made use of several others, whom they taught in those Arts, which God by an extraordinary Inspiration had made them to understand; *ch.* xxxv. 30, 31, 34, 35.*

*Ver. 24. All the Gold which was occupied for the Work, &c.] About the Ark, the Table, the Candlestick, and all belonging to them, *ch.* xxxvii. 2, 11, 17, 24, 26. and about the holy Garments, mentioned *ch.* xxxix. 5, &c. 15, 25, 30.*

What was not employed about this Work (for the People brought more than enough, *ch.* xxxvi. 5, 7.) it is very probable was laid up in the Treasury for Sacred Uses, as there should be occasion.

*Twenty and nine Talents, and seven hundred and thirty Shekels.] It hath been noted before, that a Shekel is near half a Crown of our Money: Now it is evident (from *ver.* 25, 26.) that there were three thousand Shekels in a Talent; so that a Talent of Silver, as Dr. Cumberland, late Bishop of Peterborough, computes it (in his learned Treatise of *Scripture Weights and Measures*, c. 4.) amounts to three hundred fifty three Pounds, eleven Shillings, and some odd Pence, in our Money; and a Talent of Gold (reckoning Gold to be above fourteen times in Value) to five thousand seventy six Pounds, three Shillings, and ten Pence.*

Ver. 25. And the Silver of them that were numbred of the Congregation, was an hundred Talents, and a thousand seven hundred and threescore and fifteen Shekels, &c.] There being six hundred and three thousand, five hundred and fifty Men, that offered each of them half a Shekel (as the next Verse tells us) they make three hundred and one thousand, seven hundred and seventy five thousand Shekels. Which amounting to an hundred Talents, with 1775 Shekels more, demonstrates that a Talent contains three thousand Shekels. For no Number (as the same learned Bishop hath shown) but three thousand, dividing 301775, will produce an hundred, and leave 1775 in Remainder.

*Ver. 26. A Bekah for every Man, that is, half a Shekel, &c.] See *ch.* xxx. 13. Some may pos-*

sibly think it unaccountable, that so great Treasures should be found among the *Israelites* in the Desert; and especially that they should be furnished with such precious Stones, as are mentioned in the next Chapter, *ver.* 10, &c. as they were before, *ch.* xxviii. 17, 18, &c. But such Persons should consider that their Ancestors were very great Men, and had gathered great Riches, before they came into *Egypt*; where *Joseph*, it is likely, left them no small Treasures: And tho' *Pharaoh* perhaps squeezed them (as I said upon Chapter the first) yet they preserved most of their Riches, and were re-imburfed what they lost, by what they borrowed of the *Egyptians*. From whose dead Bodies, thrown on the Sea-shore, we may well suppose they got still more; as they did also from the *Amalekites*, who being a People near to *Arabia* (from whence a great part of the precious Stones came) we may likewise suppose were not unfurnished with them. And besides all this, they had *Shittim-wood* good store in the Wilderness (as I noted, *Chap.* xxv.) and some of the *Jews*, particularly *Abarbinel*, think it not improbable that they traded with the neighbouring Nations, who bordered upon the Wilderness, while they continued in it.

*Ver. 27. And of the hundred Talents of Silver were cast the Sockets of the Sanctuary, &c.] It appears by the xxvith Chapter, that there were just an hundred of these Sockets, which were the Foundation of the House of God, *ver.* 19, 21, 25, 32. To the making of every one of which there went a Talent of Silver.*

*Ver. 28. And of the thousand seven hundred seventy five Shekels, he made, &c.] An hundred Talents being spent in making the Sockets, the Remainder, which was 1775 Shekels (*ver.* 25.) was laid out upon Hooks, and Chapiters, and Fillets about the Pillars: Which make up the whole Account of the Silver.*

Ver. 29. And the Brass of the Offering, &c.] This Verse gives an Account of the Value of the Brass, which the People offered; as the former Verses of the Gold and Silver.

*Ver. 30. And therewith he made the Sockets to the Door of the Tabernacle, and the brazen Altar, &c.] This Verse and the next gives an Account how the Brass was employed, according to God's Order before-mentioned, *ch.* xxvi. 37. xxvii. 2, 3, 4.*

*Ver. 31. And the Sockets of the Court, &c.] See *ch.* xxvii. 10, 17, 18, 19. Here is not such a particular Account given upon what Things the Gold was employed (but only in general, in all the Work of the holy Place, *ver.* 24.) because all Things that were not made of Silver and Brass, were made of Gold; and a great deal, it appears by the next Chapters, was imployed in making *Aaron's* glorious Attire.*

CHAP. XXXIX.

*Ver. 1. AND of the blue, and purple, and scarlet.] These Artificers proceeded in the most natural Order, to make all that God commanded. For first they made the House it self, in which he was to dwell, *Chap.* xxxvi. then all the Furniture belonging to it, *Ch.* xxxvii. and*

and then the outward Court, and all that was therein, *Chap. xxxviii.* and now *Moses* relates how they made the Priestly Garments, without which they could not minister to God in this House.

They made.] This shows how all that goes before (where it is said *he made*) is to be interpreted. *Bezaleel* and *Aholiab*, and all that were employed under them, had a hand (as we speak) in these Garments; the principal Artists directing, and the rest working all that is here mentioned.

Clothes of Service.] To be put on when they ministered unto God in the Priest's Office, *ch. xxviii. 4. xxx. 10. xxxv. 19.* not to be worn abroad, but only in the Sanctuary. As *Mr. Selden* observes, *Lib. iii. de Synedr. c. i. p. 145.* where he looks upon the following Words, *to do Service in the holy Place* (or, to serve in the Sanctuary) as determining them to be used here, and no where else.

Ver. 2. And he made the Ephod, &c.] Gave direction for the making it, of such Materials as here follow. See *ch. xxviii. 6, &c.*

Ver. 3. And they did beat the Gold into thin Plates, &c.] The Under-Workmen, by *Bezaleel's* Direction, did first beat the Gold into very thin Plates, and then slice them into Wires, or small Threads of Gold. For in those Days they had not the Art which we have now, of drawing a piece of Gold into round Wires or Threads, of what Length we please; but, as *Moses* here describes it, they beat it first into broad thin Plates, and then cut off lesser, and narrower Wires (as we call them) which were not round, but of a very small Breadth; which they wove with the other Materials here mentioned. But nothing is here said of Silver thus wrought; for they had not the Art of weaving Silver in this manner, in antient Times, as *Salmasius* observes upon *Vopiscus*, in the Life of *Aurelian*: In whose Days the Art of making Silver into Threads, and weaving it with their Garments, was not known; but was much in use in the Time of the latter Greek Emperors.

To work it in blue, and in purple, &c.] The manner of it was thus (as *Maimonides* saith) 'They took one Thread of Wire of Gold, and joined it with six Threads of blue, and twisted all seven into one. And so they mingled the like Thread of Gold with six of purple; and another with six of scarlet; and another with six of fine Linen: So that there were twenty eight Threads in all.' Which *R. Solomon Jarchi* expresses thus, upon *ch. xxviii. 8.* These five kinds (blue, purple, scarlet, fine Linen, and Gold) were twisted into one Thread. For the Gold being stretched into a thin Plate, and Threads cut out of it, they weaved a Thread of Gold with six Threads of blue (and so they did with the rest) after which they twisted all these Threads into one. See *Joh. Braunius, de Vestitu Sacerd. Hebr. L. i. c. 17. n. 26.*

Cunning-work.] See *ch. xxviii. 6.*

Ver. 4, 5.] See *ch. xxviii. 7, 8.*

Ver. 6. They wrought Onyx-stones.] See *ch. xxviii. 9.*

Ver. 7. For a Memorial.] See *ch. xxviii. 12.*

Ver. 8. He made the Breast-plate, &c.] See

this explained, and all that follows to *ver. 22.* in *ch. xxviii. 15, 16, &c.* Only observe, that there is not a Word here said of his making *Urim* and *Thummim*: Which confirms what I said there, that they were not distinct Things from the precious Stones in the Breast-plate.

Ver. 22. And they made the Robe of the Ephod, &c.] See this, and the two following Verses explained, *ch. xxviii. 31, 32, 33.*

Ver. 24. And twined Linen.] In the *Hebrew* there is only the Word *twined*: But the *Masora* rightly observes, that *schesch* is to be understood; which we have therefore justly supplied in the Word *Linen*. And so the *LXX.*

Ver. 25. Bells of pure Gold, &c.] See *ch. xxviii. 33, 34.* where this and the next Verse are explained.

Ver. 27. And they made Coats of fine Linen.] Coats were ordered to be made for *Aaron* and his Sons, *ch. xxviii. 40.* but the Matter of them not mentioned: Which is here therefore ordered to be of *fine Linen*. For white Garments being pure, bright, unmixed, and also splendid and stately (for antiently the greatest Persons were so clothed, as appears by *Joseph*, when he was honourably arrayed by *Pharaoh*, *Gen. xli. 42.*) were used by all Nations in the Service of God. And what was most suitable to Nature, God thought fit to continue in his Service; though used perhaps by Idolaters before this time. Only his Priests wore these Garments no where but in the Sanctuary; whereas the Priests of *Isis* (for instance) went every where clothed in white.

Of woven Work.] Not sewed with a Needle; for such Coats may be made without any Seam: And *Braunius* hath shown the manner of weaving them, *L. i. de Vestitu Sacerdot. Hebr. c. 16.*

Ver. 28. Mitre of fine Linen.] *Ch. xxviii. 39.* And of Bonnets and Breeches, see there, *ver. 40, 42.*

Ver. 29. And a Girdle of fine twined Linen, &c.] See *ch. xxviii. 39.*

Ver. 30. And they made the Plate of the holy Crown.] See *ch. xxviii. 36.* To which I shall only add, that the Priests, both Men and Women, among the *Gentiles*, had ordinarily the Epithet of *σεπαιροβέρι*, from the Crowns they wore upon their Heads; which were sometimes of Gold, sometimes of Laurel. See *Cuperus*, in his *Harpocrates*, p. 137.

Ver. 31. A Lace of blue, &c.] See *ch. xxviii. 37.*

Ver. 32. Thus was all the Work of the Tabernacle of the Tent of the Congregation finished, &c.] Everything belonging to the House of God (which he commanded *Moses* to make) was compleated exactly according to his Directions; though they were not yet set in their Place, which God orders in the next Chapter.

Tabernacle of the Tent, &c.] See *ch. xl. 2.*

And all the Children of Israel did according to all that the LORD commanded Moses, so did they.] This hath a more particular respect to the Workmen; yet all the Materials being brought by the Body of the People, they are also comprehended in this Expression.

Ver. 33. And they brought the Tabernacle unto Moses, the Tent, and all its Furniture, &c.] In this and the following Verses he makes a Recapitulation of all the Particulars, mentioned in the

the foregoing Chapter: Which they brought to Moses, that they might see whether they were made according to his Order. It is probable that the whole Congregation, or the Heads of them, accompanied Bezaleel and the other Artificers, when they brought these Things to Moses for his Approbation.

Ver. 34. *And the Covering of the Rams-skins, &c.*] Of this Covering, and of the next, see *ch. xxvi. 14. xxxvi. 19.*

And the Veil of the Covering.] See *ch. xxvi. 36.*

Ver. 37. *The pure Candlestick.*] Of pure Gold, as we read, *ch. xxv. 31. xxxvii. 17.*

Ver. 42. *So the Children of Israel made all the Work.*] Here again the whole Body of the People are said to have made all the Work fore-mentioned (see *ver. 37.*) because they contributed to it, and also help'd to prepare some Materials for the Workmen, *ch. xxxv. 25. xxxvi. 6.*

Ver. 43. *And Moses did look upon all the Work.*] Took a solemn View of it, and examined it carefully whether it was performed according to the Order they had received.

And behold, they had done it, as the LORD commanded.] This is the *tenth* Time that Moses, in this one Chapter, saith all was done *as the LORD commanded*, *ver. 1, 5, 7, 21, 26, 29, 31, 32, 42.* and here in this last Verse; to show how exact they were in their Obedience; and that nothing was done according to their own Reason and Opinion, but all according to the Divine Precept, without Addition or Detraction. They are the Words of the Author of *Sepher Cosri*, Pars iii. n. 23. who well observes, that all was done and brought to perfection by two Things, which are the Pillars of the Law: The one is, that *the Law is from God*; and the other, that *it be accepted by the Church with a faithful Heart*. And thus was the Tabernacle ordered by the Divine Precept; and it was made by the whole Church or Congregation, *ch. xxv. 2.*

And Moses blessed them.] Both the Workmen, who had done their Work faithfully; and the Children of Israel, who had contributed the Materials, and also now, together with Bezaleel and the rest of the Artificers, presented the whole to him.

CHAP. XL.

Ver. 1. **A**ND the LORD spake unto Moses, saying.] After he had taken a Survey of all the Work before-mentioned, God gave him the following Command, in the latter end (it is probable) of the *twelfth* Month.

Ver. 2. *On the first Day of the first Month.*] Of the second Year after their coming out of Egypt (*ver. 17.*) which was a compleat Year (within *fourteen* Days) after that great Deliverance.

Shalt thou set up the Tabernacle of the Tent of the Congregation.] This is a full Description of the Place, which was made for an Habitation of the Divine Majesty (*ch. xxv. 8.*) and therefore called *Mischkan*, which we translate *Tabernacle*, but properly signifies a *Dwelling*. It was a moveable House, to be set up and taken down,

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as there was occasion; and therefore called *Obel*, a *Tent*; such as Shepherds dwell in, *Gen. iv. 24.* See *ch. xxix.* of this Book, *ver. 11.* Or the Word *Tabernacle* may be thought to signify the inward Part of this House; as *Tent* the outward Part, which covered the inward: See *ver. 17, 19, 29.*

Why it is called *Obel Moed* [the *Tent of the Congregation*] see *ch. xxix. 44.*

Ver. 3. *And thou shalt put therein the Ark of the Testimony.*] This was the principal end of building this House, that God (as was said before) might dwell among them; and his Residence was over this Ark. Which therefore is ordered, in the first place, to be brought into the Holy of Holies, prepared for it as soon as the House was erected. Why called *the Ark of the Testimony*, see *ch. xxvi. 20, 21.*

And cover the Ark with the Veil.] Which hung before it, that no body (not the Priests themselves) might see it, *ch. xxvi. 33.*

Ver. 4. *And thou shalt bring in the Table, &c.*] When the Ark was placed in the Holiest of all, then the Table, with all belonging unto it, and the Candlestick (whose Lamps were to be lighted) are ordered to be set in the Sanctuary, which was divided by the Veil from the other, *ch. xxvi. 35.*

Ver. 5. *And thou shalt set the Altar of Gold for the Incense before the Ark of the Testimony.*] See *ch. xxx. 6.*

And put the Hangings of the Door to the Tabernacle.] *Ch. xxvi. 36, 37.* This is ordered to be hung up when the Table, Candlestick, and Altar of Incense were put into the Holy Place, because there were no more Things but these three to be there.

Ver. 6. *And thou shalt set the Altar of Burnt-offering, &c.*] In this and the two following Verses he is ordered to place the Altar of Burnt-offering, and the Laver, as he had been before directed (*ch. xxx. 18.*) and to set up the outward Court, and the Hanging at the Gate of it, in order to place the Altar and the Laver there, *ch. xxvii. 9, &c.*

Ver. 9. *And thou shalt take the anointing Oil.*] Mentioned in *ch. xxx. 23, &c.* Every thing being disposed in its proper Place, now follows their Consecration. For they were not consecrated separately, before the House was erected, and its Furniture brought in; but after every thing was set in the Order which God appointed.

And anoint the Tabernacle, and all that is therein, &c.] As was before directed, and now ordered to be put in execution, *ch. xxx. 26, 27, 28, 29.* where this and the two following Verses are explained.

Ver. 12. *And thou shalt bring Aaron and his Sons to the Door of the Tabernacle.*] The Laver being sanctified, *ver. 11.* many think that the Sanctification of Aaron and his Sons (*i. e.* their Separation to their Office) began in their being washed with Water. But I look upon this as a Mistake, there being a Washing prescribed before the Laver was ordered (*ch. xxix. 4.*) where they were to wash only when they went in to minister, *ch. xxx. 19, 20, 21.*

B b b

Ver.

Ver. 13. *And thou shalt put upon Aaron the holy Garments.*] Mentioned in the xxviiith Chapter.

And anoint, and sanctify him, &c.] Ch. xxx. 30, 31.

Ver. 14. *And thou shalt bring his Sons, and clothe them with Coats.*] See ch. xxvii. 40, 41.

Ver. 15. *And thou shalt anoint them, as thou didst their Father.*] See concerning this, ch. xxix. 7. where both their Anointing, and their Father's, is explained.

For their Anointing shall surely be an everlasting Priesthood, &c.] Not only consecrate them to the Priest's Office, as long as they live, but consecrate their Posterity also, who shall need no other Anointing in succeeding Generations; but minister to God by virtue of this Anointing, as long as that Priesthood lasted. So the *Hebrews* interpret it. None of them needed in After-times, saith *R. Levi ben Gersom* (upon 1 Kings i.) to be anointed, but only the High-Priest; whose Successors were to be anointed, as they gather from *Lev. vi. 22. The Priest of his Sons, who shall be anointed in his stead, &c.* See *Selden de Succession. in Pontificat. L. ii. c. 9.*

Ver. 16. *Thus did Moses; according to all that the LORD commanded him, so did he.*] He took the same care in erecting the Tabernacle, and disposing every thing in its Place, that the Workmen had done in making all Things according to God's Mind, ch. xxxix. 43.

Ver. 17, 18, &c. *And it came to pass, in the first Month, &c.*] This and the following Verses, to Verse 34. give an account of the Execution of what God commanded, in the foregoing part of this Chapter. But it is not easy to resolve, whether every thing was executed at this very Time, or no. For full understanding of which, it will be necessary to mark diligently the Order wherein God requires all the foregoing Commands to be performed. And first he bids him set up the Tabernacle, and put every thing belonging to it in its place, ver. 2, 3. and so forward, to ver. 9. And next, to consecrate it, and all the Vessels thereof, with the Altar of Burnt-offerings, and its Vessels, &c. ver. 9, 10, 11. And then to proceed to consecrate *Aaron* and his Sons, ver. 12, 13, 14, 15. Now it is expressly here affirmed that *Moses* did perform the first of these, that is, set up the Tabernacle, and put every thing appertaining to it in its right Place, on the first Day of the first Month of the second Year after their coming out of *Egypt*. At which Time we must suppose also he began to consecrate it, and spent seven Days in the Consecration of it, and of the Altar of Burnt-offering, as is appointed, ch. xxix. 37. But the Difficulty is to determine, when he consecrated *Aaron* and his Sons, as he is here required, in which seven Days were also spent, as we read, *Lev. viii.* Some think there were but seven Days in all set apart for this Work, and consequently they were consecrated together. So *Torniellus* in his *Annals*, and *Abulensis* before him, who follow *Seder Olam* and other *Jewish* Writers, who are of this Opinion. The ground of which is, that the Tabernacle being erected on the first Day of the Month before-mentioned, and its Consecration finished on the eighth, there was a solemn Passover kept upon

the fifteenth (*Numb. ix. 1, 2, &c.*) which could not be held, they suppose, unless there were Priests to offer the Passover: Who therefore were consecrated at the same Time with the Tabernacle; because on the eighth Day another Business began, which was the Offering made by the Princes of the Tribes, every one in their Day, *Numb. vii. 1.* But the principal Ground is, that in *Lev. viii. 10, 11, &c.* *Moses* speaks of the Anointing (i. e. Consecrating) the Altar, and of Consecrating *Aaron* and his Sons, as done both at the same Time. But there is a weighty Objection against all this; which is, that in the Consecration of *Aaron* and his Sons, there were three Sacrifices offered upon the Altar, one for a Sin-offering, another for a Burnt-offering, and the Ram of Consecration for a Peace-offering (*Lev. viii. 4, 18, 22.*) None of which could be acceptable for their Sanctification, till the Altar itself was made holy. And therefore the seven Days appointed for that Purpose were ended, before the Consecration of the Priests began, which continued seven Days more; and then the next Day was the Feast of Unleavened Bread. Which was famous on a double Account; first, because it was the first Day of Unleavened Bread; and then it was the Octaves of the Consecration. And this appears more plainly from *Lev. i. 1.* where we find the following Commands were given to *Moses* out of the Tabernacle by the Divine Majesty; who therefore dwelt there, when he commanded the Priest to be consecrated; which he did not, till the Tabernacle was solemnly consecrated to be his Habitation. There the Priests also are commanded to abide during the seven Days of their Consecration, *Lev. viii. 33.* which shows that all Things belonging to its Sanctification were finished, before their Consecration began. As to that which is alledged from *Lev. viii. 10, 11, &c.* I shall consider it there.

Ver. 19. *And he spread abroad the Tent over the Tabernacle.*] The Obel, which we translate Tent, sometimes signifies the whole House of God (see ver. 19.) but here only the external Part of it, which covered that which was properly called *Mischchan* [the Tabernacle.] Which *Moses* having erected with all its Sockets, Boards, Bars and Pillars, ver. 18. (and hung it, we must suppose with the inward Hangings, which were the richest) he spread abroad over them the Curtains of Goats-hair, called the Tent, ch. xxvi. 11. to be a Covering over the Tabernacle, ch. xxvi. 7. xxxvi. 14, 19. So the Tabernacle was an House within an House, inclosed with strong Walls (as we call them) to secure it from the Injury of the Weather.

And put the Covering of the Tent upon it.] Mentioned in ch. xxvi. 14.

Ver. 20. *And he took and put the Testimony into the Ark.*] The two Tables of Stone, as he had been commanded, ch. xxv. 16. which he mentions again in the Repetition of the Law, *Deut. x. 5.* Hence the Ark is called the Ark of the Covenant or Testimony, in the next Verse, and ver. 3. of this Chapter.

Ver. 21. *And he brought the Ark into the Tabernacle.*] It is probable that he had placed the Ark,

Ark, after it was made, in his own Tent, which for the present was called *the Tabernacle of the Congregation*, and had the Glory of the LORD in it, *ch. xxxiii. 7, 9.* but now he brought it into this Tabernacle, which by God's Order was prepared for it.

And set up the Veil of the Covering, &c.] See *ver. 3.*

Ver. 22. And he put the Table in the Tent of the Congregation.] Here the whole House is called the *Obel* (or *Tent*) as I observed upon *ver. 19.* But immediately the Word *Mischchan* (which we translate *Tabernacle*) is used as the most proper Expression for the Inside of the House, as the other most properly denotes the Outside of it. All is made more clear in the 34th. Verse; where we read that *the Cloud covered the Tent of the Congregation*, that is, the Outside of the House; and the Glory of the LORD filled the Tabernacle within. Though afterward, *ver. 38.* the Cloud is said to be upon the Tabernacle, as *ver. 36.* it is said to be over the Tabernacle, because it was over the Tent which covered it.

Ver. 25. And he lighted the Lamps before the LORD, &c.] In this and all that follows, of burning sweet Incense, *ver. 27.* offering the Burnt-offering and Meat-offering, *ver. 29.* Moses acted as a Priest, appointed by an extraordinary Commission from God, only for this Time; that he might consecrate the House of God, and the Priests that were to minister therein; which being done, his Priesthood ceased. And he did all that is mentioned in these Verses, when the Tabernacle was consecrated, and the Glory of the LORD had filled it; testifying the Divine Presence to be there.

Ver. 31. And Moses, and Aaron, and his Sons, washed their Hands, &c.] This shows that Moses acted now as a Priest, and therefore washed himself before he went to sacrifice at the Altar; as the Priests afterwards were always bound to do, *ch. xxx. 19, 20, 21.* But it must be understood, that neither this washing here spoken of, nor his offering Sacrifice, mentioned *ver. 29.* was till some Days after this. See *ver. 17.*

Ver. 33. So Moses finished the Work.] And then anointed the Tabernacle, and all contained in it, according to God's Order, *ver. 9, 10, 11.* The Execution of which, tho' now not here mentioned in so many Words, is expressly said to be on the same Day that he had compleatly set up the Tabernacle, *Numb. vii. 1.*

Ver. 34. Then a Cloud (or then the Cloud) covered the Tent of the Congregation.] After it was anointed and sanctified for the Divine Residence (and the Princes perhaps had also finished that large Offering, which we read, *Numb. vii.* was made on this Day) God was pleased to fill this Place with his glorious Presence. For the cloudy Pillar, which descended upon Moses's Tent, and stood there before the Door of it, *ch. xxxiii. 9.* removed now from thence, and came hither; not standing at the Door of it in the Form of a Pillar, but spreading it self all over the Outside of the Tabernacle; so that it was covered with it, as we read also, *Numb. ix. 15.*

And the Glory of the LORD filled the Tabernacle.] See *ver. 22.* What God promised, *ch. xxv.*

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8, 22. he now performed, notwithstanding their Revolt from him, by worshipping the Golden Calf. Which made him withdraw himself from them, *ch. xxxiii. 7, &c.* till upon Moses's earnest Intercession for them, and their Repentance, he graciously consented to return to them, and abide among them, *ver. 14, 15. &c.* As he now did, by settling his glorious Presence in this Tabernacle, which was set up in the midst of them. For whereas the other Tabernacle of Moses was removed a Mile or two from their Camp, *ch. xxxiii. 7.* this Tabernacle was pitched (a Month after this, *Numb. i. 1.*) in the midst of their Camps; as we read, *Numb. ii. 2, 17.*

Ver. 35. And Moses was not able to enter into the Tent of the Congregation.] For the Glory of the LORD shone so bright and so strong, beyond all that it had ever done, that no Eye could look upon it. And it filled not only the most Holy Place, but the whole Body of the Tabernacle; so that he durst not adventure to come within it, till he was called, *Lev. i. 1.* After which Time he seems to have had liberty to go in unto God when he pleased, *Numb. vii. 89. ix. 8, 9.* For after this great Day, the Glory of the LORD retired into the most Holy Place, within the Veil; and resided constantly there, over the Ark of the Testimony: From whence he spake to Moses, when he came to consult him in the Holy Place. See the fore-mentioned *Numb. vii. 89.* Whence he is said to dwell between the Cherubims: Tho' on some Occasion this Glory appeared without, upon the Tabernacle (but over the Ark, it is likely) *Numb. xvi. 42.* And so perhaps it did, *ch. xi. 17, 25.* and sometimes at the Door of the Tabernacle, *Deut. xxxi. 14, 15.*

Because the Cloud abode thereon, and the Glory of the LORD filled the House.] The Cloud, and the Glory of the LORD, were not two different Things; but one and the same, as the Pillar of Cloud and of Fire were: For outwardly it was a Cloud, and inwardly a Fire; and accordingly here, the external Part of it covered the Tabernacle without, while the internal Part shone in full Glory within the House. Thus it was upon Mount Sinai, where Moses is said to draw near to the thick Darkness where God was, *ch. xx. 21.* That is, the Glory of the LORD was in that thick Darkness. And so we read before, that *the Glory of the LORD appeared in the Cloud*, *ch. xvi. 10.* And so those Words are to be interpreted, *ch. xxiv. 16. The Glory of the LORD abode upon Mount Sinai, and the Cloud covered it* (that is, covered the Glory of the LORD, not the Mount) *six Days.* After which, on the seventh Day, the Glory of the LORD broke through it, and appeared like devouring Fire, in the Sight of all the People, *ver. 17.*

Ver. 36. And when the Cloud was taken up from over the Tabernacle, the Children of Israel went onward in their Journeys.] That is, the LORD (whose glorious Presence was in this Cloud) led and conducted them in all their Removals. And therefore they are said to have journeyed at the Commandment of the LORD; because when the Cloud (wherein the LORD was) was taken up, then they journeyed, *Numb. ix. 17, 18, 20, 23.*

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Ver.

Ver. 37. *But if the Cloud were not taken up, then they journeyed not, till the Day that it was taken up.*] They were wholly governed by its Motions, and followed its Directions.

Ver. 38. *For the Cloud of the LORD.*] So it is called also, in Numb. x. 34. because the Glory of the LORD was in it.

Was upon the Tabernacle by Day.] And so it was by Night; but then had another Appearance, as it here follows.

And Fire was on it by Night.] The Fire and the Cloud (as I said, ver. 35.) were not different Things; but the same Pillar which was dark by Day, when there was no need of Light, shone like Fire by Night, when the dark Part of it could not be seen, to lead and conduct them. It appeared therefore like a Cloud by Day, and turned the light Side to them (which was as

bright as Fire) by Night, that they might march, if there were occasion, by its Direction, both Day and Night. And thus it is described, ch. xiii. 21, 22. Numb. ix. 15, 16, &c. And so this Verse may be translated, *The Cloud of the LORD was upon the Tabernacle by Day, and the Fire was [bo] in it* (i.e. in the Cloud) *by Night.* For so they are elsewhere described, as one within the other, Deut. v. 22. *The LORD spake unto all your Assembly out of the midst of the Fire of the Cloud, and of the thick Darkness.*

In the Sight of all the Children of Israel, throughout all their Journeys.] The whole Congregation had constantly this comfortable Token of God's Presence among them, by the Cloud in the Day-time, and Fire in the Night: Which never left them all the time they were in the Wilderness, but brought them to Canaan.

The End of the Book of EXODUS.





J. J. Gaultier Sculp.

THE

Third Book of MOSES,

CALLED

LEVITICUS.

CHAP. I.

THE *Greeks* and *Latins* give it this Name of **LEVITICUS**, not because it treats of the Ministry of the *Levites*, properly so called (of which the Book of **NUMBERS** gives a fuller Account than this Book doth) but because it contains the Laws about the Religion of the *Jews*, consisting principally in various Sacrifices; the Charge of which was committed to *Aaron* the **LEVITE** (as he is called, *Exod.* iv. 14.) and to his Sons, who alone had the Office of Priesthood in the Tribe of *Levi*: Which the Apostle therefore calls a *Levitical Priesthood*, *Heb.* vii. 11.

Ver. 1. *And the LORD called unto Moses.*] That is, bad him draw near, and not be afraid, because of the Glory of that Light which was in the Tabernacle (*Exod.* xl. 35.) For this is a Word of *Love*, as the *Hebrew* Doctors speak: Who observe, that God is not said to call the Prophets of the *Gentiles*; but we only read that God *jikar*, met *Balaam*; not *jikra*, called to him, as he did here to *Moses*. Who, as *Procopius Gazaenus* hath well observed upon this Word, appointed no Service of God, in his House which

he had lately erected, without his Order: Whereas the Worship performed in honour of the *Dæmons*, was without any Authority from him. Nay, there were Magical Operations in it, and Invocation of *Dæmons*; and certain tacit Obligations, which their Priests contracted with them. For which he produces *Porphyry* as a Witness.

And spake unto him out of the Tabernacle.] Hitherto he had spoken to him out of Heaven, or out of the Cloud; but now out of his own House. Into which, it is not here said he bade him come (as he did afterwards, when the Glory of the **LORD** dwelt only in the inner Part of the House, over the Ark) but he stood, it is likely, without the Door of the Tabernacle, till the Sacrifices were appointed (as it here follows) and the High-Priest entred into it with the Blood of Expiation. I can find no Time, in which this can so probably be supposed to have been done, as immediately after the Consecration of the Tabernacle, as soon as the Glory of the **LORD** entred into it. And so I find *Hesychius* understood it, who observing this Book to begin with the Word *And*, which is a Conjunction used to join what follows with that which goes before, thence concludes, that the Beginning of this Book is knit to the Conclusion of the last; and consequently what is here related was spoken to *Moses* on

on the same Day he had set up the Tabernacle, and the Glory of the LORD filled it. When *Moses* might well think (as the *Hierusalem Targum* explains it) that if Mount *Sinai* was so exalted; by the Divine Presence there for a short space; that it was not safe for him to approach it, much less come up into it, till God commanded him; he had much more reason not to go into the Tabernacle; which was sanctified to be God's Dwelling-place for ever, till God called to him by a Voice from his Presence: Nay, he durst not so much as come near the Door, where I suppose he now stood, without a particular Direction from the Divine Majesty.

Ver. 2. Speak unto the Children of Israel, and say unto them.] The Tabernacle being erected, it was fit, in the next Place, to appoint the Service that should be performed in it: Which consisted in such Sacrifices as are here mentioned, in the Beginning of this Book. There could not be a more natural Order, in setting down the Laws delivered by *Moses*, than this which is here observed.

If any Man of you bring.] It is the Observation of *Kimchi*, that in the very beginning of the Laws about Sacrifices, God doth not require them to offer any, but only supposes they would; having been long accustomed to it, as all the World then was. To this he applies the Words of *Jeremiah*, Chap. vii. 21. and takes it for an Indication, that otherwise God would not have given so many Laws concerning Sacrifices, but only in compliance with the Usage of the World; which could not then have been quite broken, without the hazard of a Revolt from him. And therefore they are directed to the right Object, the Eternal God; and limited to such Things as were most agreeable to human Nature.

An Offering unto the LORD.] The Hebrew Word *Korban*, which we translate an Offering, and the Greeks translate a Gift, is larger than *Zebach*, which we translate a Sacrifice. For as *Abarbinel* observes, in his Preface to this Book, tho' every Sacrifice was an Offering, yet every Offering was not a Sacrifice: A Sacrifice being an Offering that was slain; but there were several Offerings of inanimate Things (as those mentioned in the beginning of the second Chapter of this Book) which therefore were not properly Sacrifices; but were accepted of God as much as the Offering of Beasts, when they had nothing better to give. And therefore the same *Abarbinel* will have the Name of *Korban* to be given to these Offerings, because thereby Men approached to God. For it is derived from a Word which signifies to draw near: From whence he thinks those Words in *Deuteronomy*, ch. iv. 7. *What Nation is there that hath God so nigh unto them, &c.*

Ye shall bring.] He speaks in the Plural Number, say some of the Hebrew Doctors, (who have accurately considered these Things) to show that two Men might join together to offer one thing.

Your Offering of the Cattle.] I do not know what ground *Maimonides* had to assert, in his *More Nvachim*, Pars iii. cap. 46. that the

Heathen in those Days had Brute-Beasts in great Veneration, and would not kill them (for it is no Argument there was such a Superstition in *Moses* his Time, because there were People in the Days of *Maimonides*, as there are now, who were possessed with such Opinions). But he thinks God intended to destroy this false Persuasion, by requiring the Jews to offer such Beasts as are here mentioned; that what the Heathen thought it a great Sin to kill, might be offered to God, and thereby Mens Sins be expiated. By this means, saith he, Mens evil Opinions, which are the Diseases and Ulcers of the Mind, were cured; as bodily Diseases are by their Contraries. Yet in the xxxiii Chapter of that Book, he saith, God ordered Sacrifices to be offered, that he might not wholly alter the Customs of Mankind, who built Temples, and offered Sacrifices every where: Taking care (it may be added) at the same time, that they should be offered only to himself, at one certain Place, and after such a Manner, as to preserve his People from all Idolatrous Rites. Which if they had considered, who contemned this Book of LEVITICUS (as *Procopius Gazæus* tells us some did) because it treated too much of Sacrifices, they would not have thought it unworthy the Creator of the World; especially if they had looked further to the Wisdom hidden under these Things; which were Examples, Shadows, and Patterns of heavenly Things, as the Apostle speaks, *Heb. viii. 4. ix. 13.* And so was the Tabernacle it self, a Figure (as we there read, *ver. 9.*) for the Time present, of a greater and more perfect Tabernacle, not made with Hands.

Even of the Herd, and of the Flock.] That is, Bulls, Sheep, and Goats. For under the Word *Tzon* (which we translate Flock) both Sheep and Goats are comprehended. And so *Moses* expounds himself, *ver. 10.* These were the principal Sacrifices, and most acceptable to God; as *Abarbinel* observes, in the fore-named Place. For though Doves and Turtles were accepted, when Men were not able to bring the other; yet in publick Sacrifices these Birds were never allowed, but only the three sorts of four-footed Beasts before-mentioned. Which were therefore chosen (as he proceeds) because these were the most excellent of all brute Creatures, on several Accounts; and because they were not hard to be found, but easily procured: And therefore no wild Beasts were required to be offered, because God would not impose upon his People (as his Words are) so great a Burden, as to bring him that which could not be got without some difficulty. For which cause also young Pigeons and Turtles were only offered among Birds. He gives other Reasons for this, which seem to me very far fetch'd, and therefore I shall not mention them. But this I may further add, That as they were the most ready at hand, and in common use among Men at their Tables (which he should have noted as the plainest Reason of all) so they had been in most ancient Use among religious People in their Sacrifices: See *Gen. xv. 9.* And it is very likely they were restrained peculiarly

arly to these, that they might not follow the Customs of the *Gentiles*; as they would have done; had they not been abridged in their Liberty. Now though we find in *Homer* mention made of *Hecatombs* (which were a Sacrifice of an hundred Oxen) and of perfect Lambs and Goats, whereby *Achilles* hoped *Apollo* might be appeased, and moved to cease the Plague he had sent upon the *Greeks*; yet there was no more ancient Sacrifice among the Heathen, if we may believe themselves, than that of *Swine*. Which made that learned Roman *Varro* derive the Word *ſūs* (which is the *Greek* Word for that Creature) from *ſūs*, i. e. from a Sacrifice, because it was most antiently offered to their Gods; there being no more delicious Food at their own Tables than *Swine's* Flesh. See *Petrus Castellanus de Esu Carnium*, Lib. ii. cap. 1. And afterwards they also sacrificed not only *Harts* to *Diana*; but *Horses* to the *Sun*; *Wolves* to *Mars*, nay, *Dogs* to *Hecate*; whereby they destroy the very Nature of Sacrifices, or at least of Sacrificial Feasts; in which People had communion with the Gods whom they worshipped, by partaking at their Table. For who would endure to eat of such Meat as *Horse-Flesh*, and the *Flesh* of *Wolves*, nay *Asses*, which were offered to *Priapus*?

Ver. 3. *If his Offering be a Burnt-sacrifice.*] Having prescribed what sort of Creatures should be offered, he first directs them about their *Holocausts*, as the *Greeks* call them, which were wholly burnt upon the Altar, and were the most ancient Sacrifices that had been in the World. They are often mentioned by the *Greeks*; particularly by *Xenophon*, in his *Cyropædia*, L. viii. where he saith, ὅλοκαύτωσαν τὰς ταύρας, ἔς. they sacrificed whole Burnt-offerings of Oxen to *Jupiter*, and afterwards of Horses to the *Sun*. See *Bochart*. L. ii. *Hierozoic*. cap. 33. P. i. Sometimes indeed the Heathen burnt only a Part, and reserved the rest to feast upon, as he there observes: But among the *Jews*, no Man ever partaked of these Offerings. For there being four sorts of Sacrifices prescribed by the Law (as *Abarbinel* observes, in his Preface to this Book, cap. 2.) the whole Burnt-offerings, the Sin-offerings, the Trespass-offerings, and the Peace-offerings. There was this Difference made between them; that of the first of these, whether it was a publick or a private whole Burnt-offering, no body partaked, no not the Priests themselves; but it was entirely consumed, except the Skin. Of the second, some part was burnt; the rest the Priests had, and were to eat it in the Court of the Tabernacle (though there was one sort of Sin-offering which was wholly consumed, as the Burnt-offerings were.) The third sort, which were Trespass-offerings, were only offered for private Persons; some part of which, as in the former, were burnt upon the Altar, and the rest eaten by the Priests. As for the last (the Peace-offering) some part of such Sacrifices were burnt on the Altar; the Priest had the Breast and the Right Shoulder, and the remainder he that brought the Sacrifice eat with his Friends. I shall add no more, but that these whole Burnt-offerings seem to have

been simple Acknowledgments of God the Creator of the World, and Testifications that they owned him to be their Lord; and continued in Covenant with him, and implored his Blessing upon them. And therefore with respect to the first and last of these Considerations, the *Gentiles* were permitted to bring these Sacrifices (as the *Jews* tell us) but no other whatsoever, to be offered unto God.

Of the Herd.] As Burnt-offerings were the principal Sacrifices, and therefore mentioned in the first place; so those of *Beeves* were the chief of all Burnt-offerings, both among the *Jews* and among the *Gentiles*. Whence *βουτῆρ*; to sacrifice Oxen, became a Proverb for a magnificent Entertainment.

Let him offer a Male.] These were accounted the best, and therefore principally appointed. And so they were among the Heathen; inasmuch that the *Egyptians* offered only *ἄρσενας ἢ βοῶν* (as *Herodotus* tells us, Lib. ii. cap. 41.) and thought it unlawful to offer Females. Which shows that *Moses* did not conform his Laws to their Customs; for he admitted the Sacrifice of Females, Chap. iii. 1. Nay, it was particularly prescribed in some Cases, *Numb.* xix. 2.

Without blemish.] Or perfect; as the *Hebrew* Word *Tamim* signifies. Which Word *Homer* expressly uses, when *Achilles* speaks about the Sacrifice to *Apollo*:

—ἀρνῶν κνίσσῳ ἀγῶν τε τέλειον.

For to the Gods (as *Eustathius* there observes) who are most perfect, *πεσάγειν χρὴ τέλειον*, the most perfect Things ought to be offered. The like Passage a very learned Friend of mine; now with God (*Dr. Owtram*) observes out of the *Scholiast*, upon *Aristophanes's Acharnenses*, L. i. de Sacrificiis, cap. 9. sect. 3. where more may be seen to the same purpose. Now that is perfect, in which there is no Defect in any Part, and is not decayed by Age. For which reason *Abarbinel* observes great care is taken in the Law, that this sort of Creatures were to be offered before they were three Years old; and the other sorts, before they were two.

He shall offer it of his own voluntary Will.] In this Translation we follow the Opinion of the *Jews*, who refer this to the Persons that brought this Offering; which they might do when they pleased. The like Expressions we read, *Chap.* xix. 5. xxii. 19. But the *LXX* thought it hath respect to God; and so the Phrase may be interpreted, he shall bring it for his Acceptation, i. e. that he may find a favourable Acceptance with God.

At the Door of the Tabernacle of the Congregation.] Where the Altar of Burnt-offering was placed, *Exod.* xl. 6, 29. And this was so necessary, that it is required upon pain of Death to be brought hither, and offered in no other Place, *ch.* xvii. 3, 4, &c. For which cause, it is likely, the Door of the Tabernacle is here mentioned rather than the Altar; that it might be understood to be unlawful to offer at any other Altar, but that which stood at the Door of the Tabernacle.

Before

Before the LORD.] With their Faces towards that holy Place, where the Divine Majesty dwelt: Unto whom the Sacrifice was brought; and at the Door of the Tabernacle received by the Priest, from the Hand of the Offerer.

Ver. 4. *And he shall put his Hand upon the Head of the Burnt-offering.]* Both his Hands, as some gather from *ch. xvi. 21.* and (as *Maimonides* saith) he was to do it with all his Might. This was a Right belonging to *Peace-offerings*, as well as to *Burnt-offerings*, *ch. iii. 2.* and to *Sin-offerings* also, *ch. iv. 4.* The meaning of which, in this sort of Offerings, seems to have been, that he who brought the Sacrifice renounced all his Interest in it, and transferred it wholly to God, unto whose Service he entirely devoted it. It being like to the old Ceremony among the *Romans*, who laid their Hands upon their Servants, when they gave them their Liberty, and abdicated their own Right in them, saying, *Hunc hominem liberum esse volo*, I will that this Man be free: Which is called *Manumission*. In other Offerings it had another Meaning, as I shall observe in its due Place; and it was imitated by the *Gentiles*, though not without the Addition of impious Superstitions. For they wreathed back the Head of the Beast upward, when they sacrificed to the Gods above; and thrust down its Head towards the Ground, when they sacrificed to their Infernal Deities; as *J. Brentius* hath observed, in his Preface to this Book.

And it shall be accepted for him, to make an Atonement for him.] It shall be so acceptable, as to recommend him to the Favour of the Divine Majesty. For so the *Hebrew* Word *Caphar* seems here to signify, not properly to make an Atonement (which was the Business of a *Sin-offering*) but to own him to be in a State of Reconciliation with God; unto whom he was supposed to give up himself wholly, as he did this Beast. The *Jews* indeed, who stick to the literal Signification of the Word, fancy that these *Burnt-offerings* expiated evil Thoughts and Desires: But there is no ground for this in Scripture; and the most that can be made of it is, that God accepted his Prayers which he made in general, for the Forgiveness of all his Sins, when he laid his Hand upon the Head of this Sacrifice. For it must be here observed, that laying on of Hands was always accompanied with Prayer, as appears by *Jacob's* laying them on the Head of *Manasseh* and *Ephraim*, *Gen. xlviii. 14, 16, 20.* and the High-Priest laying them on the *Scape-goat*, *ch. xvi.* of this Book, *ver. 21.* Inasmuch that *laying on of Hands* signifies sometimes in the New Testament *to pray*, *Matth. xix. 15.* *Mark v. 23.* and other Places. But if a Man had committed any Sin, there are other Sacrifices peculiarly appointed by the Law for their Expiation; which he was bound to offer with Confession of Sin, and Prayer to God for Pardon.

Ver. 5. *And he shall kill the Bullock.]* That is, the Man himself who brought it, as *Rasi* interprets it; or one of the *Levites*, as others understand it: For they killed the Paschal Lamb

at that great Passover mentioned *2 Chron. xxx. 17.* as *Bochart* observes. But he should have added the reason of it, which *Rasi* there gives; that a great many of the Congregation having not sanctified themselves (as we read in that Place) therefore the *Levites* had the Charge of the killing of the Passover for every one that was not clean, to sanctify them unto the LORD. Otherwise every Man might kill his own Passover, *Exod. xii. 6.* as they might do all their other Sacrifices. For certain it is, this was none of the Work of Priests; as *Maimonides* shows, in a Passage mentioned by *Dr. Cudworth* (in his Book concerning the *Lord's Supper*, p. 27.) out of *Biath Ammik-dath*. Where he quotes this very Place, to prove that *the killing of the holy Things might lawfully be done by a Stranger; yea, of the most holy Things; whether they were the holy Things of private Persons, or of the whole Congregation.* The common Objection to this is, That none might come into the Court where the Altar was, but the Priests. To which the Answer is plain, That upon this Occasion other Persons might come so far within the Court, because it was indispensibly necessary that the Man who brought the Sacrifice should lay his Hand upon the Head of it; which was to be done at the Altar, when it was to be slain.

Before the LORD.] See *ver. 3.*

And the Priests, Aaron's Sons, shall bring the Blood.] Now begins the Work of the Priests; the receiving of the Blood, and that which immediately followed, belonging to their Office. They received it in a Bason (*Exod. xxiv. 6.*) as the manner also was among the Heathen; which our Learned *Sheringham* observes upon *Codex Joma* (p. 85.) out of *Homer's Odyss. Lib. iii.* where *Thrasymedes* is represented as cutting the Ox asunder with a Cleaver; and *Perseus* as receiving the Blood in a Bason, which he calls *ἀιμιον*: A Word used in *Crete*, as *Eustathius* notes, for such kind of Vessels; which some think was originally *ἀιμιον*, from the receiving of the Blood.

And sprinkle the Blood round about upon the Altar, &c.] That this might be done readily, one Priest received the Blood, and another took it from him, and sprinkled it about the Altar; or as the *Jews* understand it, on every side of the Altar: Which they performed by two Sprinklings, at the opposite Corners of it. Which was a Rite also used in *Peace-offerings* and *Trespass-offerings*: But in *Sin-offerings* the Blood was poured out at the Foot of the Altar; see *ch. vii. 2.* Thus the Heathen also themselves took care the Blood of their Sacrifices should not run upon the Ground, but be received, as I said, in Vessels prepared for that purpose; and then poured upon their Altars, and so offered and consecrated to their Gods. So *Lucian*, in his Book of Sacrifices, represents the Priest *τὸ ἄμα πρὸ βασιλῆος πρὸς χέωρ*, as pouring the Blood upon the Altar. See *Dilherrus Disput. Philolog.* tom. ii. p. 253.

Ver. 6 *And he shall flay the Burnt-offering.]* Next followed the taking off the Skin; which God ordered to be given to the Priests, *ch. vii. 8.* Though the Heathen burnt Skin and all, in some Places, as *Bochart* observes out of *Plutarch*

tarch and *Lucian*, in the fore-named Place (*Hieroz.* P. ii. L. i. p. 324.) But whose Work it was to flay the Beast, is not here expressed. The *Jews* say it belonged not to the Priests to do this, but to the Man himself who brought the Beast to be offered. For (to show in brief what belonged to the Owners of the Sacrifice, and what to the Priests) it may be fit to note out of *Abarbinel*, that each of them had five Things to do. The Owner of the Sacrifice laid his Hand upon it, killed, flayed, cut it up, and washed the Inwards; and then the Priest received the Blood in a Vessel, sprinkled the Blood, put Fire on the Altar, ordered the Wood on the Fire, and ordered the Pieces of the Sacrifice upon the Wood. And that the Beast might more easily be flayed, there were eight Stone Pillars (as the *Jews* tell us in *Middoth*, cap. 3.) and Beams laid over them; in each of which there were three Iron Hooks fixed; that the greatest Beasts might hang upon the highest, the lesser upon the middlemost, and the least of all on the lowest, and so be more commodiously stript of their Skins. Concerning this Excoriation both *Homer* and *Virgil* speak, as the aforementioned *Dilberrus* hath observed in the same Book, p. 255.

And cut it into pieces.] This followed the Excoriation among the *Gentiles* also, as the same Author shows. And it was done with such Accuracy, that *Homer* saith they dissected the Sacrifice ἐπισαμένως and πειρογαστέως. From whence some great Men have thought St. *Paul* borrowed the Word ὑποσημαίνω, to express the Care the Ministers of the Gospel should have, in dividing rightly the Word of Truth, 2 *Tim.* ii. 15. These Pieces were not the very same in *Bullocks* and *Goats* that they were in *Sheep*, as will appear afterwards; and therefore the greater Care was to be used in the cutting of them; especially, when besides those Parts which were offered to God, the Priests and the People were to have their Share also.

Ver. 7. And the Sons of Aaron the Priest shall put Fire upon the Altar.] This, as I said before, was one of the Works of the Priests; who did not put Fire daily upon the Altar (for being once kindled, they were to keep it always burning, *ch.* vi. 13.) but stirred it up, and blowed the Coals. Which is meant by giving Fire, as the Phrase is in the *Hebrew*; that is, disposing it so, that it might burn quick. Yet if the Fire was taken off from the Altar, as when they removed the Camp, *Numb.* iv. 14. none might lay it on again but the Priest. Or if it were extinct, as it was in the Days of *Abaz*, who shut up the Door of the House of God, which was not opened till *Hezekiah* reigned (2 *Chron.* xxviii. 24. xxix. 34.) none but they might kindle it again.

And lay the Wood in order upon the Fire.] This the Priests did every Morning and every Night, that the Fire might be preserved from going out. And when the Time of the Morning and Evening Sacrifice came, they brought new Wood, and laid it in such Order upon the Fire, that it might the better consume the Parts of the Sacrifice that were laid thereon.

Ver. 8. And the Priests, Aaron's Sons, shall

lay the Parts, the Head, and the Fat.] The *Hebrew* Word *Peder* doth not simply signify the Fat (for which they have another Word, *Cheleb*) but that Fat which is separated from the rest of the Flesh. So it is to be understood here, and in *ch.* iii. 9. iv. 35. Which being gathered together, and thrown into the Fire, fed the Flame, and made it burn more fiercely; by which means the other Parts, into which the Sacrifice was divided, were the more easily and the sooner consumed. Particularly; St. *Hierom* takes it for that Fat which adhered to the Liver: And both *Solomon Jarchi* and *David Kimchi* observe, that this *Peder* was thrown upon the Head of the Sacrifice (when it was cast into the Fire) just in the Place where the Head was cut off from the Body; because otherwise the Gore which issued from it, might have extinguished the Flame. See *Exod.* xxix. 17.

In order upon the Wood, &c.] That they might lie upon the Wood, so as to have the same Situation in the Altar that they had in the Beast, when it was alive. So *Maimonides*, in *Maase Korban*, cap. 6.

Ver. 9. But his Inwards, and his Legs, shall be wash in Water.] These Parts were not to be burnt upon the Altar, till they were well cleansed by washing them in Water. For which end there was a private Room afterward in the Court of the Temple (as now it is likely there was in the Tabernacle) called the *Washing Room* (as we find in *Codex Middoth*, cap. 5. sect. 2.) There they having washed them privately, and freed the Inwards from their Filth, they brought them into the Court, where there were two Marble Tables between the Pillars before-mentioned (*ver.* 6.) and there they were washed more exactly; as we read in the same Book, cap. 3. sect. 5. Where *Const. L'Empereur* observes, out of *R. Hobadia*, the Reason why they used to lay the Flesh upon such Tables, was, because Marble made it cold and stiff, and preserved it from stinking in very hot Weather.

And the Priest shall burn all on the Altar.] From whence this Sacrifice is called *Ischeb*, an Offering made by Fire (from *Isch*, which signifies Fire) because it was altogether consumed in the Fire; and no part of it left, so much as for the Priest to eat of it.

Of a sweet Savour unto the LORD.] i. e. Most acceptable. For it is a Form of Speech taken from Men, who are delighted with the good Scent and Taste of Meat and Drink. But none can reasonably imagine it was the mere Sacrifice that was pleasing unto God; but, as *Conrad. Pellicanus* well notes, the Devotion, Faith, Obedience, and Sincerity of their Minds who made the Oblation.

Ver. 10. And if his Offering be of the Flocks, namely of the Sheep or of the Goats, &c.] If a Man were not able to bring a Bullock for a Burnt-sacrifice (which could not be so well spared, being of great use in Agriculture) he might bring one of these Creatures, which were of less Value; only perfect in their kind, as it here follows.

He shall bring it a Male without blemish.] See *Exod.* xii. 5. What the Blemishes were,

that made any Animal unfit to be offered on the Altar, *Moses* tells us in this Book, *ch.* xxii. 22, 23, 24. where he mentions *twelve*, which shall be there considered.

Ver. 11. *And he shall kill it on the side of the Altar northward.*] The greater Sacrifices, which the *Jews* call the *most holy Things*, had this peculiar Place assigned them, where they were to be kill'd, *viz.* all the *Burnt-offerings* (whether of *Bullocks*, *Sheep*, or *Goats*) and all *Offerings for Sin*, *ch.* vi. 25. and all *Trespass-offerings*, *ch.* vii. 2. But all the other Sacrifices, which they call the *lesser holy Things* (such as the *Peace-offerings* of particular Men, the *Paschal Lamb*, the *First-born*, and that which was *tithed*, might be killed in any part of the Court where the Altar stood; there being no peculiar Place appointed by the Law for that purpose, but only at the Entrance of the Tabernacle. Yet a *Peace-offering* for the whole Congregation was look'd upon as belonging to the Things *most holy*, and so was slain (as *Maimonides* tells us) at the North-side of the Altar; where there were certain Rings fixed, to which the Head, or, as some say, the Feet of the Beast, was tied, in order to its being killed. But they were not perfect Rings, as *L'Empereur* observes; being rather Half Segments of Rings, one part of which was fastned to the Pavement, and by the other the Neck of the Beast was tied to it. See *Codex Middoth*, *cap.* 3. *sect.* 5. The Reason of this Difference seems to be, only to make a Distinction between these and other Sacrifices. And all this is to be understood of the four-footed Beasts before-mentioned; not of Birds; which were sacrificed after another manner, as appears from *ver.* 15.

And the Priests shall sprinkle his Blood round about upon the Altar.] See *ver.* 5. and *ch.* vii. 2.

Ver. 12. *And he shall cut it into his Pieces, with his Head and his Fat, &c.*] This Verse hath been sufficiently explained, *ver.* 5, 6, 8.

Ver. 13. *And he shall wash the Inwards and the Legs, &c.*] See *ver.* 9. where this also is explained.

It is a Burnt-sacrifice, an Offering made by Fire, of a sweet Savour unto the LORD.] As much as to say, this is as acceptable to the LORD as the Sacrifice of a Bullock, when offered with a pious Mind.

Ver. 14. *And if the Burnt-sacrifice for his Offering to the LORD be of Fowls.*] It is well observed by *Maimonides*, in his *More Nevochim*, *P.* iii. *cap.* 46. that when a Man was not able to go to the Charge of a *Sheep* or a *Goat* (much less of a *Bullock*) God was so merciful as to accept of a Bird; only he prescribes of what sort they should be. Nay, he that was not able to be at this Expence, was accepted if he offered *Bread*; however prepared, whether in an Oven or a Pan, according to the Custom of those Times. And he to whom this was too great a Burden, might worship God, by bringing only fine Flour, as will appear in the next Chapter.

Then he shall bring his Offering of Turtle-doves, or of young Pigeons.] The same Author observes, that there was a vast Plenty of these Birds, in the Land of *Canaan*; and consequently

they were so cheap, that it would put the poorer sort to no great Charge to bring this Oblation. These were also very anciently sacrificed, *Gen.* xv. 9. and of a gentle Nature (as *Procopius* and others observe.) And *Pigeons* being best when they are young, and *Turtles* when full grown, accordingly they are appointed to bring them, when they were most esteemed. These are but seldom mentioned in the Sacrifices among the *Gentiles*, who offered *Cocks* to *Æsculapius*, and *Geese* to *Isis*, as we read in several of their Authors.

Ver. 15. *And the Priest shall bring it into the Altar, and wring off his Head.*] Pinch it off with his Nail (as the *Jews* say) at one of the Corners or Horns of the Altar; *viz.* the whole *Burnt-offering* at the South-East Corner, and the *Sin-offering* at the North-West, as *Maimonides* saith in his Treatise called *Korbanoth*, *cap.* 5. But their Heads were so to be wrung or pinched as not to be separated quite from the Body, but to be left still hanging to it. For so it is ordered in that Sacrifice mentioned *ch.* v. 8. and therefore they suppose it was so in all.

And the Blood thereof shall be wrung out, at the Sides of the Altar.] This is the Reason that the Priest alone might kill the Bird (tho' others might kill the Beast, see *ver.* 5.) because the sprinkling of the Blood, which none might do but the Priest, was immediately conjunct with the wringing off its Head.

Ver. 16. *And he shall pluck away his Crop.*] Or the Stomach; that the Sacrifice might be clean, and free from all Filth.

With his Feathers.] Which were no more to be offered than the Skin of the Beasts, *ver.* 6.

And cast it besides the Altar on the East-part.] As far as might be from the most Holy Place, which was in the West.

By the Place of the Ashes.] See *ch.* iv. 12.

Ver. 17. *And he shall cleave it with the Wings hereof, but shall not divide it asunder.*] The Wings were to be so cloven, as not to be quite separated from the Body, but still to remain hanging to it; and so Salt being sprinkled upon the whole Body, it was thrown into the Fire. So *Maimonides* observes, in the fore-named Treatise: Where he takes notice also, that it was otherwise in *Fowls* offered for Sin; of which nothing but the Blood belonged to the Altar, the Flesh of them being eaten by the Priests and their Sons. Whence it was that no *Sin-offering* of Birds was accepted, unless it were accompanied with an whole *Burnt-offering*; that the Altar might not be without a Feast, when they that ministred there were entertained. Thus it is required in several Cases, mentioned *ch.* v. 7. xii. 6, 8. xiv. 22. xv. 15, 30. and *Numb.* vi. 11. The same *Maimonides* likewise observes, that this Sacrifice of Birds was one of the most difficult Works in the Sanctuary; whereby the Mind of the Priest was kept as intent upon the poorest Sacrifice, as upon the most splendid.

And the Priest shall burn it upon the Altar, upon the Wood that is upon the Fire.] This was in part said before, but here repeated more distinctly, to show there was no difference to be made

made between the Sacrifices of the meanest and of the greatest.

It is a Burnt-sacrifice, an Offering made by Fire, of a sweet Savour unto the LORD.] The same is said of this, as of all other Holocausts (ver. 9, 15.) to show that whether the Oblation was of the greater Animals or the less, or only of Birds, it made no Difference in its Acceptance with God; who graciously ordered these various sorts of Offerings, that the Poor, as well as the Rich, might be capable to express their Devotion to him, and be confident to find Favour with him.

CHAP. II.

Ver. 1. **A**ND when any will offer a Meat-offering unto the LORD.] Here is a merciful Provision for those who were neither able to offer Beasts of any sort, nor Birds, whom God ordered to bring Meal (as was observed before on the first Chapter, ver. 14.) which was called in the Hebrew Language *Mincab*, and by us translated a *Meat-offering*: For it was a *Korban*, or Gift, as well as the foregoing, though of a lower sort. And R. Levi Barcelonita thinks this sort of mean Present (as we may call it) had the Name of *Mincab*, because such Offerings were very often merely voluntary; from whence whatsoever is not due among Men from another is called *Mincab*, a Gift. Some of which were constant and stated, and also of a determinate Quantity; being an Appendix to the daily Burnt-sacrifice, Morning and Evening, as we read *Exod. xxix. 38, 39, &c.* But these here spoken of were voluntary, when any Man's Devotion inclined him to acknowledge God, and implore his Divine Blessing. And no certain Quantity was prescribed; only the Jews say, not less than an *Ephab* was accepted, but as much more as they pleased. See Dr. Outram, in his excellent Book *de Sacrificiis*, p. 90.

His Offering shall be of fine Flour.] Viz. Of Wheat-flour. For all the Offerings of this kind, whether for the whole Congregation, or particular Men, were of pure Wheat-flour, sifted from the Bran; except only the Omer of First-fruits of their Harvest, *ch. xxiii. 13, 14.* and that which was called the *Mincha of Jealousy*, *Numb. v. 15.* which were of Barley. Of these voluntary Offerings there were five Sorts, as appears by this Chapter; for they were either of raw Meal (mentioned in this Verse) or Meal made into Cakes, baked in an Oven (which was of two Sorts, *ver. 4.*) or baked in a Pan, *ver. 5.* or in a Frying-pan, *ver. 7.* The first of which was the most antient, as appears from *Gen. iv. 3.* and from what the Heathen say of it; particularly *Plato*, L. vi. *de Legibus*; and *Pliny*, L. xxx. *Nat. Hist. cap. 5.* where he saith *Numa* ordered the *Romans* *Deos fruge colere*, &c. And *Pausanias* in his *Attica* tells us, in the Porch of the most high *Jupiter* there was an Altar, where they did not offer the Sacrifice of Beasts, but only of fine Flour. The same he repeats in his *Arcadia*, and says this was ordained by *Cecrops*, that they should sacrifice only *πρῆμαλα ἐπιχόσσω*; which the *Althe-*

nians, in his Time, called *πρῆμαλα*. And accordingly *Triptolemus*, another of their most ancient Law-givers, enacted this as one of his principal Laws; that they should worship their Gods with the Fruits of the Earth. For these three Laws of his, *Porphyry* saith, were preserved to his Days: *Γενεῖς τιμᾶν, Θεοῖς καρποῖς ἀγᾶλλειν, Ζῶα μὴ σινεῖσαι*; (*Lib. iv. περὶ Ἀποχ.*) To honour their Parents, worship their Gods with the Fruits of the Earth, and hurt no living Creature. Which last *St. Hierom* (L. ii. *contra Jovin.*) translates, *not to eat Flesh*.

And he shall pour Oil upon it.] Which was done to give this sort of Offering a grateful Relish, as *Maimonides* observes; P. iii. *More Nevochim*, cap. 46. The Heathen used Oil in their Sacrifices, but not mixed with Flour; but poured upon the Flesh of the Beast that was sacrificed, to make it burn the better upon the Altar. So that of *Virgil* shows, *Æneid. vi.*

Pingue superque Oleum fundens ardentibus extis.

And put Frankincense thereon.] To make a sweet Odour in the Court of the Tabernacle; which otherwise would have been offensive, by reason of the Flesh that was burnt there daily, as the same *Maimonides* speaks, in the Place before-named. When they came into the Land of *Canaan*, where they were required (*Numb. xv. 2, 3, &c.*) to take care that this *Mincha*; or Meat-offering, should attend all the Free-will Offerings of Beasts, as well as the daily Morning and Evening Sacrifice, there is no *Frankincense* appointed; but a certain Quantity of Wine, which perhaps was instead of it (having a fragrant Smell) and was not required in the Offering here mentioned. Both these were common in the Sacrifices of the Gentiles, as appears by this single Passage in *Ovid*, L. v. *de Tristibus*, *Eleg. 5.*

*Da mihi thura, puer, pingues facientia flammæ.
Quodque pio fufum stridat in igne merum.*

Ver. 2. *And he shall bring it.]* In a silver Dish, or of some other Metal (as R. Levi of *Barcelona* expounds it, *Precept. cxvi.*) wherein he delivered it to the Priest, who carried it to the Altar, and presented it to God by lifting it up over his Head; and as the Jews generally say, turning it about to all the four Quarters of the World, in token that it was offered to the Possessor of Heaven and of Earth.

To Aaron's Sons, the Priests.] To one of them that ministred at the Altar that Day this Offering was brought, as appears by the next Words.

And he shall take thereout his Handful of the Flour thereof.] As much as he could take up between his Fingers, saith the fore-named R. Levi.

And of the Oil thereof.] Which was mingled, as I said before, with the Flour.

With all the Frankincense thereof.] None of which was to be reserved for the Priest's own Use, but intirely burnt upon the Altar. Which was contrary to the way of the Gentiles, who called *Frankincense* *περὶσπλέσας τοῖς θεοῖς* (as

Diodorus Siculus speaks, *L. ii.*) a Thing most beloved of the Gods; but yet offered only so much as they could take up with two Fingers; or, as others say, three. See *Cuperus's Apotheosis Homeris*, p. 74, &c.

And the Priest shall burn the Memorial thereof upon the Altar.] As a grateful Acknowledgment unto God, that they held all they possessed, of him their Sovereign LORD; whom they supplicated also hereby, that he would still be mindful of them, that is, be gracious to them. For this Offering seems to have something of the Nature of an *Holocaust*, or whole Burnt-offering; though others will have it to be an Expiatory Sacrifice, because part of it was eaten by the Priests. But it being said, in the next Words, to be an Offering made by Fire (which is the Phrase for a whole Burnt-offering, in the foregoing Chapter, ver. 9, 13, 17.) I take the other to be the truer.

Of a sweet Savour unto the LORD.] The very same being said of this sort of Offering, which is of the foregoing, that were more chargeable (*ch. i.* 9, 13, 17.) *Procopius Gazæus* had great reason here to observe (which cannot be too oft repeated) *That true Piety is not demonstrated by the Greatness of its Presents. The Way of Piety is open and easy unto all: For God's Commandment is exceeding broad. And he that maketh the smallest Signification of it, if it be sincere, differs nothing from him, who shows it by the largest Gifts, &c.* So vain were the Reasonings of the Heathen, who disputed which were the most acceptable Sacrifices to their Gods, those of living Creatures, or of Things inanimate. *Julian* contended that *τιμμιώτερον ὅτι ἀψύχων ἐπὶ τὰ ζῶντα, &c.* the Sacrifices of living Creatures were more esteemed than of those without Life, because they were nearer of kin to the living God, and the Author of Life. But his great Doctors, *Pythagoras* and *Porphyrius* (as *St. Cyril* observes, *L. x. contra Julianum*) condemned these Sacrifices of Beasts, as hateful to their Gods; who they fancied were pleased only with those that were made *διὰ καρπῶν καὶ λιθανῶν*, of Fruits of the Earth, and of Frankincense. But they might have learnt from *Moses*, if they had pleased, (*Julian* and *Porphyry* being acquainted with his Books) that these Things were alike acceptable; God having respect to the Mind of him that offered, not to his Gifts.

Ver. 3. And the Remnant of the Meat-offering shall be Aaron's and his Sons.] To be eaten by them. But that Meat-offering which was offered for the Priests themselves, was to be wholly burnt, and no Part eaten, *ch. vi.* 22, 23.

It is a Thing most holy, of the Offerings of the LORD made by Fire.] Nothing is more known than the Distinction which the Jews make between Things most holy, and the lighter holy Things (as their Phrase is) which I took notice of before. The most holy were such, as none whatsoever might eat of; or none but the Priests, and the Sons of Priests; and that only in the Sanctuary, and no where else (*see ch. vi.* 16, 26.) Such were all whole Burnt-offerings, all the Sin-offerings, and all the Peace-offerings for the whole Congregation. The lighter holy Things were such as might be eaten by those who were not Priests,

in any Place within the City of Jerusalem (to which their Camp now answered) and such were all the Peace-offerings of particular Persons, the Paschal Lamb, the Tenth and the Firstlings of Cattle.

Ver. 4. And if thou bring an Oblation of a Meat-offering baken in the Oven.] This is the first sort of baked *Mincha's*, for the preparing of which there was an Oven in the Court of the Tabernacle, as afterward there was in the Court of the Temple, *1 Chron.* xxiii. 28, 29. *Ezek.* xvi. 20.

It shall be unleavened Cakes of fine Flour mingled with Oil, or unleavened Wafers anointed with Oil.] If the Cakes were thick, then the Oil was kneaded together with them: But if they were thin (like a Wafer) then it was only spread upon it, before it was baked (*see Exod.* xxix. 2.) or, as some will have it, after it came out of the Oven. Concerning its being unleavened, see below, ver. 11.

Ver. 5. And if thy Oblation be a Meat-offering baken in a Pan.] Or in a flat Plate, as we translate it in the Margin. For *Maimonides* says this was the Difference between *Macabath* (which is the Hebrew Word in this Place) and *Marchesheth*, that the former was a Pan or Plate without any Rim about it; and the other had one, as our Frying-pans have. And so *Abarbinel*, in his Preface to this Book, observes out of *Jarchi*, that there was a Vessel in the Temple which was only flat and broad, but had no rising on the Sides of it: So that the Oil being poured upon it, when it was set on the Fire, ran down and increased the Flame, and made the Cake hard.

It shall be of fine Flour unleavened, mingled with Oil.] This sort of Cake seems to have been both kneaded with Oil, and to have had Oil also poured upon it, after it was laid upon the Plate.

Ver. 6. Thou shalt part it in pieces, &c.] This, according to *Abarbinel*, was done as it lay baking upon the Plate. Or if this Division was made after it was taken off, the Reason was the same; because part of it was to be given to God, and the rest to the Priests.

And pour Oil thereon.] Upon the Pieces; that they might, by this new Addition of fresh Oil, be made more savoury.

It is a Meat-offering.] And therefore to be eaten with Oil, ver. 1.

Ver. 7. And if thy Oblation be a Meat-offering baken in the Frying-pan.] This Vessel was not flat, but deep (as *Abarbinel* observes, *see ver. 5.*) because that which was baked in it was moist and fluid.

It shall be made of fine Flour with Oil.] The Oil was not kneaded with this sort of *Mincha*, but put into the Pan, so that it mixed with the Flour; which might be shaken and moved up and down, as Things are which are baked in Liquors. So *Abarbinel's* Words are, in his Preface to this Book.

Ver. 8. And thou shalt bring the Meat-offering that is made of these Things unto the LORD, &c.] This relates to all the bak'd Meat-offerings before-mentioned, which were to be brought to the LORD at his House, and there presented to the Priest; who was to bring them to the Altar, when they were prepared as before directed: See ver. 1, 2. And this Variety of *Mincha's*

ch's was allowed; that the Table of the LORD (i. e. the Altar) might be furnished, and his Ministers that waited on him entertained with all sorts of Provisions.

Ver. 9. *And the Priest shall take from the Meat-offering a Memorial thereof.*] A part of the Cake (of whatsoever sort it was) was separated from the rest of the LORD's Portion; to whom it was offered as an Acknowledgment of his supreme Dominion over them, and in Commemoration of his Goodness to them.

And shall burn it upon the Altar.] Before the other Parts were eaten by the Priests; as was directed before about the fine Flour, ver. 2.

It is an Offering made by Fire, of a sweet Savour unto the LORD.] See ver. 2.

Ver. 10. *And that which is left of the Meat-offering shall be Aaron's and his Sons, &c.*] All this Verse hath been explained, ver. 3.

Ver. 11. *No Meat-offering which ye shall bring unto the LORD, shall be made with Leaven.*] These Words [which ye shall bring unto the LORD] seem to have a peculiar *Emphasis* in this Place; importing that no Meat-offering, part of which was offered upon God's Altar, should be leavened. For no part of that leavened Bread which was offered in Eucharistical Sacrifices (*ch.* vii. 13.) nor the two Loaves offered in the Feast of Pentecost (which some mistake for an Exception to this Precept) were offered upon the Altar, but given intirely to the Priests, as their Portion.

Made with Leaven.] There are many moral Reasons given, both by Jewish and Christian Writers, why none of the Cakes before-mentioned should have any Leaven in them, which I shall not here set down. There is some probability in their Opinion, who think this was ordered to refresh their Memory, by putting them in mind of their Deliverance out of Egypt. But *Maimonides* seems to me to have given the best Account of this, in his *More Nevachim* (P. iii. cap. 46.) where he saith, God prohibited this to root out the idolatrous Customs in those Days, as he found in the Books of the *Zabii*, who offered to their Gods no Bread but leavened. Next to this, the Account which *Abarbinel* gives of it is not to be disregarded; who thinks it was forbidden because it would have made delay, if they had waited at the Tabernacle till the Fermentation was perfected.

For ye shall burn no Leaven, nor any Honey in any Offering of the LORD made by Fire.] Neither mixed with Bread, nor alone by themselves. For Honey was a kind of Leaven, and it is certain was used by the Heathen in their religious Rites; as appears not only from *Maimonides* (who tells us, in the Place fore-named, that they chose sweet Things for their Offerings, and anointed their Sacrifices with Honey) but from a great Number of other Authors, who make mention of it: Particularly *Plato*, who saith (in his vith Book *de Legibus*) that anciently Men did not sacrifice living Creatures, but only fine Flour, *καὶ μέλιτι καὶ καρποῖς δεδωμένον*, and Fruits moistned with Honey. And so *Phylarchus* tells us (in *Athenaeus's Deipnos.* l. xv.) that the Greeks sacrificed Honey to the Sun (which was the great God among the Gentiles) but poured no Wine

upon his Altars. Which *Polemon* (in *Suidis*) calls *Νηφάλιον θυσίαν*, a *sober Sacrifice*; because there was no Wine in it, but Honey and Water mixed together. Nay, there was scarce any God among the Heathen, to whom Honey was not offered; as *Bochartus* hath shown at large, in his *Hierozyicon*, P. ii. L. iv. c. 12. But one Testimony may serve for all; which is from *Pausanias* (in his *Eliaca*) where having reckon'd up at least fifty Altars in the Temple of *Jupiter Olympius* unto several Deities, and some of them common to them all, he saith, They sacrificed upon every one of them once a Month, after an ancient Manner (*ἀρχαίον τινα πρῶτον*) *Frankincense*, and *Wheat mingled with Honey*. Which being so common and ancient a Thing among the Gentiles; in their idolatrous Worship, was the Reason, it is likely, that God forbade it to be used in his Sacrifices. And under the Name of Honey, the Jews think *Figs* and *Dates*, and all other sweet Fruits, are comprehended: For the famous Composition among the Egyptians called *κῶφι*, which was burnt every Day, Morning and Evening, on their Altars, consisted of such Things, as well as of *Myrrh*, *Calamus*, and *Cardamum*. So *Plutarch* tells us (in his Book *de Iside & Osir.*) and mentions Honey in the first place, with Wine and Raisins: *Τὸ μὲν κῶφι μέλιμα, &c. μέλιθ' καὶ οἶνον καὶ σταφύλ'θ', &c.*

Ver. 12. *As for the Oblation of the First-fruits, ye shall offer them unto the LORD; but they shall not be burnt on the Altar, for a sweet Savour.*] There were several sorts of First-fruits (as I observed, *Exod.* xxiii. 19.) That which is here spoken of, was of the Corn unground; only a little parch'd at the Fire, which was to be presented unto God; but not burnt on the Altar, because they belong'd to the Priests.

Ver. 13. *And every Oblation of thy Meat-offering shalt thou season with Salt.*] All the fore-named *Mincha's*, which were *Korbans* (as they are often here called) were to be thus seasoned, because Salt was a Thing never wanting at any Table, and all Meat is unsavoury without it.

Neither shalt thou suffer the Salt of the Covenant of thy God to be lacking from thy Meat-offerings.] It is called the *Salt of the Covenant of God*, as some think, because required by this Law, which they covenanted with God to observe, as much as to offer Sacrifices; which were not acceptable without Salt, as appears from the Repetition of it three times in this one Verse. But there is a plainer Reason than this; which is, That the Sacrifices being God's Feasts, and they that did partake of them being his Guests, who did in a manner eat and drink with him at his Table, the Salt that was cast upon all Sacrifices (as appears by the Words following) is called the *Salt of the Covenant*, to signify, that as Men were wont to make Covenants, by eating and drinking together (where Salt is never wanting at their Tables, but a necessary Appendix at every Feast) so God by these Sacrifices, and the Feasts upon them, did ratify and confirm his Covenant with those that did partake of them. For Salt, as is commonly observed, being a constant Concomitant of all Feasts, and Covenants being made by eating and drinking at the same

same Table, where Salt was ever used; thence Salt it self was counted by the Ancients to be the *Symbol of Friendship*, and proverbially used among the *Greeks* to express it. By which other Places may be explained, about which some have bestowed vain Labour (*Numb. xxiii. 19. 2 Chron. xiii. 5.*) where the same Words are used, but inverted; it being called a *Covenant of Salt* (instead of the *Salt of the Covenant*) because Covenants, as I said, were established by eating together, where Salt is never wanting.

With all thine Offerings thou shalt offer Salt.] Not only with the *Mincha's*, or Meat-offerings, mentioned in this Chapter, but with all other Sacrifices whatsoever. Which is so solemnly enjoined (as *Maimonides* says, in the Place before-named) because the Heathen did not use any Salt in their Sacrifices. Which is not unreasonable to think, since *Honey* (with which Salt does not well agree) was in such constant Use among them. And therefore, saith he, *God prohibited us to offer Leaven or Honey, and commanded us with great Seriousness to use Salt in all our Sacrifices.* That is, as *R. Levi of Barcelona* explains it (*Precept. cxvi.*) the *Flesh* of all Sacrifices was to be salted, and the Meal of all *Mincha's*. For which he gives these two Reasons; because nothing is grateful to the Palate without Salt; which also preserves Things from Corruption, as the Sacrifices did their Souls from perishing. *Abarbinel* saith the same. And therefore, whatsoever the Custom might be in ancient Time among the Heathen, in After-Ages they learned from *Moses* to use it in all their Sacrifices: As appears from *Pliny* and *Ovid* (and many other Authors) the first of which says, That Salt was so necessary, that no Sacrifices were offered *sine mola Salsa*; which every one knows the *Greeks* called *ἐλάς* and *ἐλοχύτας*. And among the *Jews*, this Salt was not brought by him that offered the Sacrifice, but was provided at the publick Charge; there being a Chamber in the Court of the Temple (as we read in *Middoth, cap. 5. sect. 2.*) called *The Chamber of Salt*. Which was one of the three Rooms on the North-side of the Court (as there were three other on the South-side, for other Uses) where the *Flesh* of the Sacrifices were powdered, as the *Mincha's* were seasoned at the very Altar. And this was so necessary, that though a Sacrifice was not look'd upon as null, if the Priest neglected to salt it, yet the want of it in the *Mincha's* (as the *Hebrew Doctors* say) made them void; because it is here so expressly required in this Verse, *Thou shalt not suffer the Salt of the Covenant of thy God to be lacking in thy Meat-offering.* And whosoever offered any Sacrifice without Salt, or with Honey or Leaven, was beaten; as *Mr. Selden* observes, *Lib. ii. de Synedr. cap. 13.*

Ver. 14. And if thou offer a Meat-offering of thy First-fruits unto the LORD, thou shalt offer for thy Meat-offering, &c.] This is very different from the Oblation of First-fruits, mentioned *ver. 12.* For there they are called *Resith*, which signifies the First-fruits at Harvest-time; but here *Bichurim*, which properly imports the *first ripe Fruits*, before the rest were ready. And therefore the manner of their Oblation was dif-

ferent from the former, which follows in the Conclusion of this Verse. And first he describes what he means by the First-fruits, which he calls *Abib*; i. e. full Ears of Corn, but as yet *green and moist*; which he saith therefore in the next place must be *dried by the Fire*, and then bruised and beaten in a Mortar, or with a Mill; And they were to be brought out of the richest or fattest of their Fields; for so the last Words seem to signify, *Gareb Carmel* (which we translate *Corn beaten out of full Ears*) for *Carmel* sometimes signifies a *fruitful Field*, *Isa. xxxii. 15.* and therefore may very well be thought in this Place to import, *the largest Ears of tender Corn.* And the Intention of its Contusion seems to have been, that it might be reduced into Flour; as it might easily be, after it had been *dried by the Fire*: And therefore differed from that Meat-offering, mentioned *ver. 1.* only in this; that the former was Flour of old Corn, this of new; and that was fine Flour sifted from the Bran; this had nothing taken out of it, but remained as it came from the Mortar or the Mill. And so the *LXX* seem to have understood it. There are those indeed who think it was only threshed out of the Husk, and so offered; and fancy also that from this Word *Gareb*, the Goddess called *Ceres* had her Name among the *Gentiles*. Which last Conceit is the stranger, since they endeavour to have it thought that the *Jews* derived this Custom of offering First-fruits from the *Gentiles*, and not the *Gentiles* from the *Jews*. Whereas the *Gentiles* had no such Custom, that I can find, as this, to offer the First-fruits of *green Corn*; but only the First-fruits of their Harvest, which they called *Novas Fruges*: Of which the *Romans* thought it unlawful to taste, *antequam Sacerdotes primitias libassent*, before the Priests had offered the First-fruits; as *Pliny* tells us, *Lib. xviii. cap. 2.* and *Censorinus* saith the same, *cap. 1. de Die Natali.* Or if they did offer any First-fruits before Corn was ripe, they boiled them in a Pot; but did not roast them in the Fire, as is here directed. For so *Hesychius* seems to say, that in the Feast called *Θαργήλια* (which was in the Month that answers to our *April*) they offered *τὰς ἀπαρχὰς ὡς φανομέναι, καὶ περικυμίζουσι*, the First-fruits that appeared out of the Ground; which they carried about, i. e. in Pots, as other Authors tell us. And *Hesychius* himself saith, that *Θάσγαλον* signified a Pot full of sacred Decoction.

Ver. 15. And thou shalt put Oil upon it, &c.] See *ver. 1.*

And the Priest shall burn the Memorial of it, part of the beaten Corn thereof, and part of the Oil, and all the Frankincense.] All the rest that was not burnt, was the Priest's Portion; except the Frankincense, which is here ordered to be intirely offered to God (see *ver. 2.*) and made this, and such like Offerings, be called an *Offering of a sweet Savour unto the LORD*, *ver. 2, 9, 12.*

It is an Offering made by Fire unto the LORD.] See upon *ver. 9.*

CHAP. III.

Ver. 1. **A**ND if his Oblation be a Sacrifice of Peace-offering.] Having given orders about whole Burnt-offerings, in the first Chapter, and Meat-offerings (which had something of that nature in them) in the second; he proceeds to Peace-offerings, which in the Hebrew are called *Schelamim*, from the Word *Schalami*, either as it signifies *Retribution*, or *Peace* and *Concord*. They that take it in the first Sense, think the reason of the Name to be from this; That God, the Offerer, and the Priest, had each of them their Portion assigned to them of this Sacrifice. And they that follow the second Sense do not much differ, when they say, That these Sacrifices were Symbols of Friendship between God and the Priests, and those that brought them; for all these feasted at a common Table, as *R. Levi ben Gerson* expresses it. For part being offered on the Altar, and the Priest having taken his Share, the rest was given to him that offered the Sacrifice. So that it was called a *Peace-offering*, saith *Abarbinel* (in his Preface to this Book) because it made *Peace* (or rather declared *Peace*) between the Altar, the Priest, and the Owner. But they seem to me to have given the best Account of this, who, because *Peace* in their Language signifies *Prosperity* and *Happiness*, think these were called *Peace-offerings*, because they were principally thankful Acknowledgments of Mercies received from God's Bounty. For there being three sorts of them, mentioned *ch. vii. 15, 16.* that of *Thanksgiving* is the first, called *Totbab*, Acknowledgment of some Benefit received.

The Gentiles called such Sacrifices *χαισινειαι*, as appears from many Places of *Dionys. Halicarn. L. vi. & L. viii.* where there are these Words: *Θυσίας τὲ χαισινειαὶ τοῖς θεοῖς ἐποσθύντο, καὶ ἥσαν ἀπαντες ἐν ἐορταῖς καὶ ἐν ταῖς θυσίαις.* *Plutarch* calls them *εὐαγγελία*; particularly in the Life of *Agesslaus*, where he saith, *ἐδύσει εὐαγγέλια, καὶ διέπεμπε μείδας τοῖς φίλοις ἀπὸ τῆς θυσιᾶς.* Which is a perfect Description of such Sacrifices as are here appointed; with part of which they entertained their Friends. They are also called by those Writers *ἐκβατήρια*, especially when they had respect to any great Danger they had escaped; for which they offered these thankful Acknowledgments. The *LXX* calls such Sacrifices *σολήνια*.

If he offer it of the Herd, whether it be a Male or Female.] A whole Burnt-offering was to be only of a Male; for being wholly God's, and offered purely for his Honour, it was to be of the very best, *ch. i. 3.* But *Peace-offerings* being also for the Profit of him that offered them, who had the greatest Share of them, it was at his liberty whether he would offer a Male or a Female. Directly contrary to the Egyptian Customs, if they were the same now that they were in the Time of *Herodotus*, who saith expressly, *ἀνάγκη δὲ σὸν εἶναι θύειν, ἵνα μὴ νόμιμον ἦεν αὐτοῖς θύειν θήλειαν.* it was not lawful among them to sacrifice Females, *L. ii. cap. 41.*

He shall offer it without blemish, &c.] See *ch. i. 3.*

Ver. 2. And he shall lay his Hand upon the

Head of his Offering.] The Man who brought the Offering was to lay his Hand upon the Head of it; as was ordered in the whole Burnt-offering and Sin-offering (see *ch. i. 4.*) It might not be done by a Deputy; unless he was Heir to one that had vowed this Sacrifice; and died before he had performed it; in which Case the Heir was to do what the Man himself should have done, if he had been alive, as *Maimonides* observes. In this Sacrifice *laying on of Hands* seems to have been done, not only with Prayer to God; that he would accept the Oblation (which the Jews say always accompanied this Action) but with Acknowledgment of those Mercies which were the Occasion of it. So *Conradus Pellicanus* well glosses upon *ch. i. 4.* (which may be best applied to the Use of this Rite in *Peace-offerings*) *Laying on of Hands signifies Devotion and Faith, with Acknowledgment of the Divine Benefits; for which we cannot offer any thing of our own, but rather return and restore to him what we have received; that we may understand giving of Thanks to be the greatest of our Sacrifices.*

And kill it.] See *ch. i. 5.*

At the Door of the Tabernacle of the Congregation.] These being the lesser holy Things, as the Jews call them, were not offered as the whole Burnt-offerings and Sin-offerings were, on the North-side of the Altar (see *ch. i. 11.*) but any where else near to the Entrance of the Tabernacle; which was in the East, where the Ashes were thrown out, and therefore a less holy Place. Only in laying on of Hands, every Man was bound, wheresoever the Sacrifice was killed, to turn his Face westward, toward the Sanctuary; because then, as I said, he made certain Prayers and Acknowledgments to the Divine Majesty, which was always to be done in that Posture.

And Aaron's Sons, the Priests, shall sprinkle the Blood upon the Altar round about.] See *ch. i. 5.*

Ver. 3. And he shall offer.] One of the Priests then in waiting at the Altar.

Of the Sacrifices of the Peace-offerings, &c.] After the Sacrifices were flay'd and cut up, as is directed, *ch. i. 6.*

The Fat that covereth the Inwards.] That is, the Omentum, as the Latins call it, and hath much Fat in it. See *Exod. xxix. 13.*

And all the Fat that is upon the Inwards.] All the Fat which adheres to the Mesentery, and other Entrails.

Ver. 4. And the two Kidneys, and the Fat that is on them.] The Kidneys are noted by *Aristotle* to have more Fat about them than any of the other Bowels: *Ἐχουσι γὰρ οἱ νεφροὶ μάλα καὶ πολλὰ περιχυρὰν σπερμῶν,* *L. iii. de Animal. cap. 9.* being so covered with it, that in dissecting of a Body the Kidneys, at first sight, are not to be perceived, as *Anatomists* observe; particularly our own Countryman, *Dr. Highmore.*

Which is by the Flanks.] The Hebrew Word *Ceslim* signifies the Loins (as *Botbart* hath demonstrated in his *Hierozyicon*, *P. i. L. ii. c. 45.*) which have Collops of Fat upon them (as *Eliphaz* speaks, *Job xv. 27.*) and thence are easily inflamed, *Psal. xxxviii. 7.*

And the Caul above the Liver.] The Hebrew Word *fothereth* signifies the greatest Lobe of the Liver. See *Exod. xxix. 13.*

It shall be take away.] Separate from the rest of the Flesh, to be offered on the Altar. For all the Fat here mentioned, was God's Portion of the Sacrifice; the Priest had the Breast and the Right Shoulder, and he that brought the Offering had the rest; as will appear more fully, *ch. vii. 15, &c. 31, 32, &c.*

Ver. 5. And Aaron's Sons.] Some of those that minister that Day.

Shall burn it on the Altar upon the Burnt-sacrifice.] By the *Burnt-sacrifice* seems here to be meant the daily Sacrifice, which was burnt every Morning: After which this was to be offered, but not before it.

Which is upon the Wood that is on the Fire.] The same Wood upon which the Burnt-sacrifice had been offered, would serve to burn this Fat: Which being intirely consumed, as the *Holocausts* were, it is called in the following Words *an Offering made by Fire, of a sweet Savour unto the LORD.* See *ch. i. 9.* That is, God was pleased graciously to accept of their pious Acknowledgments: The Offerings of these Inwards being, as if he that brought them had said, *I will pour out my Soul unto the LORD* in Thanks and Praise, for the Benefits he had received. So *Abarbinel* explains it, in his Preface to this Book.

Ver. 6. And if his Offerings, &c. be of the Flock.] i. e. Of Sheep or Goats, which are both comprehended under the Word *Flock* (as was noted before, *ch. i. 2.*)

Male or Female.] See *ver. 1.* where I observed a Difference between these Sacrifices and whole Burnt-offerings, in this Respect; that either *Male* or *Female* were accepted for *Peace-offerings*, but *Male* alone for the other. To which may be added, that Birds were allowed for *whole Burnt-offerings* (*ch. i. 14, 15, &c.*) but not for *Peace-offerings*; which were only of the *Herd* or *Flock*, i. e. of *Bullocks*, *Sheep*, or *Goats*. The Reason seems to be plain; because *Peace-offerings* being to be divided between God, the Priest, and him that brought them, the Portion of each would have been so small, that it would have made the Feast upon it so very meagre and jejune, that it would have been contemptible.

He shall offer it without blemish.] It was at his Choice, whether he would bring it from the *Herd* or the *Flock*; but in its kind it was to be perfect. See *ch. i. 3, 9.*

Ver. 7. If he offer a Lamb for his Offering.] Though a Bird was not accepted for a *Peace-offering*, yet a *Lamb* was; though not of such Value as a fat *Sheep*, or a *Goat*.

Then shall he offer it before the LORD.] This seems to be meant of the Man's presenting it to be offered at the Altar.

Ver. 8. And he shall lay his Hand upon the Head of his Offering, &c.] This whole Verse is only a Direction to do with a *Peace-offering* of a *Lamb* or *Sheep*, as they were to do with that of a *Bullock*, *ver. 2.*

Ver. 9. And he shall offer of the Sacrifice of the Peace-offering, an Offering made by Fire unto the LORD.] As was directed in the Offering of a *Bullock*, *ver. 3.*

The Fat thereof, and the whole Rump.] The whole Fat being to be offered (as was ordered

also before) he enumerates the Particulars; because in this was more Fat, than in other Sacrifices of this kind. For the *whole Rump* of a *Sheep* was to be offered to God, though not of a *Bullock*, nor a *Goat*. And the Reason was, because in those Countries the Tails of their *Sheep* are so vastly big, that (as *Golius* and others assure us) the least of them weigh *ten* or *twelve* Pounds; and some exceed *forty* Pounds weight; and they are so very fat, that they melt the Fat, and keep it to butter their *Rice*, and for other Uses, as *Bochartus* observes in his *Hierozyicon*, P. i. L. ii. cap. 45.

It shall be take off hard by the Back-bone.] The Hebrew Word *Atzab*, which we translate the *Back-bone*, denotes that Part which is next to the Tail or *Rump*; and therefore must signify that which *Galen* calls *κόνυξ*. Which is a Bone at the extremity of the Broad Bone, called *Os Sacrum*; consisting of *three* cartilaginous Parts, as he describes it.

And the Fat that covereth the Inwards, and all the Fat that is upon the Inwards.] See *ver. 3.*

Ver. 10. And the two Kidneys, and the Fat that is upon them, &c.] This Verse is explained above, *ver. 4.*

Ver. 11. And the Priest shall burn it upon the Altar.] As he did the Fat of the *Bullock*, *ver. 5.*

It is the Food of the Offering made by Fire unto the LORD.] That which was offered upon the Altar was accounted God's *Mess*, as appears from *Mal. i. 12.* where the Altar is called his *Table*, and the Sacrifice upon it his *Meat*; as here it is called his *Bread* or *Food*, to represent in a lively manner to them that God dwelt, and (as we say) kept House among them; and that they who partaked of these Sacrifices, feasted with him upon his Provision. See upon *Exod. xxv. 8, 30.*

Ver. 21. And if his Offering be a Goat, &c.] The Law concerning this Sacrifice is the very same with the former (except what is ordered about the *Rump* of a *Sheep*) and this and the following Verses (13, 14, 15.) need no farther Explication.

Ver. 16. And the Priest shall burn it upon the Altar, it is the Food of the Offering, &c.] See before, *ver. 11.*

All the Fat is the LORD's.] That is, all the *Fat* before-mentioned; which may more properly be translated the *Suet*. For that *Fat* which was a part of the *Flesh* might be eaten (as appears from many Places, particularly *Deut. xxxii. 14.*) but not that which only lay upon it, and might be separated from it; which was burnt upon the Altar, when they sacrificed either *Bullock*, *Sheep*, or *Goat*. And when they killed any of these, or other clean Creatures, for their Food at home, still they were to forbear to eat the *Suet*; partly out of Reverence to God, whose Portion it was at the Altar; and partly because it was heavy, and too strong a Food, as *Maimonides* takes it, *More Nevoch. P. iii. cap. 48.* And it seems therefore to have been offered upon the Altar, because it was so unctuous, that it would easily burn, and make the *Flesh* also consume the sooner. But from its being God's Part, it came thence to signify the very best and most excel-

excellent of any kind of Thing. As the Best of the Tithe is called the *Fat of the Tithe*, Numb. xviii. 17. and the best Corn, is called the *Fat of the Wheat*, Psal. lxxxii. 16. and rich and powerful Men, are called the *Fat upon Earth*; as the chief and principal Part of the People, Psal. xxii. 29.

Ver. 17. *It shall be a perpetual Statute.*] In force as long as this Law about Sacrifices shall last.

For your Generations.] For their Posterity, as well as them who received this Law, in all succeeding Ages.

Throughout all your Dwellings, that ye eat neither Fat nor Blood. This confirms what was said before, that they might not eat such Fat, as is before-mentioned, at home, at their ordinary Food; because it is said, *throughout all your Dwellings ye shall eat no Fat.* And *Fat* being joined with *Blood*, is another Argument, that they might no more eat the *Suet* of Beasts that were killed at home, for common use, than the Blood of such Beasts. From which they intirely abstained, for the foregoing Reasons, as *Maimonides* observes in the Book fore-named; and for another also which he mentions in the xlvith Chapter of it. Where he saith, *The ancient Idolaters, called Zabij, were wont to eat the Blood of their Sacrifices, because they imagined this to be the Food of their Gods; with whom they thought they had such Communion, by eating of their Meat, that they revealed to them Things to come.* And in this *R. Moses bar Nachman* concurs with him, as *Dr. Cudworth* observes in the Conclusion of his Treatise of the *Right Notion of the Lord's Supper*. For though he saith, that Blood was forbidden, because it served for Expiation (in which he differs from *Maimonides*) yet he adds also, that it was used superstitiously by the Heathen in their Idolatrous Worship; where *they partaked of the Blood with their Demons, as being their Guests, and invited to eat with them at their Table. And so were joined in federal Society with them; and by this kind of Communion enabled to prophesy, and foretel Things to come.*

CHAP. IV.

Ver. 1. **A**ND the LORD spake unto Moses, saying.] Having directed him about whole Burnt-offerings, and Meat-offerings, (which constantly attended some of them) and Peace-offerings, which supposed Men to be in a State of Favour with God; he now proceeds to give order about the Expiation of their Sins, when they had offended him, by doing contrary to his Commands; which he continues to the 14th Verse of the vth Chapter. And this Law about Sin-offerings, seems to have been delivered to Moses at a different Time from the former; being about a different Matter; but by a Voice speaking to him out of the Tabernacle, as before, chap. i. 1.

Ver. 2. *Speak unto the Children of Israel, saying, If a Soul shall sin through Ignorance, &c.*] There are three Conditions expressed in this Verse, of the Sin for which the following Sacrifice was admitted. First, It was to be com-

mitted ignorantly; not wittingly and presumptuously. Secondly, It was for Sin against a negative Precept (as the Jews call them) i. e. such a Commandment as forbade something to be done. So it is said here expressly [*Concerning Things which ought not to be done.*] As for the Omission of such Things as were commanded to be done, they might be performed some other Time, when Men had better bethought themselves; which was much more acceptable to God, than offering Sacrifice for the Omission. And, Thirdly, It was for *Faets* committed, not for Words or Thoughts; so the last Words are, *and shall do against any of them.* As for the Sins which Men might imprudently commit in Word and in Thought, they were so many, that the whole Flocks and Herds would not have sufficed for their Expiation, nor the Altar contained all such Sacrifices. The Jews add a fourth Condition, that the Sacrifice here appointed was for such *Faets*, as if they had been committed wittingly, a *Cereth*, i. e. cutting off, was threaten'd to them by the Law: Which they gather from Numb. xv. 30. But that Phrase, *With an high Hand*, seems not to signify any sort of Sin, but a certain Manner of sinning; as when a Man despised God's Commandments, and brought Contempt upon the Law by his Sins; as a very learned Friend of mine, now with God, hath observed. And therefore it is probable all Sins committed ignorantly were expiated by the following Sacrifices, save only those which are appointed to be expiated by other Sacrifices, or after another Manner. See *Dr. Owtram de Sacrificiis*, L. i. cap. 12. n. 2, 3, 4.

Ver. 3. *If the Priest that is anointed do sin.*] And first he prescribes the Sacrifice which he who was to make the great Expiation for all the People, should offer for himself, viz. the High-Priest; who only, of all the Priests, was constantly anointed at the Entrance of his Office. And if after he was put out of his Office, he committed any such Sin as is here mentioned, he was to make this Offering for his Expiation, as much as if he had continued in it. So *Mr. Selden* observes out of the *Misna*, L. ii. de Synedr. cap. 15. n. 14.

According to the Sin of the People.] In the Manner before-mentioned. Or, as *R. Solomon* interprets it, if he hide any Thing from the People, whereby they err. For so the Words run in the Hebrew, if he sin to the Guilt of the People (or to the making them guilty) either by misinforming them, or drawing them into Error by his Example; so that they take a Thing to be clean, which is indeed unclean, or the like.

Then let him bring for his Sin which he hath sinned, a young Bullock without blemish.] It is observed by some, that in great Offences the Sacrifices were small, lest they should imagine their Pardon was procured by their great expence. For here the Word is, *Par ben Bachur*, a young Bullock, that was but a little bigger than a Calf. And so this Sacrifice is called (*Par*) in the following Verses. Whereas that of the Peace-offering is called *ver. 10. Shor*, an Ox (though we translate it also *Bullock*) one that was grown

to its full Bigness, and consequently of greater Value.

For a Sin-offering.] How *Chattab*, which we translate *Sin-offering*, differs from *Ascham*, which we translate *Trespass-offering*, I shall examine afterward, when *Moses* came to speak of the latter; and now only observe, that *Chattab* is the Name both for *Sin*, and for the *Sin-offering*: As the Word *Piaculum* was among the Heathen; which signified both a great Crime, and the Expiatory Sacrifice for it. By which those Words in the New Testament may be explained, *Christ was made Sin for us*; that is, a Sacrifice to expiate our Sins. And so the Word *ἁμαρτία*, *Sin*, certainly signifies, *Rom. viii. 3.*

Ver. 4. *And he shall bring the Bullock unto the Door of the Tabernacle of the Congregation before the LORD.*] This, as I take it, was to be done by himself; who was to present the Sacrifice to the Divine Majesty, and desire it might be accepted for the Purpose to which it was to be offered.

And shall lay his Hand upon the Bullock's Head.] As every one that brought other Offerings were bound to do (See *ch. i. 4. ch. iii. 2, &c.*) but here for another Purpose, *viz.* to confess their Sins unto the LORD, and beseech him to forgive them. See *ch. v. 5.* There is a good Gloss upon this in a very bad Book, called *Nitzachon*, not long ago published by the learned *Wagenseil*: Where that Author saith (*p. 11.*) *When a Man sacrificed a Beast he was to think in his Mind, I am more a Beast than this here present; for I have sinned, and for the Sins I have committed I offer this: But it were more just that he who hath sinned should suffer Death, than this Beast (which hath not offended.) Therefore thus a Man, by the Help of this Sacrifice, began to repent.*

And kill the Bullock before the LORD.] This seems to have been done by him that laid his Hand on the Head of the Bullock, that is, by the High-Priest himself. For the greatest Men, in old Time, did not think such Work below them; but rather esteemed every Thing that served to the Worship of God, to be noble and honourable. So *Homer* represents King *Agamemnon* as killing the Lambs himself; by the Blood of which he was to seal the Treaty he made with the *Trojans*, *Iliad 3.* yet in this Case it is likely the High-Priest himself did not kill the Sacrifices, but some of the other Priests that then minister'd. For he that did this seems to be distinguished, by the next Words (*ver. 5.*) from the *Priest that is anointed*, i. e. the High-Priest. Nor was this Sacrifice killed in the ordinary Place where *Sin-offerings* were killed, (See *ver. 24.*) being an extraordinary sort of Offering, as that which follows also was.

Ver. 5. *And the Priest that is anointed.*] Whoever killed the Sacrifice, the High-Priest himself, for whom it was offered, did what follows.

Shall take of the Bullock's Blood.] In a Basin.

And bring it to the Tabernacle of the Congregation.] Into the very Sanctuary; where, as it follows, he was to dip his Finger in the Blood, and sprinkle it seven Times before the LORD.

Ver. 6. *And the Priest shall dip his Finger in the Blood.*] Or rather, *dip it into the Blood.*

And sprinkle of the Blood seven Times before the

LORD.] This was peculiar to his Sacrifice for Sin, and done in no other but that for the whole Congregation; to signify, perhaps, that their Offences were more heinous, and could not be so easily expiated, as those of other Men. The Number *Seven*, every one knows, was of great Account, and thought most powerful in Religious Actions, even among the Heathen: For as *Elisha* bad *Naaman* go and wash *seven Times in Jordan*, to cure him of his Leprosy; so *Apuleius*, in the Beginning of the xith Book of his *Metamorphosis*, speaks of dipping the Head *seven Times* in the Sea for Purification, and gives the Reason for it; *Quod eum numerum præcipue religioni aptissimum divinus ille Pythagoras prodidit*; because the Divine *Pythagoras* (as he calls him) taught this Number to be above all other most proper in Religion. Which, in all probability, *Pythagoras* learn'd from the truly Divine *Moses*; to whom God revealed the Creation of the World in *six Days*, and his consecrating the *seventh Day*, on which he rested; which made the Number *Seven* so much used in sacred Matters. For not only in this Sacrifice, but in making the Water of Separation by burning a red Heifer, this Rite was used (*Numb. xix. 4.*) and in purging a Leper, (*Lev. xiv. 7.*) in dedicating the Altar (*Exod. xxix. 37.*) when the Oil was sprinkled on it seven Times (*Lev. viii. 11.*) and at the Consecration of the Priests (*Exod. xxix. 35.*) and to say no more, as every seventh Day of the Week was holy, so every seventh Year the Land rested; and after seven Times seven there was a *Jubilee*, *Lev. xxv.* They that would see more of this Number, and of its *Sacramenta*, as *St. Hierom* speaks, may read him upon *Amos v. 3.* and *Drusius* on this Place, and on *Josh. vi. 4.* and *Wolffius* upon *Nehemiah viii.*

Before the Vail of the Sanctuary.] Which parted the holy Place from the most Holy. For that is peculiarly called by the Name of *Porocheb*, which is the Word here used (*Exod. xxvi. 31, 33, 35. Lev. xvi. 2, &c.*) as the other Vail, which was before the Door of the Tabernacle, is constantly called *Masach*, *Exod. xxvi. 36, 37.*

Ver. 7. *And the Priest shall put some of the Blood upon the Horns of the Altar of sweet Incense, &c.*] This also was peculiar to his Sacrifice; and to that for the whole Congregation, *ver. 17.*

And shall pour out all the Blood of the Bullock.] That is, all the rest of the Blood which remained after the Sprinkling before the Mercy-seat; and the Tipping of the Horns of the Altar with it.

At the Bottom of the Altar of the Burnt-offering.] Where, after the Building of the Temple, there were two Holes; one on the West-side of the Altar, the other on the South (as the Jews tell us in *Middoth, cap. 3. sect. 2.*) by which it is conveyed into a Canal under Ground, thro' which it ran into the Brook *Kidron*. And there was only this Difference (they say) about these two Holes, that the Blood of the Sin-offering (any part of which was carried into the most holy Place) was poured out only into that on the West-side of the Foundation of the Altar. And, if we may believe the Jews, the Gardiners bought this Blood of those that were the Treasurers

furers of the Temple, to enrich their Ground with it, as *Constantine L'Empereur* there observes. And while they were in the Wilderness, and all the Time they had only a moveable Tabernacle, it is most likely there were Receptacles made under Ground, with Conveyances to some distant Place, where it sank into the Earth, or was covered with Dust, as other Blood is commanded to be, *ch. xvii. 13.* For *Maimonides* thinks the pouring out the Blood (so that it might not remain in one Place) which is constantly and strictly required by the Law, was in opposition to an idolatrous Custom of the old *Zabii*, who made a Collection of the Blood in a Vessel, or in a little Pit, about which they sat and eat the Flesh, imagining their Gods feasted upon the Blood; as I noted before out of *Maimonides*, *More Nevoch. P. iii. cap. 46.*

Which is at the Door of the Tabernacle of the Congregation.] For there was the Place of it, as hath been observed, *Exod. xl. 6.*

Ver. 8. *And he shall take off from it all the Fat of the Bullock for the Sin-offering, &c.]* All that follows in this, and the two next Verses, (*ver. 9, 10.*) is the same that was ordered to be done about *Peace-offerings*, as appears from *ver. 10.* See therefore the foregoing Chapter, *ver. 3, 4, 5.*

Ver. 11. *And the Skin of the Bullock, and all his Flesh, with his Head, and with his Legs, and his Inwards, &c.]* This Sacrifice was so laborious, to work in them a greater Detestation of Sin; which was aggravated by the Quality of the Person that committed it. And *Nachmanides* hath an Observation, which (in some Parts of it, at least) is very remarkable; ‘That all a Man doth, being performed in Words, in Works, or Thoughts, God commanded them when they brought an Offering for Sin, that they should lay their Hand on it, which had respect to the Works they had done; and make Confession over it, which had respect to their Words; and burn the Inwards and Kidneys, which are the Organs of Thoughts and Desires: The Legs also had a respect to a Man’s Hands and Feet, by which he doth all his Work; and the Blood that was sprinkled on the Altar, signified his own Blood. So that while a Man did all these Things, he was put in mind how he had sinned against God, both in Soul and Body, and deserved to have his Blood shed, and his Body burnt; unless the Mercy of the Creator had accepted a Price of Redemption for him, viz. a Sacrifice; whose Blood was for his Blood, and its Life for his Life, and the principal Members of the Sacrifice for the Members of his Body.’ By which it appears, that the best sort of *Jews* had a sense that the Sacrifices for Sin were offered to God in their stead, as a Ransom for them. And so we Christians are to understand the Sacrifice which Christ made of himself, who gave himself a Ransom for us all, as the Apostle speaks, *1 Tim. ii. 6.* and our LORD saith the same, *Matt. xx. 28.* *Mark x. 45.* Such Sacrifices the Heathens themselves had, which they called *Lustralia*, from the Word *lustrare*, which signifies to expiate, among the *Romans*; and that by paying a Price. For the ancient Poet *Ennius* (as our excellent

Mr. *Thorndike* hath observed) translating into Latin a Greek Tragedy, called *Ἐκδομήτης* (being taken out of *Homer*, where he speaks of *Priamus* ransoming of *Hector’s* Corps from *Achilles*) intitled *Hectoris lustra* (which shows this is the Latin of *λύτρον*) Ransom or Redemption; and that *ἀπολύτρωσις* signifies in the New Testament to deliver by paying a Ransom. See his *Epilogue*, Book ii. Chap. 27.

Ver. 12. *Even the whole Bullock shall he carry forth without the Camp.]* It was not dissected, as the *Peace-offerings* were, because no body was to partake of any part of it, being a Sacrifice for the Priest’s own Sin. And therefore it was to be carried (though not by himself, but some other Person) to be burnt without the Camp, to express the Abominableness of the Sin. This Rite, and the carrying the Blood within the Tabernacle, to be sprinkled before the LORD, were used only in these two Cases; of the Sin of the High-Priest, and of all the People. For of other Sin-offerings the Priest might eat (*chap. vi. 26.*) but of this, being for himself, he was not to taste at all, because he was in a State of Guilt.

Into a clean Place, where the Ashes are poured out.] On the East-part of the Tabernacle there was a Place for the Ashes to be thrown into, when they were taken from the Altar; which afterward were carried into a clean Place, without the Camp. And so they were carried out after the Temple was built at *Jerusalem*, at the East Gate of the City, into a Valley which lay between *Jerusalem* and Mount Olivet.

And burn him on the Wood with Fire.] Not upon an Altar, but in a Fire made with Wood upon the Ground, to show the Odiousness of the Sin, as *Maimonides* thinks. For as the whole *Burnt-sacrifices* were burnt on the Altar, because they were an Offering of sweet smelling Savour unto God; so this was burnt without the Camp upon the Ground, to show that the Odour of it was ungrateful and abominable; *More Nevoch. P. iii. cap. 46.* Where he also observes, that the burning of the Beast intirely, being the Destruction of it, so that nothing of it remained, it signified in like manner the utter Deletion of Sin, so that it should be remembered no more. And the Bullock being burnt without the Camp, I take it to denote, that the People should not suffer for the Sin of the Priest, which was abolished together with his Sacrifice.

The same *Maimonides* hath another Observation upon the Title *Zebachim*, that there were three Places constituted for the burning of holy Things. The first was in the Sanctuary, as every one knows; the second was in the Mount of the House (as they called the Place round about the Court of the Sanctuary) where, if any Blemish happened to a Bullock or a Goat, they were brought out of the Sanctuary, and burnt in a Place called *Bira*; and the third was in this Place of the Ashes, without the City.

Where the Ashes are poured out, there shall he be burnt.] This is repeated, that none might presume to take the Liberty to burn the Bullock in any other Place.

Ver. 13. *And if the whole Congregation of Israel sin through Ignorance.]* The *Jews* generally

rally understood by the *whole Congregation*, the great *Sanhedrim*, who represented the whole People of *Israel*. So *Maimonides*, in his *More Nevoch*. P. iii. cap. 41. and in his Treatise of *Sacrifices*; and *R. Levi* of *Barcelona*, Præcept. cxviii. For they sometimes erred in Judgment; and thereby misleading the People, they were bound, when they found their Error, to offer this Sacrifice. Yet the *Talmudists* have raised many Disputes upon this Point, and made various Cases: In some of which the House of Judgment was bound to offer the Sacrifice here appointed, and not they who followed their Sentence; and others there were, in which they who followed their Sentence were bound, and not the Judges themselves. But if *Moses's* Words be well considered, it will appear that he speaks of a Sin committed by all the People, in doing something which God had forbidden; by making wrong Constructions of the Law, or by common false Opinions, or popular Customs. For the *whole Congregation* is here plainly distinguished from the *Elders of the People* (ver. 15.) which is certainly the Name for their Judges and Governors. It was *Mr. Selden's* Intention to have treated largely of the Sense and Notion of this Law, as appears by what he saith of it, *L. ii. de Synedriis*, cap. 14. n. 4. where he refers his Reader to the *third* Book on that Subject, for an Account of this Place. In the beginning of which (cap. 1. n. 1.) he signifies his Intention to explain what the Office of the *Sanhedrim* was, in offering Expiatory Sacrifices for the *whole Congregation*. Which he repeats again, cap. 10. n. 1. with this Addition, that they made this Sacrifice in the Name of all the People, when they offended as a Community. But he did not live to pursue his Intentions, being diverted by long Digressions about other Matters: Yet he shows sufficiently his Opinion was, that this Sacrifice was not offered for the *Sanhedrim*, but by them for the *People*.

And the Thing he hid from the Eyes of the Assembly.] They are not sensible of their mistake for the present; but afterward discover it, either by themselves, or by their Rulers.

And they have done somewhat against any of the Commandments of the LORD, concerning Things which ought not to be done.] Have offended against some of the *negative* Precepts (as the *Jews* speak) which forbid such Things to be done. See ver. 2.

And are guilty.] Are sensible of their Guilt.

Ver. 14. *When the Sin which they have sinned against it, is known.*] When they have discovered what Precept they have violated.

Then shall the Congregation offer a young Bullock for the Sin.] Without blemish, as was required for the Sin of the High-Priest, ver. 3.

And bring him before the Tabernacle of the Congregation.] i. e. Cause the Bullock to be brought thither, by some of his People, in the Name of all the rest.

Ver. 15. *And the Elders of the Congregation shall lay their Hands upon the Head of the Bullock, &c.*] They were to do this, as Representatives of the People. See ver. 13. and the End of *laying on their Hands*, ch. v. 4.

And the Bullock shall be killed before the LORD.]

Either by some of them, or some of the People whom they appointed. See ver. 4.

Ver. 16. *And the Priest that is anointed.*] That is, the High-Priest: See ver. 5. All the rest that follows, to ver. 22. is exactly the same that is prescribed in the foregoing Offering, for the High-Priest himself. Only *R. Solomon Jarchi* hath a nice Observation on the next Verse, that it is not said in this Case (as it is in the former) he shall sprinkle of the Blood seven times before the Vail of the Sanctuary, but only before the Vail, without the Addition of *Hakkodesh*, of the Sanctuary, as it is ver. 6. Because, saith he, if the High-Priest only sin, the Holiness doth not depart; but if all the Congregation sin, then it doth depart. As if a Province rebel against a Prince, his Family stands; but if there be a general Defection, he must fall. He hath the like Observation upon ver. 22, 23. but it seems too subtle: For in the 18th Verse *Moses* only saith, He shall put some of the Blood upon the Horns of the Altar, without adding of *sweet Incense* (as before, ver. 7.) and yet it is manifest he means the same Altar; and what was done in this Sacrifice, was as acceptable as what was done in the other.

Ver. 22. *When a Ruler hath sinned, and done somewhat through Ignorance against, &c.*] The Word *Nasi*, which we translate *Ruler*, signifies the Head of a Tribe, in *Numb. i. 4, 16. vii. 2.* But the *Jews* commonly understand it peculiarly of the Head, or Prince of the great *Sanhedrim*; who, when they were under the Government of Kings, was the King himself. Thus the *Misna* gathers from these Words in the Text [*when he sinneth against any of the Commandments of the LORD his God*] which signify him, say the Doctors, that hath no Superior but the LORD. And so the *Gemarists* understand it also, as *Mr. Selden* shows, *L. ii. de Synedriis*, cap. 16. p. 666. But I think it is most reasonable to extend this to all great Officers and Judges, who had a peculiar relation to God, and therefore were called by his Name.

Concerning Things which should not be done.] See ver. 2.

And is guilty.] Acknowledges that he hath offended God by the Sin which he hath committed.

Ver. 23. *Or if his Sin wherein he hath sinned, come to his Knowledge.*] If we retain this Translation (and do not render the first Word *and*, but *or*) then the foregoing Words, in the latter end of ver. 22. *vealshem*, must be translated (not *is guilty*, but) *and acknowledges his Guilt*. Which seems to be the true Sense; for when Men sin, they are guilty, though the Sin was committed ignorantly: But they do not acknowledge their Guilt till they see it; as *Moses* here supposes they might, when they considered better, or somebody informed them aright. So these Words signify, *Or his Sin is made known unto him*. Thus *L'Empereur* very judiciously translates this whole Passage, *And he acknowledges himself guilty, or his Sin be shown to him*. Otherwise there is no room for this disjunctive Particle. See his *Annot. upon Bava kama*, cap. 7. sect. 1. and cap. 9. sect. 4, 5. And thus we our selves translate the first part of this Disjunction (in the latter

latter end of the foregoing Verse) *Hosea* v. 15. *acknowledge their Offences.*

He shall bring his Offering, a Kid of the Goats.] His Sacrifice was of less Value than the two former. From which Mr. Selden concludes, that the High-Priest was not always the Head of the Sanhedrim, L. ii. *de Synedr.* cap. 16. p. 653. For their Sacrifices were very different, which argues a Difference in their Persons. And the *Misna* says, if the High-Priest were put out of his Office, his Sacrifice was still the same, viz. a Bullock without blemish: But it was not so with the *Nasi*, or Ruler, who offered only the Sacrifice of a private Man, if he lost his Office.

A Male without blemish.] It was to be the best of this kind; tho' not equal to the Sacrifice for the High-Priest, and the whole Congregation. See *ver.* 28.

Ver. 24. And he shall lay his Hand upon the Head of the Goat.] Of this see *ver.* 4.

And kill it in the Place where they kill the Burnt-offering before the LORD.] Where that was, see *ch.* i. 11. Neither of the two fore-mentioned Offerings (for the High-Priest, or the whole Congregation) are ordered to be killed here; but only *before the LORD*, *ver.* 14, 15. that is, in any part of the Court but that which was proper to the *Burnt-offering*, and the common *Sin-offering*, as it here follows.

It is a Sin-offering.] And therefore was to be killed where the Burnt-offering was: For so it is ordained, *ch.* vi. 25. that all *Sin-offerings* should be there slain. Which doth not imply that the two former were not Sin-offerings, but that they were not of the common sort; as appears by the carrying of their Blood into the Sanctuary, and burning their Flesh without the Camp; which are not ordered either in this, or in the following Sacrifices.

Ver. 25. And the Priest shall take of the Blood of the Sin-offering with his Finger.] By dipping his Finger into it, *ver.* 6, 17.

And put it upon the Horns of the Altar of Burnt-offering.] Whereas the Blood of the two former was put upon the Horns of the golden Altar in the Sanctuary, *ver.* 7, 18.

And shall pour out his Blood at the bottom of the Altar of Burnt-offering.] See *ver.* 18.

Ver. 26. And he shall burn all his Fat upon the Altar, &c.] See *ch.* iii. 9. It is not here said what should be done with the Flesh, which in the two foregoing Offerings is ordered to be burnt without the Camp (*ver.* 12, 21.) But in *ch.* vi. 26, 29. and *Numb.* xviii. 9, 10. the Law of the *Sin-offering* is set down to be this, that the Priest and his Sons should eat it, in the Sanctuary, and no where else; provided also that they were free from Uncleaness, *ch.* xxii. 4.

And the Priest shall make an Atonement for him, as concerning his Sin.] By this Sacrifice his Guilt was expiated; which must be understood to be the Effect of the Sacrifice for the High-Priest, tho' it be not expressed, as it is in that, for the whole Congregation, *ver.* 20.

And it shall be forgiven him.] So that he should not be liable to the Punishment of cutting off, as the Jews understand it; who fancy such Sins to

which that is threatened, are here spoken of: See *ver.* 1. Rather, he was restored to Communion with the People of God, from which he was separated, while he remained in a known Guilt.

Ver. 27. And if any one of the common People sin through Ignorance.] Commit the same Offence that a Ruler or publick Officer doth.

And be guilty; or if his Sin which he hath committed come to his Knowledge.] See how this ought to be translated, *ver.* 22, 23.

Ver. 28. That he shall bring his Offering, a Kid of the Goats, a Female without blemish.] Being a common Person, less was required of him than of a Prince, who was to offer a *Male* (*ver.* 23.) which in all Creatures was of greater Value than a *Female*, as *Maimonides* observes; who reckons up *three and forty* Offences of this sort, that might be committed imprudently (in his Treatise called *Schegagoth*) in one of which, viz. worshipping an Idol ignorantly, the Sacrifice was the same for a private Man as for the King, or the High-Priest, or the Priest anointed for War: But in all the other *forty-three*, a *female* Goat or Lamb sufficed for a private Man; *cap.* i. *sect.* 4. And this Sacrifice they call *stated*, or fixed, because no Man offered more or less, whether Rich or Poor, Man or Woman; except only those who eat holy Things, or entred into the Sanctuary; whose Sacrifices were higher or lower, as they speak. And there were *three* Things, if we may believe them, which, tho' committed by Error, were expiated by no Sacrifice, viz. *Blasphemy*, *neglect of Circumcision*, and *not keeping the Passover*. So *R. Levi of Barcelona*, *Præcept.* cxix. Which seems to be an unreasonable Opinion, since *Idolatry* committed ignorantly, they say, was comprehended within this Law.

Ver. 29. And he shall lay his Hand upon the Head of the Sin-offering, &c.] This Verse and the following, with the beginning of *ver.* 31. contain nothing but what was ordered about the foregoing Sacrifice, *ver.* 24, 25, 26.

Ver. 31. And the Priest shall burn it upon the Altar, for a sweet Savour unto the LORD.] This is a Phrase used concerning *Burnt-offerings*, *ch.* i. 9, 13. and *Peace-offerings*, *ch.* iii. 5, 16. but it is not said of any of the foregoing *Sin-offerings*, that the burning of them, or their Fat, was for a *sweet Savour unto the LORD*. The Reason of which I am not able to give, unless it were to comfort the lowest sort of People with hope of God's Mercy, tho' their Offering was mean, in comparison of those offered by others. *Abarbinel* gives this Reason for it; because a Sin of Ignorance being a less Fault in a common Man, it was a sign of great Probity in him to bring a Sacrifice for the Expiation of it: But for the High-Priest, or Senate, or Ruler of the People, to be ignorant of the Law, was such a high Crime, that it was no commendation to them to bring a Sacrifice for their Purgation.

Ver. 32. And if he bring a Lamb for a Sin-offering, &c.] For which reason God was pleased to accept a *Lamb*, and that a *Female*, of those who were not able to bring a young Kid.

Ver. 33. And he shall lay his Hand upon the Head of the Sin-offering, and slay it, &c.] This and

and the next Verse differ not from the foregoing, and therefore need no Explication.

Ver. 35. *And the Priest shall burn them upon the Altar, according to the Offerings made by Fire unto the LORD.]* Or rather upon the Offerings, or after the Burnt-offering. See *ch. iii. 5.*

And the Priest shall make an Atonement for his Sin, &c.] And if by the same Error he had committed several Sins, there was a distinct Atonement to be made for every one of them: So that if he had committed ignorantly the forty-three Offences before-mentioned, though it were by one and the same Error, he was bound to offer as many expiatory Sacrifices; as *Maimonides* resolves, in the fore-named Treatise *Schegagoth, cap. 4.* This, and such like Things, made this Law a Yoke which they were not able to bear, as *St. Peter* speaks, *Acts xv. 10.*

C H A P. V.

Ver. 1. *[If a Soul sin.]* In the Manner following.

And bear the Voice of Swearing, and is a Witness.] Being adjured in the Name of God, when he is called to be a Witness in a Cause, to speak the Truth. For Judges had this Power, to use such Adjurations, that they might either draw a Confession from an accused Person, or a faithful Testimony from a Witness. Of the former of which there is a solemn Form remaining in Scripture, *1 Kings xvii. 16. 2 Chron. xviii. 15.* as *Grotius* hath observed upon *Matt. xxvi. 63.* And *Dr. Hammond* upon the same Place, hath observed Instances of the latter, *1 Kings vii. 31. Prov. xxix. 24.* And *Micah's* Mother seems by her own Authority to have adjured her Family, as they dreaded the Vengeance of the Divine Majesty, to discover if they knew any thing of the eleven hundred Shekels of Silver, which had been stolen from her, *Judg. xvii. 2.* In all which Cases Men were bound to answer, as much as if they had taken a solemn Oath so to do. Infomuch that our blessed LORD himself being thus adjured, made an Answer to the Court of Judgment, tho' before he had stood silent.

Whether he hath seen or known of it.] Whether he can say any thing of the Matter in question; either from his own Knowledge, or from the Information of credible Persons.

If he do not utter it.] Declare what he knows, being thus adjured.

Then he shall bear his Iniquity.] Let him not think it is no Offence to suppress the Truth, when he is so solemnly admonished to declare it; but offer such a Sacrifice for his Sin, as is prescribed *ver. 1.* which belongs to all the following Cases. The Jews make four sorts of Oaths in their Courts, or Commerce one with another; as *Mr. Selden* hath observed out of their Writers (*L. ii. de Synedr. cap. 11. n. 8.*) which are, *rash Oaths, vain Oaths,* (of which they also make four sorts) *Oaths about Trusts* (mentioned *ch. vi. 2, 3.*) and this, which they call *the Oath of Testimony*; which they say every Man was bound to give before the *Sanhedrim*, when he was required. With this Distinction between Capital and Pecuniary Causes, that in

the latter a Man was not bound to come and testify, unless he was cited by the Plaintiff, or by the Court; but in capital Causes, and in such Things as the Law prohibited (as if a Man saw another smite his Neighbour) he was bound to come of his own accord, without any Summons, and give his Testimony in Court. Yet in this they make some difference, as may be seen in *R. Levi Barcelonita, Præcept. cxx.* They who would see more of these several sorts of Oaths among the Jews, may find them consider'd in *Sam. Petitus's Var. Lectionis, cap. 16.* And such a Law as this there was anciently in other Countries, That he who saw a Crime committed, if he could not hinder it, should be bound at least to prosecute the Malefactor. So the Egyptian Law-giver saith concerning Theft, which a Man saw committed, *μωῦσαι γὰρ πάντας ὄρεσε τὰς λησείας, καὶ ἐπεξίεναι τὴν παρομίαν*, to prosecute the Law against that Crime. So *Plato* uses the same Word *ἐπεξίεναι, L. iv. de Legibus*, saying, that he who knew of such a Fact, or had certain Information of it, *καὶ μὴ ἐπεξίεναι*, and doth not prosecute the Person that did it, *ὃν αὐτοῖς ἐπέχεν νόμος*, let him be liable to the same Punishment. See *Henr. Stephanus's Præfat. ad Fontes Juris Civilis.*

Ver. 2. *Or if a Soul touch any unclean Thing, whether it be a Carcase of an unclean Beast, &c.]* The Hebrew Doctors expound this of such Persons, as having touched any of the unclean Things, which are mentioned in this Verse and in the next, came into the Sanctuary, or did eat of the holy Things. Which they gather out of *ch. vii. 20, 21. and Numb. xix. 20.* where cutting off is threatned to those, who knowingly were so guilty. For otherwise, it was sufficient for a Man's Expiation, who touched any unclean Thing, to wash himself; and his Uncleaness lasted only till the Evening. See *chap. xi. and Numb. xix.* But why may it not be meant of those who neglected to wash themselves, who were to expiate that Neglect by a Sacrifice?

He also shall be unclean and guilty.] Obligated to offer the Sacrifice prescribed (*ver. 6.*) for eating that which is holy (saith *Rasi*) or coming into the Sanctuary.

Ver. 3. *Or if he touch the Uncleaness of Man, &c.]* Such Uncleanesses as are mentioned in the xiith, xiiith, and xvth Chapters of this Book.

And if it be hid from him, when he knoweth of it, then he shall be guilty.] The Words may be translated, *Whether he did it ignorantly, or had some knowledge of it,* and yet offended, he shall be obliged to offer the Sacrifice mentioned *ver. 6.*

Ver. 4. *Or if a Soul swear.]* This the Hebrew Doctors expound of that sort of Oath, which they call *futil* or *rash*: When a Man saith he hath done, or will do, or not do, a Thing that is in his Power to do.

Pronouncing with his Mouth.] It was to be uttered in Words, and not merely thought in his Mind.

To do evil or good.] That he hath done a thing, or not done it, of whatsoever kind it be; or that he will, or will not do it. For these four kinds of Oaths of this sort, the Hebrew Doctors make two about Things past, and two about

about Things to come (See *Selden de Synedr. L. ii. cap. 11. n. 8.*) As if he swear that he did eat, or he did not eat of such a Meat; did talk, or did not talk with *Reuben* or *Simeon*, &c. *Rasi* thinks by *doing good*, is meant something for his own advantage; and consequently by *doing evil*, we are to understand *afflicting* himself, or *punishing* his Servant, &c. But it may as well be understood generally of all Things whatsoever, which are comprehended under the Name of *good and evil*.

And it be hid from him.] He did not rightly understand, or consider the Thing about which he swore; whether it was in his Power, for instance, to do what he swore he would do; or, whether he could lawfully do it; or if through Forgetfulness he omitted to do what he might have done. Some interpret these and the following Words, as those of the foregoing Verse.

He shall be guilty in one of these.] Obligated to offer a Sacrifice (as it follows, *ver. 6.*) if he have sworn rashly in any of the foregoing Instances.

Ver. 5. And it shall be, when he shall be guilty in one of these Things, that he shall confess that he hath sinned in that Thing.] When he laid his Hand upon the Head of his Sacrifice, this Confession of his Offence, it is likely, was made; without which his Sacrifice would have been of no avail. So all the *Hebrew* Doctors understand it; particularly *Abarbinel*, upon the xvth Chapter of this Book, saith, That Confession was necessary to be added to every Sacrifice for Sin. For what is here commanded in this Case, they resolve belongs to all *Sin-offerings*, and *Trespass-offerings* also. And indeed it was a Notion among the Heathen themselves, that an Offering without Prayer was to no purpose: *Quippe victimas cædi sine precatione, non videtur referre, nec Deos ritè consuli*, as *Pliny* speaks, *Lib. xxviii. Nat. Hist. cap. 2.* And every one knows that Confession was a part of Prayer. See *Dr. Owtram de Sacrificiis, L. i. cap. 15. n. 9.*

Ver. 6. And he shall bring his Trespass-offering unto the LORD.] There is a difference between a *Sin-offering* (called *Chattab*) and a *Trespass-offering* (called *Ascham*) as is plain in the latter part of this Chapter, compared with this. But here in this Place they are not distinguished, for the Name of *Trespass-offering* is given to that which was really a *Sin-offering*; as appears from the latter end of this Verse, and from the two next, where this Offering is expressly called a *Sin-offering*.

For his Sin which he hath sinned.] In any of the four fore-mentioned Cases; either by polluting the Sanctuary, or eating holy Things, or a rash Oath, or by refusing to give his Testimony, being adjured by the Court of Judgment to do it. Thus *R. Levi* of *Barcelona* explains this, *Precept. cxxi.*

A Female from the Flock, a Lamb, or a Kid of the Goats, for a Sin-offering.] As the *Hebrews* call the *Sin-offering*, mentioned in the foregoing Chapter, *ver. 27.* a *fixed Sacrifice*, so they call this *higher or lower*; being brought according to every Man's Faculty or Ability, some more, some less, as the fore-named Author, and many other of their Doctors observe; and is plain of it self, from the following Verses.

And the Priest shall make an Atonement for him, concerning his Sin.] By sprinkling the Blood, and burning the Fat of the Sacrifice, as is directed, *ch. iv. 34, 35.*

Ver. 7. And if he be not able to bring a Lamb.] See the Mercy of God, saith the same *R. Levi*, who was pleased to exact such small Punishments for these Sins, *because it was very easy for Men to fall into them.* For we are more prone to offend in Word, than in Deed: And without great Caution it was scarce possible not to fall into such Legal Pollutions, as required this Expiation.

Then he shall bring for his Trespass which he hath committed, two Turtle-doves, or two young Pigeons, unto the LORD.] Who, though he would not exact an heavy Punishment of them for these Offences, yet would not suffer them to escape altogether unpunished; that they might not be presumptuous, but use due Care and Caution in their Words and Actions. So the same *R. Levi* represents the Sense of this Law, as if the *LORD* had said, *I would not have such Things done; but if any Man by Frailty commit them, let him repent with all his Might, and set a Guard upon himself; and let him offer a Sacrifice, which may imprint the Remembrance of his Guilt upon his Heart, and preserve him that he may not hereafter offend.*

The one for a Sin-offering, and the other for a Burnt-offering.] First, he was to have his Peace made with God, by a *Sin-offering*; and then his *Burnt-offering*, or his Gift, might be accepted, as *Rasi* observes; and is expressly ordered in the next Verse, *The Priest shall offer that which is for the Sin-offering first.*

Ver. 8. And wring off his Head from his Neck, &c.] Or rather, nip it off with his Nail (as the *Jews* explain it, see *ch. i. 15.*) so as not quite to separate it from the Body. For that had been to make the Sacrifice contemptible (as *R. Levi* of *Barcelona* gives the reason of it, *Precept. cxxviii.*) the Bird looking more handsome with its Neck still joined to the Body, than without it. And it was fit the Sacrifice even of a poor Man should be as decent as possible; it being sufficient he thus suffered, without increasing his Affliction by the mean and abject Form of his Sacrifice.

Ver. 9. And he shall sprinkle of the Blood of the Sin-offering, &c.] Some of the Blood, which ran out of it self, as the Priest held it by the Neck, where he nipt it, he was to sprinkle upon the side of the Altar. And then he was to press out the rest of the Blood (when as much was ran out as would of it self, by that Nip) at the bottom of the Altar; where they were wont to pour out the Blood of the *Sin-offering*, *ch. iv. 7, 18, 25, 34.*

It is a Sin-offering.] Therefore the Blood was there pressed out: Whereas in *Burnt-offerings* of a Bird, we read only of pressing or squeezing out the Blood at the side of the Altar, *ch. i. 15.* It is not said what was to be done with the Flesh; but it is plain, from *ch. vi. 26.* that the Priest was to have it; the Blood only being offered to God.

Ver. 10. And he shall offer the second for a Burnt-offering, according to the manner.] Prescribed in the first Chapter, *ver. 15.*

And

And th. Priest shall make an Atonement for him, &c.] Some gather from hence, that the *Burnt-offering* was also an Expiatory Sacrifice. But it is so plainly distinguished from it, that these Words seem to me to relate only to the foregoing Offering, *ver. 8, 9.* Though this may be concluded from hence, that the *Sin-offering* was not accepted for his Expiation; unless this *Burnt-offering* followed, as a thankful Acknowledgment made to God for his Goodness.

Ver. 11. But if he be not able to bring two Turtle-doves, or two young Pigeons.] This was still a more merciful Provision for the Poor; who were not to be so ambitious of offering a Beast or a Bird, as not to content themselves with offering the smallest Thing that God would accept. So *R. Levi of Barcelona* observes, that God having such Compassion on Mens Poverty, it did not become them to strain themselves to offer more than they were able; for so they might have been tempted to steal. Yet, if after a Man had set aside a little Money to buy this Quantity of fine Flour, his Estate was better'd, he was then bound (as *Maimonides* saith, in the Treatise called *Schegagoth*) to add so much to it, as would buy the Birds before prescribed. And in like manner, if he had designed to buy Birds, and on a sudden grew richer, he was to procure a Lamb or a Kid. On the contrary, if a Man had set apart Money to buy a Bullock for his *Sin-offering*, and unexpectedly grew poor, he might buy two Turtles or young Pigeons, and by them redeem his Money so consecrated, &c. *cap. 10.*

Then he that hath sinned, shall bring for his Offering a tenth part of an Ephah of fine Flour, &c.] Neither more nor less; which was but a small Quantity (see *Exod. xvi. 36.*) because God would not have his Creature oppressed, as the same Author observes, *Præcept. cxxix.*

He shall put no Oil upon it, neither shall he put any Frankincense thereon.] In commiseration of his Poverty, God required only a little Flour, which every one might easily get, to offer without any Oil to it, which was more costly; and also had something of Magnificence in it (Kings and Priests being anointed) and therefore not becoming the Meanness, or the Grief and Humility of the Person that brought this Offering. For which reason *Frankincense* was also omitted, being a pleasant thing, and not fit to be added to an Offering for Sin, which was offensive to God. To this purpose the same *R. Levi*, in the same Place. And we find this imitated also by the Heathen; for *Pliny* saith, in his Preface to *Vespasian*, before his Natural History, *Molatantum salsa litant, qui non habent thura.*

Ver. 12. Then shall he bring it to the Priest.] Confessing his Sin to him (as is ordered, *ver. 5.*) for which he desired this Offering might be accepted.

And the Priest shall take his Handful of it, even a Memorial thereof.] For an Acknowledgment of his Fault, and as a Caution to him hereafter.

Ver. 13. And the Priest shall make an Atonement for him, as touching the Sin that he hath sinned, in one of these.] With one of these three

fore-mentioned Sacrifices; either with a Lamb, or with two Turtles or young Pigeons, or with fine Flour. For as *Rasi* hath observed, there are three sorts of Men; Rich, Poor, and very Poor: And so three sorts of Offerings are prescribed in this Chapter, suitable to each of their Abilities.

And the Remnant shall be the Priests, as a Meat-offering.] See *ch. ii. ver. 2, 3.* where the whole *Meat-offering* (except one Handful) is given to the Priest; who had nothing at all of some of the *Sin-offerings*, mentioned in the foregoing Chapter (*ver. 12, 21.*) which were intirely consumed.

Ver. 14. And the LORD spake unto Moses, saying.] Here begin the Orders which were given to *Moses* about another sort of Sacrifice, near of kin to the former; but delivered, it is likely, at some other Time, after he had written down the foregoing Laws about *Sin-offerings.* See *ch. iv. 1.*

Ver. 15. If a Soul commit a Trespass.] In the *Hebrew* this is a different Phrase from what hath been hitherto used, signifying another sort of Guilt.

And sin through Ignorance, in the holy Things of the LORD.] By applying to his own private Use any thing that was dedicated to God (as *Maimonides* expounds it, in his *More Nevochim*, P. iii. cap. 46.) which might be committed in the Payment of Tithes, and in First-fruits, and the First-born of Cattle, or meddling with that part of the Sacrifice which belonged to the Priest alone. Which Things he that committed *presumptuously*, was to be cut off, *Numb. xv. 30.* but if *ignorantly*, he was to do as here is directed in this Verse. But these Words seem to be particularly restrained to the last of those Things now mentioned (eating any part of the Sacrifice which belong'd to the Priest alone, *ch. xxii. 14.*) and the End of this Law (as *R. Levi Barcelonita* speaks, *Præcept. cxxii.*) was to excite Fear and Reverence in all those who approached unto holy Things.

Then he shall bring for his Trespass unto the LORD a Ram without blemish, out of the Flocks.] As a Sheep was a more noble Species among Creatures than a Goat, so a *Ram* was of a greater Value among Sheep than a Female; and therefore this Sacrifice was more costly than the *Sin-offering*, mentioned *ver. 6.*

With thy Estimation.] Besides his Sacrifice, he was to make Satisfaction in Money, according as the Priest should esteem the Damage. For that's the Meaning of, *With thy Estimation*; according to the Value thou shalt set upon the Thing, which he applied to his own Use.

By Shekels of Silver.] At least two Shekels, as the *Jewish* Doctors resolve.

After the Shekel of the Sanctuary.] See *Exod. xxx. 13.* The *Jews* were thus confined to these Rites, and such as are mentioned *ver. 8, 9.* in the rest of these Prescriptions, that there might be no room for idolatrous Ceremonies; nor might Men among themselves be left at liberty to invent impious or frivolous Ways of Worship; and that the Obedience of good Men might be also exercised in these minute Matters; and

and the Contempt of wicked People be the more apparent, in refusing to comply with these known Laws of God.

For a Trespass-offering.] The Hebrew Word *Ascham*, which we translate *Trespass-offering*, is so near of kin to *Chattab*, which we translate *Sin-offering*, that one of them is sometimes used for the other, as I observed upon *ver. 6*. Yet there is a real Difference between them; though it be not easy to determine wherein it consists. For the greatest Men differ in their Opinion about the Quality of the Offences, for which these two kinds of Sacrifices were to be offered: Some saying that the Offences for which *Ascham* was offered; were inferior to those for which *Chattab* was offered; which is the Opinion of *Maimonides*, in his *More Nevachim*, P. iii. cap. 46. Others, on the contrary, think that the Offences which were expiated by *Ascham*, were more grievous than those expiated by *Chattab*: Which is the Opinion of no less Man than the deservedly admired *Bochartus*, in his *Hiero-zoicon*, P. i. Lib. ii. cap. 33. Where he adds; that the former sort of Sins were committed knowingly; the other only ignorantly. For so the LXX translate *Chattab* by ἀμαρτία; which seems to denote a Fault committed by Error and Mistake; but *Ascham* by πλημμέλεια, which carries in it the Notion of something premeditated and designed. But this is directly contrary to the very Words of *Moses* here in this Verse, which expressly speaks of a *Trespass* committed through Ignorance. *Aben Ezra* therefore distinguishes these two much better, making *Chattab* to signify a Sacrifice which was made for the purging Offences, committed through Ignorance of the Law; and *Ascham*, for such as were committed through Forgetfulness of the Law. But as he gives no Proof of this, so he was sensible it was liable to exception; there being one of this sort of Sacrifices mentioned *ver. 17*. which he saw could not be comprehended under this Rule. Others therefore think the former hath respect to Offences against God, and the latter to those against Men; not observing that the very same sort of Sin, which when it was known is called *Chattab*, when it was doubtful is called *Ascham*. From whence a very learned Person of our own (now with God) who had much and long considered this Matter; concludes, That an Offence was peculiarly called *Ascham* (which is a Name for the Sin, as well as for the Sacrifice, as *Chattab* also is) about which either a Man was dubious (as in the following Verse) or did a manifest Damage to other Men: There being no *Ascham* (or *Trespass-offering*) commanded to be offered by the Law, but for such Offences as were so committed against God, that their Neighbours also were injured by them. As in the Case of those who did eat holy Things, here mentioned, whereby the Priests were damaged; and of those mentioned *ch. vi. 2, 3, 4*. and such as lay with a Bond-woman betrothed to another, *ch. xix. 20, 21*. Which are all the Cases belonging to this Matter; excepting that of the *Nazarite* defiled by the Dead, *Numb. vi. 12*. and of the *Leper*, *ch. xiv. 12*. who were to be purged with a *Sin-offering*, as well as with a *Trespass-offering*; and therefore not to be con-

sidered in this Matter. See *Dr. Owtam, L. i. de Sacrificiis, cap. 13. n. 8.* and *Samuel Petitus's Variæ Lectiones, cap. 22.* who hath said the same, but not so fully and distinctly. If this do not satisfy, yet it is plain the Sacrifices which go by this Name of *Trespass-offerings*, and the Rites also about them, were so different; that they are sufficient to distinguish them from the other. For none but *Rams* and *Male-Lambs* were admitted for *Trespass-offerings*; which were not used at all in any *Sin-offerings*. And the Blood of the *Sin-offerings* was put upon the Horns of the Altar (as was noted in the foregoing Chapter, *ver. 7, 18, 25.*) but that of the *Trespass-offerings* was sprinkled round about upon the Altar, *ch. vii. 2*. *Sin-offerings* also were offered for the whole Congregation of *Israel*, *ch. iv. 13*. but *Trespass-offerings* only for private Persons: Which made *Bonfrerius* (I suppose) after a long Discussion of this Matter, to conclude, That the Difference between *Sin* and *Trespass*; consisted only in the Sacrifices which were offered for them. See him upon the ivth Chapter of this Book, *ver. 1*.

Ver. 16. And he shall make amends for the Harm he hath done in holy Things, and shall add a fifth Part thereunto; &c.] Besides the Compensation mentioned in the foregoing Verse, for the Damage that was done; according to the Valuation made by the Priest, there was a *fifth Part* more to be added thereunto, and given to the Priest who had suffered the Damage.

And the Priest shall make an Atonement for him with the Ram of the Trespass-offering, and it shall be forgiven him.] The Atonement was not made, nor Forgiveness obtained, till full Satisfaction for the Wrong had been made.

Ver. 17. And if a Soul sin, and commit any of these Things, &c.] i. e. Did eat any of the holy Things before-mentioned; which God forbade any but the Priest to eat.

Though he wist it not.] i. e. Be not certain whether they were holy or no. For the *Hebrews* generally call this *Ascham Talui*, a dubious *Trespass-offering*; being in a Matter about which a Man was in suspense, whether he had offended or not.

Yet he is guilty, and shall bear his Iniquity.] He shall be obliged to offer this sort of Sacrifice. Which was ordained (saith *R. Levi Barcelona, Præcept. cxxiii.*) to make Men cautious, and fear to sin; and to attend diligently in all their Actions, that they transgressed not the Laws of God.

Ver. 18. And he shall bring a Ram without blemish, out of the Flock, with thy Estimation, &c.] The Offering before appointed, *ver. 15, &c.* with this Difference only, that no *fifth Part* was in this Case to be added; because it was not certain whether he had transgressed or no.

The Priest shall make an Atonement for him, concerning his Ignorance wherein he erred, and wist it not.] Did not know whether he had offended or not: Which distinguishes this from the Sin of Ignorance, mentioned *ver. 15*.

And it shall be forgiven him.] But if he afterwards came to have a certain Knowledge of his Offence, he was not excused by this dubious

Offering (as *Rasi* observes) but was bound also to offer a *Sin-offering*.

Ver. 19. *It is a Trespass-offering.*] In this Case a Sacrifice must be offered, as well as in a certain *Trespass*.

He hath certainly trespassed against the LORD.] The Words in the *Hebrew* are, *Ascham ascham lajhova*; which, I think, should be translated, *A Trespass-offering certainly unto the LORD*. That is, in this doubtful Case let him take a sure Course, by offering the Sacrifice here prescribed. For though neither this sort of Sacrifices, nor *Sin-offerings*, were to be voluntarily (which was proper only to *whole Burnt-offerings* and *Peace-offerings*) yet the very Suspicion of a Guilt required a Sacrifice. As for all those Offences which might be committed by Men, who had no Sense or Suspicion of them, they were expiated by the Sacrifices which were offered for the whole Congregation, at certain stated Times: But no particular Person was to offer either *Sin-offering*, or *Trespass-offering*, of his own accord; unless he knew, or feared he had contracted some Guilt.

I cannot think fit to conclude this Chapter without taking notice how *Jonathan* paraphrases these last Words of it; who instead of saying, he hath trespassed (as it is commonly translated) *against the LORD*, saith, *against the Name of the Word of the LORD*. Which is an Observation that might have been made in my Notes upon the two foregoing Books of *Moses*; where many such Passages occur, which I did not mention. And I should not have done it now (being unwilling to swell this Commentary with any thing that doth not tend to the explaining the Sense of the Text) did not the impious Pamphlets that have lately been spread abroad, against the Doctrine of the ever-blessed Trinity, make it necessary for me to take this occasion to assert, That this Doctrine was not unknown to the ancient *Jews*; as appears even from the frequent mention of the *Word of the LORD* in the *Chaldee Paraphrasts*, where the *Hebrew* hath only *JEHOVAH* (or the *LORD*:) For which I can see no reason at all, if there had not been a Notion among them of more Persons than One, who were *JEHOVAH*. It doth not always indeed carry this Signification in it; but there are very many Places, where by the *WORD of the LORD* cannot be meant a *Word spoken by the LORD*, or any thing else, but a *Person speaking or acting, &c. who is the LORD*. There is a famous Instance of it in *Gen. xxviii. 20, 21.* where *Jacob's Vow* is thus translated by *Onkelos*: *Jacob vowed a Vow, saying, If the WORD of the LORD will be with me, and keep me, &c. then shall the WORD of the LORD be my God.* Where the *WORD of the LORD* is so plainly made the Object of his Adoration, that it evidently shows they had a Notion in those Days when *Onkelos* lived (which was about our Saviour's Time) of more Persons than One, who was the *LORD*. The *Hierusalem Targum* also speaks this so clearly, that one cannot but be something amazed to meet with such Expressions in it, as those upon *Gen. iii. 22.* *The WORD of the LORD said, Behold Adam, whom I have created, is my*

only begotten in this World; as I am the only begotten in the Heavens above. Which may fairly induce a Belief that *St. John* used the known Language of those Times, when he declared our blessed Saviour's Godhead, under the Name of the *WORD*; *who was in the beginning with God, and was God*; *John i. 1.*

CHAP. VI.

Ver. 1. *AND the LORD spake unto Moses, saying.*] What here follows belonging unto the same Matter with that which went before, it is likely was spoken at the same Time. And these Words signify, that the *LORD* further spake unto *Moses*, what concerned *Trespass-offerings*.

Ver. 2. *If a Soul sin, and commit a Trespass.*] The same sort of Expression is used in the beginning of this Law, concerning the *Trespass-offering*, *ch. v. 15.* Which some translate *prevaricate*, or act insincerely.

Against the LORD.] The Sovereign of the World, who was peculiarly affronted by the following Sins; especially by swearing falsely, which was calling him to bear witness to a Lye.

And lye unto his Neighbour, in that which was delivered him to keep.] Deny the Trust which was committed to him; and that when he was brought upon his Oath to deliver the Truth, as appears by the next Verse. For this is the Instance of that sort of Oath, which the *Jews* call *the Oath about a Thing deposited* (see *ch. v. 1.*) For there being no witness of what was done between two Friends or Neighbours, who trusted one another in such Matters, but God alone, they appealed unto him, from whom nothing could be hid. And this Oath, the *Jews* say, was governed by another, which they call *the Oath of Testimony*; which a Man was not bound to give, unless he were adjured to it by the Court of Judgment: And so it was in the Oath about the Things deposited; he was not guilty who was adjured by private Persons, and denied it, but he that denied it before the Court. So they resolve, in *Halicab Olam*, Pars iv. cap. 2.

Or in Fellowship.] To carry on a common Trade in Joint-stock, or (as others understand it) in any Thing, for which he gave his Hand unto another: For so the *Hebrew* Words are, *putting of the Hand*, as Contracts are oft-times made; which if a Man afterwards denied, he fell under the Guilt here mentioned. And there is some reason to think that this is much of the same Nature with the former; because, when he speaks of Restitution, *ver. 4.* this is not repeated. And therefore it seems to be included in that which was deposited with another; whether it were Money, called here *Pikkadon*; or any other Goods, called *Tesumab jad*. They that would see more Opinions about these Words, *putting of the Hand*, may consult *Const. L'Empereur*, in his Annotations on *Bava kama*, cap. 9. sect. 7.

Or in a Thing taken away by Violence.] That is, by Robbery, or Stealth, as the Word *Gazel* signifies. For Theft not being punished among the *Jews* with Death, they tendered an Oath to those who were accused, or suspected of

of it, to clear themselves from the Imputation, *Exod. xxii. 11.*

Or hath deceived his Neighbour.] Wrong'd him by false Accusation, as the Hebrew Word *Hofchok* seems to import. Which St. Hierom. always translates *Calumny*; as the Word *Hafchak* he translates *to calumniate*. It signifies also *Extortion*; and *Rasi* takes it for defrauding an Hireling of his Wages.

Ver. 3. *Or have found that which was lost, and lieth concerning it.]* Deny that he found a Thing lost, which in truth came to his Hand.

And sweareth falsely.] They put Men to their Oath in this Case also, when there was a just Cause of Suspicion; as they did in Matters of Theft.

In any of all these.] In any of these sorts of Things, as the Hebrew may be translated.

That a Man doth.] Wherein one Man dealth with another; or which frequently happen, as *Grotius* thinks this Phrase signifies, in his Annotations upon *1 Cor. x. 13.*

Sinning therein.] By these means contracting a Guilt.

Ver. 4. *Then it shall be, because he hath sinned, and is guilty.]* The last Words should rather be translated, *and acknowledges his Guilt*. For so this Word *Ascham*, guilty, ought to be expounded, as I shewed *ch. iv. 22, 23.* to make a clear Sense of the Law there mentioned. And it would otherwise be superfluous here: For when a Man hath sinned so grievously as the foregoing Verses suppose, who could doubt of his Guilt? The true Meaning therefore is, *When he hath sinned* (so the first Words may be translated) by committing any of those Things fore-mentioned, *and acknowledges his Guilt*, he shall restore that which he took away violently, &c. And this most plainly reconciles the Contradiction, that otherwise would be between this Law, and that in *Exod. xxii. 1, 7, 9.* where a Man that stole an Ox, is condemned to restore *five Oxen*, and *four Sheep* for one; and if he delivered Money to another to keep, and it was stolen, the Thief was to pay double: Whereas, here one simple Restitution is exacted, with an Addition of a *fifth Part*. The Reason is, because in *Exodus* he speaks of those Thieves who were convicted by Witnesses in a Course of Law, and then condemned to make such great Restitution; but here of such, as touched with a sense of their Sin, came voluntarily and acknowledged their Theft, or other Crime, of which no body convicted them, or at least confessed it freely when they were adjured; and therefore were condemned to suffer a lesser Punishment, and to expiate their Guilt by a Sacrifice. See *L'Empereur* upon *Bava kama; cap. 7. sect. 1.* and *cap. 9. sect. 1, 5, 7.* Where he observes very judiciously, that this Interpretation is confirmed by *Numb. v. 7.* where the first Words may be translated, *If they shall confess their Sin that they have done, &c.* And this seems to me more reasonable than the Account which *Maimonides* gives of this Matter, in his *More Nevoch. P. iii. c. 41.* where expounding these Words, *which he took violently*, of an open Robber, he gives these Reasons why he was not punish'd so much as a Thief, but restored only the Principal, with a *fifth Part*; because Ra-

pine happens seldom, but Theft often; for it cannot be committed so easily as Theft, and is done openly and manifestly, whereas Theft is committed more secretly: So that a Man may be aware (he imagines) of a Robber, and defend his Goods against him, better than against a secret Thief. Yet this is better than the Account of *R. Johannes F. Zachei* (mentioned by *J. Coch;* upon the *Gemara* of the *Sanhedrim, cap. 7. p. 271.*) that a mere Thief fears Man more than God; but a Robber fears both alike.

Ver. 5. *Of all that about which he hath sworn falsely, he shall even restore it in the Principal.]* The same numerical Thing which he took away, if it still remain in his Possession unalter'd; or else the just Price of it, as *R. Levi Barcelonita* expounds it, *Præcept. cxxv.* And the Jews pretend to such Scrupulosity in this Matter, that they say a Man, who was to have a Share in his Father's Estate, from whom he had taken something by Robbery, was to restore it before the Division was made, and not by detaining it to make his Share greater than it ought to be. See *Bava kama, cap. 9. sect. 9.*

And shall add the fifth Part more thereto.] The Jews have many Subtilties about this, as may be seen there, *sect. 6, 7.* The plain Sense is, that he should compensate the Loss which the right Owner might have sustained (by wanting the Use of his Goods so long as the other had detained them in his Hand) by adding a full *fifth Part* of the Principal, as an amends for the Wrong. Yet if he had really forgotten that he had found such a Thing as he was charg'd withal, at the Time he denied it upon Oath, he was not bound to pay the *fifth Part* more, nor to offer the Expiatory Sacrifice, tho' he really was possessed of the Thing; as *Mr. Selden* observes, *L. ii. de Synedr. cap. 11. p. 506.*

And give it unto him to whom it appertaineth.] If he hath stolen from a Man the smallest Piece of Money, which the Jews call *Peruta*, and had forsworn it, they fancy he was bound to restore it to the Owner himself, tho' he lived as far off as *Media*; and it would not suffice to give it to his Son, or his Attorney, whom he had left to act for him. Yet they are something humour-some in these Absurdities, for they do not tie a Man to go so far to pay the *fifth Part*, tho' in a Case where it was more than a *Peruta*. See *Bava kama, cap. 9. sect. 5, 6.*

In the Day of his Trespass-offering.] Or, *in the Day of his Trespass;* that is, as soon as he acknowledgeth his Guilt, as this Word I showed, *ver. 4.* is to be interpreted. And this agrees with what our blessed Saviour requires, *Matt. v. 23.*

Ver. 6. *And he shall bring his Trespass-offering unto the LORD, a Ram without a Blemish.]* This the Hebrews call an Offering for a certain Guilt; as that, *ch. v. 15.* was for a dubious.

With thy Estimation, &c.] *R. Levi Barcelona* interprets it a Ram worth two *Shekels*, *Præcept. cxxiv.*

Ver. 7. *And the Priest shall make an Atonement for him, &c.]* The Offender was not to think he was cleared, by making Restitution, and adding the *fifth Part*, whereby his Neighbour

might well be satisfied: But withal, this Sacrifice was necessary for his Expiation, without which no Satisfaction was made to the Divine Majesty. The *Jews* themselves also think that this was prescribed to make them more sensible of their Sin, and to render it more odious unto them; as the same Author observes.

Ver. 8. *And the LORD spake unto Moses, saying.*] Here the *Hebrews* begin a new Section of the Law, as well as a new Chapter (as we call it) for the first seven Verses plainly belong to the Matter of the foregoing Chapter. And it is reasonable to think that the following Precepts were given at a distinct Time from the former (see *ch. iv. 1.*) being about a different Matter. For having declared what Offerings the *People* should bring to the LORD, he now gives Instructions to the *Priests*, how they should manage the several Offerings that were brought.

Ver. 9. *Command Aaron and his Sons, saying.*] As before he had *Moses* speak unto the *Children of Israel*, *Lev. i. 2. iv. 2.* because the Laws he then gave concerned them, so now he bids him command *Aaron and his Sons* what to do; and acquaints them with the *Laws*, that is, the Rites they should observe in offering the several Sacrifices before directed to be made.

This is the Law of the Burnt-offering.] He mentions that first, which was first delivered, and was the principal Offering, being purely in honour of God; whereas the other was occasioned by Mens Sins, or the Benefits he had bestowed on them.

It is the Burnt-offering.] He explains what *Burnt-offering* he chiefly means, *viz.* the daily Sacrifice: Which was the principal *Burnt-offering*, according to which all other Offerings of that kind were to be regulated.

Because of the burning upon the Altar all Night, unto the Morning.] Or, *for the burning upon the Altar, &c.* This was the reason of its Name, because it was burning on the Altar from the Evening (at which the *Jews* began their Day) till the Morning. For which purpose the *Priests* watched all Night, and put the Sacrifice upon the Altar piece by piece, that it might be consumed by a slow and gentle Fire. As for the *Morning Sacrifice*, it is not here mentioned, because it was consumed with a quicker Fire, that there might be room for other Sacrifices that were commonly offered after it (as appears from *ver. 12.*) and were only offered in the Morning, not at Night. But if there were no other Sacrifices to succeed it in the Morning, then, it is very likely, that it was also kept burning till the *Evening Sacrifice*, that God's Altar might always have Meat upon it.

And the Fire of the Altar shall be burning in it.] Or, *For the Fire of the Altar, &c.* So it should be translated: Unless we translate the last Word not *in it*, but *by it*. *And the Fire of the Altar shall be burning* (*i. e.* be fed or maintained) *by it*.

Ver. 10. *And the Priest shall put on his linen Garment.*] Mentioned *Exod. xxviii. 40.*

And his linen Breeches shall be put upon his Flesh.] To cover his Secret Parts; as appears from *Exod. xxviii. 42.*

And take up the Ashes, which the Fire hath

consumed with the Burnt-offering, &c.] Or rather, *When the Fire hath consumed the Burnt-offering on the Altar:* For the Word *aschar*, which we here translate *which*, signifies also *when*; and is so translated by us, *ch. iv. 22.* Or else the Sense must be, *The Ashes into which the Fire hath consumed the Burnt-offering.* Or, to make good our present Translation, a few Words must be added, in this manner, *The Ashes* (of the Wood) *which the Fire hath consumed with the Burnt-offering.*

And he shall put them besides the Altar.] On the East-part of it, as far as might be from the most holy Place: See *ch. i. 16.* For this was most suitable to the Glory of the House of God (saith *R. Levi of Barcelona*) and the Fire would burn better, when the Altar was cleared from the Ashes.

Ver. 11. *And he shall put off his Garments.*] Those before-named, *and put on other Garments.* It is a question among the *Jews* whether he mean his common Raiment, or some other Garments, not holy, and yet not quite common, but of a middle Nature. It is most likely that the carrying the Ashes out of the Tabernacle, being not an holy Action, as they were not to perform it in their Priestly, *i. e.* Sacred Garments, wherein they took them from the Altar; so they did it in the common Habit, which they wore when they did not minister. Yet *Rasi* thinks this was not absolutely necessary, but only fitting and seemly; it being indecent to do this Work in the same Garments, wherein they served at the Altar. And the Ashes having been upon the Altar, there are those (as I said) who fancy this was not a Work fit to be performed in their common Garments; and therefore have devised an Habit of less Dignity than those Garments wherein they ministered, which they used when they carried out the Ashes. Thus *Maimonides* himself, and others, mentioned by *Mr. Selden, L. iii. de Synedr. cap. 11. n. 6.* where he likewise observes, that *Chiskuni* is of opinion, that such of the Family of the *Priests*, as were both excluded from their Ministry in the Sanctuary, and from wearing the holy Garments, by reason of some Defect in their Bodies, were permitted to perform this Office of carrying away the Ashes.

And carry forth the Ashes without the Camp, into a clean Place.] See *ch. iv. 12.* The fore-mentioned *Rasi* will have it, that they needed not to take away all the Ashes every Day; but only a Shovel-full, which they laid besides the Altar. And when the hollow Place of the Altar was so full, that there was no room to lay on the Wood, they were bound to empty it, and carry all the Ashes away.

Ver. 12. *And the Fire upon the Altar shall be burning in it, it shall not be put out.*] This Precept is repeated again in the next Verse, as it was mentioned once before, *ver. 9.* For which there is a just Reason, as *Abarbinel* makes account. For in the *ninth* Verse he requires that the Wood for the Evening Sacrifice should be so ordered and attended, that the Fire might be kept in till the Morning. And then, here in this Verse, he requires there should such Care be used in taking away the Ashes, that the Fire might still remain, and not be extinguished.

After

After which, speaking of the Morning Sacrifice, in the latter part of this Verse, he requires in the next (ver. 13.) that such a Quantity of Wood should be laid on the Altar, when they offered it, that the Fire might be kept in till the Evening Sacrifice; or that if there were any extraordinary Sacrifices brought besides the daily Burnt-offering, the Priests should still add more Wood, that the Fire might not be put out by that means, but be able to devour them.

And the Priests shall burn Wood on it every Morning, &c.] The Hebrew Word for Wood being in the Plural Number, *R. Levi* of *Barcelona* concludes there were more Bundles than one brought in every Day. And from this Place (and *ch. i. 7.*) he gathers there were three. The first of which he calls the great Heap, with which the daily Sacrifice, and the rest for which there was occasion, were offered; of which he thinks *Moses* speaks, in the ninth Verse of this Chapter. The second was lesser, which was laid at the side of the other, that they might have Coals for the burning Incense; and this he thinks intended here. And the third was merely to keep in the Fire perpetually; of which he thinks *Moses* speaks in the next Verse. The *Misna* also tells us, that there being seven Gates to the great Court of the Sanctuary, three on the North, and as many on the South, and one at the East, the first on the South-side was called the Gate of burning; because at that Gate they brought in the Wood, which was to preserve the Fire perpetually on the Altar: See *Codex Middoth, cap. 1. sect. 4.*

And he shall burn thereon the Fat of the Peace-offerings.] This Fat of the Peace-offerings was to be burnt together with the Burnt-offering, and not separate from it; by which means the Burnt-offering was the sooner consumed, and more room was made for other occasional Sacrifices.

Ver. 13. *And the Fire shall be ever burning upon the Altar.]* This Fire was not kindled by the Priests, but by God himself; who sent it from Heaven to consume the first Sacrifice that was offered by *Aaron*, *ch. ix. ult.* From which Time they were bound to take care that it never went out, that so their Sacrifices might be constantly offered by celestial Fire; because it was the Continuation of that Fire which came from Heaven, by a continual Addition of Fuel, whereby it was preserved. And so it continued, as the *Jews* affirm, till the Captivity of *Babylon*; and after it, as some of them would have us believe (who fancy it was preserved in a Pit, by the Care of some religious Priests, till their Return) tho' against the common Tradition among them, which is, That there was no Sacred Fire in the second Temple; for they reckon this among the five Things which were wanting there, and had been in the first. And as for the constant Continuance of this Fire, there was care taken that Wood should be laid up in the Temple for the maintenance of it; so, in order thereunto, there was a certain set Time, when the People were obliged to carry Wood thither; which made a kind of Festival, called by *Josephus* *ἐυλαρεία*, *L. ii. de Bello Judaico, cap. 31.* *ἐπὶ εὐλαρείαν ἱερῆς ὕλης, &c.* it being the Feast

of the Wood-carrying; when it was the Custom for all to bring up Wood for the Altar, that there might be no want of Fuel for the Fire, which was never to go out.

It shall never go out.] This was a Thing so famous, that it was imitated among the Gentiles, who thought it ominous to have their Sacred Fire go out; and therefore appointed Persons on purpose to watch it, and keep it perpetually burning, as appears by the *Vestal Virgins* at *Rome*, whose great Business it was to look after the eternal Fire, as they called it; imagining the Extinction of it purported ἀφανισμόν τῆς πόλεως, the Destruction of the City; as *Dionysius Halicarn.* speaks. This Institution is ascribed, both by him and by *Plutarch*, unto *Romulus*, into whose History many Things were translated by the ancient Pagans, out of these Sacred Records of *Moses*; as the learned *Huetius* hath made probable, in his *Demonstratio Evangel. Propos. iv. cap. 9. n. 8.* The Greeks also preserved such a πῦρ ἀσέσδον, inextinguishable Fire, at *Delph*; and the Persians in like manner, and many other People, as *Bochartus* hath shown in his *Hiero-zoicon, P. i. L. ii. cap. 35.* and *Dilherrus* before him, in a special Dissertation (as he calls it) *de Catozelia Gentilium, cap. 11.* where he hath heaped up a great deal to this purpose; and, among other Things, hath this Conjecture, That the Grecian *Ἑστία*, and the Roman *Vesta*, had their Names from the Hebrew Word *Esch*, or the Chaldean *Escha*, which signify Fire. The Conjecture of *David Chytraeus* also is no less ingenious, who derives those Names from *Eschjab*, the Fire of the LORD.

Ver. 14. *And this is the Law of the Meat-offering.]* He doth not speak of the Offerings which accompanied the daily Burnt-offerings, but of those which were offered alone, mentioned in the second Chapter; where Directions are given of what they should consist, and also how much the Priest should have for his Portion: But here are some Things added concerning the Place where they should be eaten by the Priests; and concerning those Meat-offerings, which were peculiarly to be offered for themselves.

The Sons of Aaron shall offer it before the LORD, before the Altar.] Or rather, upon the Altar: For so the Hebrew Phrase [on the Face of the Altar] signifies. Or else the Meaning is, He shall present it to the LORD before the Altar; and then afterward (as is directed in the next Verse) burn an Handful of it upon the Altar. And so the Rule is, *Chap. ii. 8, 9.* *When it is presented to the Priest, he shall bring it to the Altar, &c.*

Ver. 15. *And he shall take of it his Handful, of the Flour of the Meat-offering, &c.]* According to the Prescription in the second Chapter, ver. 2. where all this Verse is explained.

Ver. 16. *And the remainder thereof shall Aaron and his Sons eat.]* If they had no Pollution upon them, *ch. xxii. 6.* See *ch. ii. 3.* The reason of the Precept was (as *R. Levi Barcel.* observes, *Præcept. cxxxiii.*) that it preserved the Dignity of the Sacrifice, to have it eaten only by the Priests; and by them (I may add) only in the holy Place, and not carried out from thence, as it here follows.

With unleavened Bread shall it be eaten.] There is nothing in the Hebrew Text to answer unto the Word *with*; which makes the Sense unaccountable, that otherwise is easy and natural, if we translate it, as the Hebrew Words plainly signify, *Unleavened it shall be eaten.* See *ch. x. 12.*

In the holy Place.] There was a Room in the Court of the Priests, where they eat these holy Things, as *Kimchi* observes, upon *Ezek. xlii.* Which may be confirmed out of *Numb. xviii. 10.* where the *most holy Place* can signify nothing but the Court of the Priests; as *L'Empereur* rightly understands it, in his *Annot. upon Middoth, cap. 2. sect. 6.*

In the Court of the Tabernacle of the Congregation they shall eat it.] As the Priests did eat it in their own Court, so their Male-Children had place in the Court of the Israelites, wherein to eat it, *ch. x. 12, 13.* And they are all said to eat before the LORD, because this was a part of the Tabernacle: As was also the Court of the Women; where there was a Place for the Priests Daughters to eat, as well as their Sons, of the Firstlings that were offered to the LORD, *Numb. xviii. 19.*

Ver. 17. It shall not be baken with Leaven.] There were two little Rooms, at the East Gate of the Court of the Temple, called *The Gate of Nicanor*; one of which was a Vestry, for the Priests to put on their Garments when they went to minister; and the other was for baking this Flour, and that mentioned *ver. 21.* So they tell us in *Middoth, cap. 1. sect. 4.* And therefore it is ordered to be baken without *Leaven*, because it was a part of the LORD's Sacrifice: Which being offered unleavened (*Chap. ii. 11.*) the remainder must needs be unleavened also, because the whole was God's; and the Priests could have it no other ways than it was offered unto him.

I have given it to them, for their Portion of my Offerings made by Fire.] That is, of the *Meat-offerings* before-mentioned.

It is most holy, &c.] This is the Reason why it was not to be carried to be eaten out of the holy Place. See *ch. ii. 10.*

As is the Sin-offering, and as the Trespass-offering.] See *ver. 26.* and *ch. vii. 6.*

Ver. 18. All the Males among the Children of Aaron shall eat of it.] And none but they, because it was a Thing *most holy.*

It shall be a Statute for ever in your Generations.] That is, as long as the Law about Sacrifices shall last.

Every one that touches them shall be holy.] According to this Translation of these Words, the Meaning is, That it was not sufficient to be descended of Priests, and to be Males, but they were also to be free from any legal Defilement, who were admitted to eat of this Offering, *chap. xxii. 6.* But these very Words, which we here translate *every one*, in the 27th Verse we translate *whatsoever*: And then the Meaning is, *Every thing that toucheth them, shall be made holy by them.* That is, the very *Dishes*, into which such holy Things were put, or the *Spoons*, or *Knives*, wherewith they were eaten, were never to be employed to any other Use. See *Exod. xxix. 37.*

Ver. 19. And the LORD spake unto Moses, saying.] At the same Time the LORD gave direction about another Offering, near of kin to the former, but not yet mentioned.

Ver. 20. This is the Offering of Aaron and his Sons, which they shall offer unto the LORD.] The Jews call this a *Mincha of Initiation*; which every High Priest, and every other Priest (as they understand it) were bound to offer, when they were consecrated; and the High Priest to continue every Day, as long as he lived. So *Abarbinel*, in his Preface to this Book (*Seft. 2.*) reckoning the various Sorts of *Meat-offerings*, makes this the *fourth* kind; which the High Priest offered every Day, and every other Priest once in his Life, *viz.* when he first was admitted to minister at the Altar, at the Age of *twenty Years*: For both these *Meat-offerings*, saith he, are comprehended in this Verse. But it may as well be understood only of *Aaron*, and his Successors in the Priesthood, of whom the following Words seem to speak, and not of the common Priests.

In the Day when he is anointed.] The Hebrew Word *Bejom*, may be translated *from the Day*: And so the Jews understand it, that he was to make this Oblation not only upon the Day of his Consecration, but ever after (as I said) every Day, as long as he continued in the Priesthood. And so the next Words seem to explain it.

The tenth Part of an Ephah of fine Flour, for a Meat-offering perpetual; half thereof in the Morning, and half at Night.] The High Priest, saith *Josephus, L. iii. Antiq. cap. 10.* sacrificed twice every Day, at his own Charges: And then he describes this very Offering, which was distinct from that which attended the daily *Burnt-offering*; as appears by the Quantity of this *Meat-offering*, and by the manner of ordering it. For that seems to have been raw Flour, mixed with Oil; but this baken, as it follows in the next Verse: See *Exod. xxix. 40, 41.* The Reason why it is here mentioned, is, because it was a *Mincha* (or *Meat-offering*) of whose Rites *Moses* is treating; and this is an Exception from the rest.

Ver. 21. In a Pan shall it be made, with Oil.] With three Logs of Oil, as the Jews determine.

And when it is baken.] See *ver. 17.*

Thou shalt bring it in.] Unto the Altar.

And the baken Pieces shalt thou offer, &c.] If it was a *Meat-offering* of the High Priest, it was divided into twelve Pieces (as *Maimonides* saith) If of a common Priest (for they will have both to be included in this Law) then into ten Pieces; which were so exactly divided, that half of them were offered in the Morning, and the other half in the Evening. And the handful of Frankincense (which they say was offered with them) was in like manner divided, and burnt on the Altar; *Maase Korban, cap. 13.*

Ver. 22. And the Priest of his Sons that is anointed in his stead, shall offer it.] What he had said of *Aaron* and his Sons in general (*ver. 20.*) he now particularly requires of every Son of his, that should succeed him in his Office. For which there was the greater Necessity, because (as *R. Levi of Barcelona* understands it, *Præcept. cxxxiv.*) the High Priest was an Ambassador be-

between the *Israelites* and their heavenly Father (by whom their Prayers were offered to God, and who made Reconciliation for them) and therefore should be bound, in all reason, to offer a *perpetual* Sacrifice twice every Day, for the constant Needs of the Congregation; and to apply his Mind to this (as he speaks) that he and they might be the better for it.

It is a Statute for ever unto the LORD.] As long as that Priesthood continued.

It shall be wholly burnt.] In which it differed from other *Meat-offerings*, as will appear in the next Verse.

Ver. 23. *For every Meat-offering for the Priest.]* Or, *of the Priest.* This may seem to relate to every common Priest; who were not all bound to offer this Sacrifice every Day, but only he who did it in the Name of all the rest, *viz.* the Priest who offered the daily Burnt-sacrifice. He may be well thought to have been obliged to this; by which means this *Meat-offering* was offered to God every Day, by one or other of them, and never omitted. But *Abarbinel* (as I noted before, *ver.* 20.) thinks, that only the High-Priest was bound to offer this *Meat-offering* every Day; and every other Priest once in his Life, *viz.* when he began his Ministry.

Shall be wholly burnt: It shall not be eaten.] The Priests had all the *Meat-offerings* which were brought by the People, except one handful which was offered to the LORD: See *Chapter* the second, *ver.* 2, 3. But of their own *Meat-offerings* they were not to taste, but wholly burnt them on the Altar. For it had not been seemly for him, both to offer unto God, and to eat of it as if it were his own; as *Maimonides* speaks, *P. iii. More Nevoch. cap. 46.* or, as *R. Levi Barcelonita* gives the Reason (*Præcept. cxli.*) the Scope of the Sacrifice being to raise the Mind of him that offered it unto God, it was not fit he should think of eating any part of his own Offering; which would have taken his Mind off from God.

Ver. 24. *And the LORD spake unto Moses, saying.]* He added further several Things, concerning other Offerings; which perhaps were delivered at the same Time with the foregoing, being still concerning the Priests (see *ver.* 8, 9.) And therefore the next Verse begins thus, *Speak unto Aaron and his Sons, saying.*

Ver. 25. *This is the Law of the Sin-offering.]* That is, for particular Persons; that for the Priests themselves being governed by another Law. For it is plain, that in the ivth Chapter he distinguishes the *Sin-offering* into two kinds; one, whose Blood was carried into the Sanctuary, and the Flesh of it burnt intirely without the Camp (*ver.* 7, 8, &c. and here, *ver.* 30.) and another, whose Blood was not carried into the Sanctuary; the Flesh of which the Priests were to eat, as is here directed.

In the Place where the Burnt-offering is killed, shall the Sin-offering be killed before the LORD.] See *ch.* iv. 24, 29, 31.

It is most holy.] This is the Reason of what follows, that none might eat of it but those who were holy to the LORD.

Ver. 26. *The Priest that offereth it for Sin, shall eat it.]* The Flesh of this *Sin-offering* fell

to the share of him who offered the Sacrifice that Day, and to his Male Children: Tho' he might invite any other Priests, and their Sons, to partake with him, if he pleased; as appears from *ver.* 29. I need not add that the *Immurim*, as the *Hebrews* call them, were excepted; that is, the Fat, &c. mentioned *ch.* iii. 9, 10. iv. 26. which were to be wholly burnt upon the Altar.

In the holy Place shall it be eaten, &c.] See *ver.* 16. For it being *most holy* (as the Words are, in the Conclusion of the foregoing Verse) it was to be eaten in the *holy Place*; and that the same Day and Night when it was offered; and none of it to be kept till the Morning. Whereas some of their *Peace-offerings* (which they called the *lighter holy Things*) might be eaten the next Day, *ch.* vii. 16. See *Maimonides, More Nevoch. P. iii. cap. 46.* This seems to have been imitated by the Heathen, who required that their most holy Sacrifices should not be carried out of the Temple; as the Scholiast upon *Aristophanes's Equites* observes, concerning the Sacrifices offered to *Ceres* and *Proserpina*, ἐν ἑξῆς τὰς θυσιὰς ἀνήτεται καὶ Περισφόνη ἐξω ἀφίενται.

Ver. 27. *Whosoever shall touch the Flesh thereof shall be holy.]* See *ver.* 18.

And when there is sprinkled of the Blood thereof upon any Garment.] This is commonly understood of the Priest's Garment, who alone sprinkled the Blood. But his Garments being holy, the Blood that might chance to fall upon them, was not thereby at all dishonoured: And therefore (if this be the Meaning) we are to understand that the Garments would appear less venerable, when they were spotted with Blood; and, upon that Account, were to be washed. If we take it for the Garment of him that brought the Sacrifice, which, when it was killed, the Blood might chance to spurt upon his Cloaths, then the washing of them was out of reverence to the Blood; which being holy, was not to remain upon a common Garment. Which way soever it be interpreted, the Intention, it is manifest, was to preserve in their Minds an awful Regard to God, and to whatsoever belonged unto his Service.

Thou shalt wash that wherein it was sprinkled in the holy Place.] Where there was a Room (after the Temple was built) which was called *Lischath bagullab*, the Chamber of the Spring, or Well, out of which Water was drawn for the Use of the Court of the Sanctuary. And there, it is probable, these Garments were washed. See *Codex Middoth, cap. 5. sect. 3.*

Ver. 28. *But the earthen Vessel wherein it is sodden, shall be broken.]* For it being very porous, might so deeply imbibe a Tincture from the Flesh, that it could not be washed out; but the Smell of it might remain a long time. And being of a small Value, it was no great loss to have it broken, rather than any thing that was holy, remaining in it, be profaned. What became of the broken Shreds of these earthen Vessels, is a Doubt among the *Hebrew Doctors*; because it was neither fit to throw them out in a profane Place, nor yet seemly to heap them up in the Sanctuary: And therefore they fancies the Earth opened and swallowed them up, as a great Man in this kind of Learning (*J. Wagenfeil*)

genfeil) hath observed upon the *Miscbna* of *Sota*, *cap.* 3. But they might have rather said, that they were thrown abroad into a clean Place, after they were broken into small bits, or crumbled to powder; just as the Ashes were that came from the Altar, which was an holy Place.

If it be sodden in a brazen Pot, it shall be both scoured, and rinsed in Water.] Nothing could so easily sink into this, being a solid Metal; but whatsoever stuck to it might be rubbed out, and cleansed by washing. From this Verse, compared with other Places, it seems apparent that nothing was roasted in the Sanctuary, but only boiled. So we find the Peace-offerings (mentioned 1 *Sam.* ii. 13, 14, 15.) were constantly sodden; and all other holy Offerings, except the Paschal Lamb (which they roasted at home) 2 *Chron.* xxxv. 13. And, after their Return from the Captivity of *Babylon*, the same is intimated, in the last Verse of the Prophecy of *Zachariah*.

Ver. 29. All the Males among the Priests shall eat thereof: It is most holy.] See *ver.* 16. and 26.

Ver. 30. And no Sin-offering.] Or rather, but no Sin-offering.

Whereof any of the Blood is brought into the Tabernacle of the Congregation, to reconcile withal in the holy Place, shall be eaten, &c.] Such were those Sin-offerings for the High-Priest, *ch.* iv. 3. and for the whole Congregation, upon particular Occasions, *ch.* iv. 13, &c. or upon the Day of general Atonement, *ch.* xvi. 27. No part of these were to be eaten, but intirely burnt in the Fire; as it here follows, in the end of this Verse. There is no necessity of *Maimonides's* Observation upon these Words, That no Man whatsoever might eat of these Sacrifices; for if the Priest might not, they were certainly prohibited to all other Persons.

C H A P. VII.

Ver. 1. Likewise this is the Law of the Trespass-offering.] The People were directed before, in what Cases they should bring this sort of Offering; and I have noted the Difference between them and Sin-offerings (*ch.* v. 15.) but now the Priests are directed in their Office about *Trespass-offerings*.

It is most holy.] In general they were to observe that these Offerings, as well as Sin-offerings, were to be numbred among the most holy Things; and therefore to be accordingly used, *ver.* 6.

Ver. 2. In the Place where they kill the Burnt-offering, shall they kill the Trespass-offering.] The same Order that was given about Sin-offerings, *ch.* iv. 24. vi. 25.

And the Blood thereof shall be sprinkled round about upon the Altar.] This is a different Rite from that which was observed in the Sin-offering, whose Blood was put upon the Horns of the Altar, *ch.* iv. 25, 34. and the Blood of such Sin-offerings as were made for the High-Priest, or the whole Congregation, were also to be sprinkled seven times before the Vail of the Sanctuary, *ch.* iv. 6, 17. but this to be sprinkled round about the Altar of Burnt-offering, according to the

manner used in the whole *Burnt-offerings*; *ch.* i. 11. and in the *Peace-offerings*; *ch.* iii. 2, 8. only with this Difference, that there being a scarlet Thread, or Line, which went round about the Altar exactly in the middle, the Blood of the whole *Burnt-offerings* was sprinkled round about above the Line, and the Blood of the *Trespass-offerings*, and the *Peace-offerings*, round about below the Line. See *Codex Middoth*, *cap.* 3. *sect.* 1. and *L'Empereur*, *Annot.* 12.

Ver. 3. And he shall offer of it all the Fat thereof.] This was the Work of the Priest, first to offer unto God his part of the Sacrifice.

The Rump.] All the Fat belonging unto God. This is particularly mentioned in the first place, as the principal Fat: For the Tails of their Sheep in those Countries (and no other Creature but a *Ram* was allowed for a *Trespass-offering*, as was before noted) were of a prodigious Bigness, as hath been noted by many; particularly by the famous *Bochartus*, in his *Hierozyicon*, *P.* i. *L.* ii. *cap.* 45. and lately by another excellent Person, *Jobus Ludolphus*, in his *Ethiopic History*, *L.* i. *cap.* 10. *n.* 16. and in his Commentaries on it, *num.* 76. And therefore it is called, both here and in other Places, by the peculiar Name of *Alja*; whereas the Tail or Rump of other Creatures, is called *Zanab*. See what I have noted upon *ch.* iii. 9.

And the Fat that covereth the Inwards.] This; and all that follows in the next Verse, hath been explained before, *ch.* iii. 3, 4, 8, 9.

Ver. 5. And the Priest shall burn them upon the Altar, &c.] As he did the Fat of the Sin-offerings and Peace-offerings, *ch.* iv. 26, 31.

Ver. 6. Every Male among the Priests shall eat thereof, &c.] All the Fat being offered to God, the Flesh became the Portion of the Priest; who, with his Male Children, but not Females, were to eat it; but not in any Place out of the Sanctuary, as it here follows. See *Chap.* vi. 18, 26, 29.

Ver. 7. As is the Sin-offering, so is the Trespass-offering: There is one Law for them.] In this Matter (tho' in other Things they differed) for the same Rule is given here about the *Trespass-offering*, that is given in the Chapter foregoing, *ver.* 26. about the Sin-offering.

The Priest that maketh Atonement therewith shall have it.] Who might invite other Priests, if he pleased, to eat with him, and with his Sons: But he was not bound to it; for the Flesh of this Sacrifice was intirely his own.

Ver. 8. And the Priest that offered any Man's Burnt-offering, even the Priest.] Or, that Priest who offereth it.

Shall have to himself the Skin of the Burnt-offering, which he hath offered.] All the Flesh of the *Burnt-offerings* being wholly consumed, as well as the Fat, upon the Altar (*ch.* i. 8, 9.) there was nothing that could fall to the Share of the Priest, but only the Skin; which is here given him for his Pains. I observed upon *Gen.* iii. 21. that it is probable that *Adam* himself offered the first Sacrifice; and had the Skin given him by God, to make Garments for him and for his Wife. In conformity to which, the Priests ever after had the Skin of the whole *Burnt-offerings*, for their Portion. Which was

a Custom among the *Gentiles* (as well as the *Jews*) who gave the Skins of their Sacrifices to their Priests (when they were not burnt with the Sacrifices, as in some *Sin-offerings* they were among the *Jews*, ch. iv. 11.) who imployed them to a superstitious Use, by laying upon them in their Temples, in hope to have future Things revealed to them in their Dreams. This *Dilberrus* hath observed, out of these Words of *Virgil*:

————— *buc dona Sacerdos*
Quum tulit, & Cæsarum ovium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit,
Multa modis simulacra vidit variantia miris,
Et varias audit voces, fruiturque Deorum
Colloquia.—————

And in the *Eleusinia*, he observes out of *Suidas*, the *Daduchus* put on the Skin of the Beasts, which had been sacrificed to *Jupiter*; which were called *Διὸς νόδια*, the *Fleece of Jupiter*, *Dissert. Special. de Cocozelia Gentil. cap. 9.*

Ver. 9. *And all the Meat-offering that is baken in the Oven, and all that is dressed in the Frying-pan, and in the Pan.]* See concerning these various Sorts of *Meat-offerings* in the second Chapter, ver. 4, 5, 7.

Shall be the Priests.] All but the Memorial of it, which was burnt upon the Altar. See ch. ii. 9, 10.

That offereth it.] That particular Priest who offered it, was to have the remainder for his Portion.

Ver. 10. *And every Meat-offering.]* Or, *But every Meat-offering:* For here is an Exception to the foregoing Rule.

Mingled with Oil, and dry.] The foregoing Verse speaks of such *Meat-offerings* as were any ways *baken*, but this of those that were *raw*; which were of two sorts; either of Flour mingled with Oil, as all voluntary Offerings of this sort were (ch. ii. 1.) or *dry* without any Oil, as some *Sin-offerings* were, ch. v. 11. and the *Offering of Jealousy*, Numb. v. 15.

Shall all the Sons of Aaron have, one as much as another.] All the Priests who attended on that Day, were to have an equal Share in this kind of *Meat-offering*; though he alone who ministred at the Altar, had the *baked* *Meat-offerings*. There are some indeed who can see no reason for this Difference (tho' this last Sort, others think, was more easily divided, and therefore shared among them all) and consequently take these Words to signify the same with those in the foregoing Verse: *Every one in the Course of his Ministry shall have this Benefit, in his Turn of waiting at the Altar.*

Ver. 11. *And this is the Law of the Sacrifice of Peace-offerings, &c.]* These are the only sort of Offerings remaining to be spoken of; which, when he required them of the *People*, are mentioned in the third Place, after the *Burnt-offerings* and *Meat-offerings*, before the *Sin-offerings* and *Trespass-offerings*: But here are reserved for the last Place, in his Directions he gives to the *Priests* about them; because, as there were several Sorts of them, so there was various Rites to be observed about them. Which Rites, as

I observed before, are called here the *Law* of such Sacrifices.

Ver. 12. *If he offer it for a Thanksgiving.]* In this, and in the *sixteenth* Verse, we have an Account of *three* sorts of *Peace-offerings*: This, which was the principal, for Benefits received from God's Bounty; the other two, for the obtaining such Blessings as they desired to receive. And this of *Thanksgiving* was either general for the whole Congregation (of which there was but one only, at one Time of the Year, in the Feast of *Pentecost*, ch. xxiii. 19. which was accounted *most holy*) or particularly for private Persons, as occasion offered; which were accounted *less holy*. And they are these here mentioned; which might be either of the *Flock*, or of the *Herd* (but no *Birds*) and either greater or smaller of those Kinds; that is, of the *Herd* from the first Year to the third, and of the *Flock* from the first to the second Year compleat. If they were older, they were not fit for Sacrifice. All this *R. Levi Barcelonita*, *Præcept. cxxxvii.* explains at large.

Then he shall offer with the Sacrifice of Thanksgiving unleavened Cakes, mingled with Oil, &c.] The same *R. Levi* observes, that some *Peace-offerings* were offered without any Bread; viz. such as they called *Hagigah* and *Schimcab*, Sacrifices of Festivity and Rejoicing, i. e. at their great Solemn Festivals. But these here mentioned, were all offered with Bread; and that offered with this, which was the first of them, was called *the Bread of Thanksgiving*. *R. Solomon Jarchi* restrains this sort of *Peace-offerings* (of *Thanksgiving*) to such wonderful Deliverances, as those mentioned in the *cviith Psalm*; from Tempests at Sea, or dangerous Travels through the Wilderness, and the like. *Aben Ezra* also seems to have been of the same Opinion, when he saith, That Men being delivered out of Straits and Distresses, gave Thanks to God by this Oblation. But I can find no ground for this Limitation; it being far more likely that this Sacrifice was offered by all devout Persons, for any Mercy whatsoever, that God bestowed upon them.

Unleavened Cakes, and unleavened Wafers.] For none of God's Bread was to be leavened. See ch. ii. 11.

Ver. 13. *Besides the Cakes.]* Before-mentioned; which were to be unleavened.

He shall offer for his Offering leavened Bread, with the Sacrifice of Thanksgiving, &c.] Not upon the Altar (for that was absolutely forbidden in the fore-named Chapter of this Book) but he was to give it to the Priest, who waited at the Altar, and was to partake of this Sacrifice, and to rejoice together with him that offered it. Which is the Reason that such different sorts of Cakes are ordered in the foregoing Verse, all unleavened (of which the Priest was to have his Share) and also others leavened, which are prescribed in this Verse; that God's Family (his Servants the Priests) might want no variety of Bread, at their Feasts upon these Sacrifices; and that God might show his Friendship with those who offered the Sacrifice, by accepting the same Bread at his own Table, which they were wont to use at theirs.

Ver. 14. *And of it he shall offer out of the whole Oblation, &c.*] One of the Cakes before-mentioned (ver. 12.) was to be presented to God for an *Heave-offering*: Concerning which, see *Exod.* xxix. 24, 28.

And it shall be the Priests that sprinkled the Blood of the Peace-offerings.] Having offered one Cake out of the whole, all that remained was the Portion of the Priest, who sprinkled the Blood of the *Peace-offerings* on the Altar.

Ver. 15. *And the Flesh of the Sacrifice of his Peace-offerings for Thanksgiving, shall be eaten the same Day that it is offered, &c.*] The Reason of this, which was observed in most of their Sacred Feasts (particularly in the *Paschal Lamb*, *Exod.* xxii. 10. and in the *Manna* it self, *ch.* xvi. 19, &c.) was to maintain the Honour and Dignity of the Sacrifices; that they might not be in danger to be corrupted, or turned to any profane Use, or gratify Mens Covetousness. For, as *Philo* observes, (in his Book of *Sacrifices*) *It was not fit that these holy Things should be put into their Cupboards, but immediately set before those who were in need: For they were no longer his that offered them, but his to whom they were offered; who being himself most liberal and bountiful, would have Guests invited to his Table, to partake with those who offered the Sacrifice. Whom he would not have to look upon themselves as Masters of the Feast, ἐπιτεσποι δὲ ἐὼχίας εἶναι καὶ ἐσιδότες, for they are but Ministers of the Feast, not the Masters or Entertainers. That belongs to God himself, whose Bounty ought not to be concealed, by preferring sordid Parsimony before generous Humanity.* His Meaning is, that all the Sacrifice was God's, who graciously granted to him that offered it, a part of it, to entertain his Friends, and the Poor, whom he would have invited forthwith, that no part of it might be converted to any other Use, but that which God appointed, who made the Feast.

Ver. 16. *But if the Sacrifice of his Offering be a Vow, or a voluntary Offering.*] These two other sorts of *Peace-offerings* were in the Nature of Prayers, for the obtaining such Blessings as they desired and hoped for. And they were either the Performance of a *Vow*, which they made to God of offering him such a Sacrifice, when they received the Benefit, which was called *Neder*; or they were freely made before-hand, in hope God would bestow the Benefit; which Sacrifice was called *Nedebah*, a *Voluntary Offering*. Now these were not so holy as the former, and therefore might be eaten on the Morrow, as well as on the same Day they were offered. So it here follows.

It shall be eaten the same Day that he offereth his Sacrifice.] Then they were immediately to begin to feast upon the Sacrifice.

And on the Morrow also the remainder of it shall be eaten.] But if they could not conveniently eat it all the same Day, or had a mind to lay up some of it till the next, they had that Liberty allowed them. For which *Philo* gives this Reason (in the same Book) That these being for Mercies not yet received (or offered by virtue of an Obligation) they might take more time to feast upon them with their Friends, and be more sparing: But the former being a thankful Ac-

nowledgment of Blessings already bestowed, their Hearts were to be enlarged in greater Bounty, ἵν' οἱ ἐπισυγχάρουτες ἐτοίμων καὶ προχείρων ἐνεργειῶν, ἐτοίμοι καὶ ἀνυπέροχον ποιῶσι καὶ μελάδουσιν that they upon whom God readily bestowed his Benefits, might make a quick and speedy Return, by doing good to others without delay. And what is here said of the Flesh of the Sacrifice, the Jews also understand of the *Meat-offerings*, mentioned ver. 12, 13. None of which was to be kept longer than two Days at the most.

There is no Place here assigned, where these Sacrifices should be eaten, at the Sanctuary; as there is for the other, *ch.* vi. 16, 26. and here in this Chapter, ver. 6. The Reason is, because there was such a Multitude of them, that it might have made too great a Crowd in the Court of the *Israelites*, if they had been confined to it. Where they might eat them, if they pleased (as I showed before, *ch.* vi. 16) but were not determined to that Place; but left at liberty to eat them in any part of the City, where the Tabernacle, and afterward the Temple, stood. See *Deut.* xii. 6, 7. And consequently while they dwelt in the Wilderness, they might eat them any where in the Camp, which was pitched round about the Tabernacle; only it was to be in a clean Place, where the Priests might eat them as well as the People, *ch.* x. 14.

Ver. 7. *But the remainder of the Flesh of the Sacrifice on the third Day, shall be burnt with Fire.*] If there were such Plenty, or they and their Friends were so few, or they were so niggardly as not to call Poor enow, to eat all in two Days time, they were to have no further Benefit of the Flesh of this Sacrifice; but what remained of it on the third Day, was to be burnt. Which was to preserve the *Dignity of the Sacrifice*, as the Jews speak, in preventing its stinking. And there was no nobler way of consuming it than by Fire, which consumed the Sacrifice on the Altar. So *R. Levi Barcel.* observes, *Præcept.* cxxxviii. where he also adds, that God taught them hereby not to be solicitous for the future, nor careful to hoard up more than needed; when they saw him command the holy Flesh to be destroyed, after the Time allotted for its Use was past. The Heathens themselves thought this a decent Rite; for there was a Sacrifice at Rome, which they called *Protervia* (as *Bochart* observes out of *Macrobius*, L. ii. *Saturnal.* cap. 2.) in which the Custom was, *ut si quid ex epulis superfuisset, igne consumeretur*, that if any thing of the Feast remained, it was consumed in the Fire. See his *Hierozoic.* Pars i. Lib. ii. cap. 50.

Ver. 18. *And if any of the Flesh of the Sacrifice of the Peace-offering be eaten at all on the third Day, it shall not be accepted, &c.*] He lost the Fruit of his Sacrifice which he had offered to God, by this Profanation; which destroyed the Grace and Favour, which it had procured him with God.

Neither shall it be imputed to him that offered it.] He shall not be thought to have made any Offering at all.

It shall be an Abomination, &c.] And more than that, it rendered him abominable, being abominable it self; and made him liable to be scourged,

scourged, as the *Jews* here understand the last Words of this Verse, *He shall bear his Iniquity.* Which, I think, also signifies, that he should lie under a great Guilt, till it was purged by a *Trespass-offering*.

Ver. 19. *And the Flesh that toucheth any unclean Thing, shall not be eaten.*] That is, the Flesh of the *Peace-offerings* before-mentioned, which might happen, as they carried it from the Altar to the Place where they intended to make a Feast upon it, to touch any unclean Thing, might not be eaten by any body.

But burnt with Fire.] As that which remained to the third Day was, ver. 17. This made them very careful to preserve it pure.

And as for the Flesh.] That is, all the Flesh which was not defiled by touching any unclean Thing.

All that be clean shall eat thereof.] Whether the Priest, or other Persons. For the Priest had the Right Shoulder and the Breast (as we read expressly, ver. 33, 34.) and he that brought the Sacrifice had the rest. Of the former, the whole Family of the Priest might eat; not only his Sons, but his Wife and Daughters, who were not married; or being Widows, were come back to their Father again, if they had no Children; or if those they had, were begotten by Priests: Yea, his Servants, born in his House, or bought with his Money. See *ch. xxii. 11, 12, 13. Numb. xviii. 11.* And of the rest of the Sacrifice, he that offered it might eat it, with all his Family and his Friends; excepting those who had any Uncleaness upon them. There are frequent mention of these Feasts in the following Books of the Bible. As that made by *Elkanah*, *1 Sam. i. 4.* and by *Samuel*, when he entertained *Saul*, *1 Sam. ix. 23, 24.* And when the Kingdom was renewed to *Saul* at *Gilgal*, there was a publick Feast made on these Offerings, with great rejoicing, *1 Sam. xi. 15.* And the like was made for *Jesse* and his Sons, *ch. xvi. 3, 5.* And by *David*, when he entertained the People, *1 Chron. xvi. 3.* and by *Solomon*, at the Dedication of the Temple, *1 Kings viii. 65.* And all the Children of *Israel* made such a Feast, at their Return from *Babylon*, *Nehem. viii. 19.* There are many Examples also of the like Feasts among the Heathens; particularly in *Homer*, where *Agamemnon* (*Iliad. i.*) offered an *Hecatomb*, and made a Feast upon it. And *Nestor* (*Odyss. iii.*) offered a Sacrifice of eighty-two Oxen, and made the like Entertainment.

Ver. 20. *But the Soul that eateth of the Flesh of the Sacrifice of the Peace-offerings, that pertain unto the LORD.*] By these last Words it appears that the whole Offering was the LORD's, whose Bounty entertained him and his Friends, to whom he gave the greatest part of it.

Having his Uncleaness upon him, &c.] In this Verse, and in the next, every one that had any legal Defilement upon him is prohibited, under a severe Penalty, to eat of the *Peace-offerings*.

And they might be made unclean, either by Impurity in their own Body, or by the Contact of unclean Things: Of the former of which he speaks in this Verse, and of the other in the

next. Both were to be punished with *cutting off*; which hath been explained elsewhere (*Gen. xvii. 14.*) From whence it was that the *Jews* were so very careful not to go into the Judgment-Hall, when our Saviour was condemned, *lest they should be defiled, but that they might eat the Passover*, *John xvii. 28.* At which Feast *Peace-offerings* were offered, together with the Paschal Lamb. See more of this, *ch. xxii. 2, 3, 4.*

Ver. 21. *Moreover, the Soul that shall touch any unclean Thing, as the Uncleaness of Man, or any unclean Beast, or any abominable unclean Thing.*] All these several sorts of Uncleaness, contracted by touching Things unclean, we shall find in the following Chapters; xi, &c.

And shall eat of the Flesh of the Sacrifice of Peace-offerings, which pertain unto the LORD, even that Soul shall be cut off, &c.] The Intention of such Precepts was, that the greater Reverence (as *Maimonides* speaks, *P. iii. More Nevoch. cap. 41.*) might be maintained, towards the Sacrifices which were offered unto God. Upon which Account *Julian* highly commends *Moses*, who he saith (as *St. Cyril* quotes his Words, *Lib. ix. contra Julian.*) was *ὁρῶς ἐνλαβὴς περὶ τῶν ἁγίων ἐσθῶν*, *truly religious about the eating of holy Things*; which he proves from these very Words of *Moses*. But his Conclusion from thence was very frigid, as *St. Cyril* calls it, That Christians were therefore to blame, because they would not partake of such Sacrifices: For we abstain not from them, saith that Father, as unclean Things, but *ἵνα μὴ μάλλον ὡς ἐκλύπων, ἐπὶ τὸ ἀληθές*, *we rather make a Progress, as from Types, unto the Truth.*

Ver. 22. *And the LORD spake unto Moses, saying.*] At the same Time that all these Precepts were ordered to be delivered to the Priests, he takes occasion to repeat several Precepts he had before given, which concern all the People; because it was of great moment to have them observed.

Ver. 23. *Speak unto the Children of Israel, saying, Ye shall eat no manner of Fat.*] Because this was God's part, and therefore not to be eaten by any one, but burnt upon his Altar. See *ch. iii. 16, 17.* And the Reason *Maimonides* gives, why it was reserved for him alone, was, because it was very delicious to the Taste; *More Nevoch. P. iii. cap. 41.*

Of Ox, or of Sheep, or of Goat.] The *Jews* restrain this Precept to these three sorts of Creatures (which were the only Beasts that were offered at the Altar) taking the Fat of all other Beasts to be lawful. So *R. Levi*, before-mentioned, *Precept. cxlix.*

Ver. 24. *And the Fat of the Beast.*] Of one of the fore-named Beasts, which alone were allowed in Sacrifices.

That dieth of it self, and the Fat of that which is torn with Beasts, may be used in any other Use, &c.] Though the Flesh of such Beasts was unclean, yet they might apply the Fat, when separated from the Body, to any Use: Only they might not eat it.

Ver. 25. *For whosoever eateth the Fat of the Beast, of which Men offer an Offering made by Fire unto the LORD.*] This seems to justify the Opinion of those *Jews*, who restrain the eat-

ing of Fat only to the three sorts of Creatures mentioned *ver.* 23. as was there observed.

Even the Soul that eateth it, shall be cut off from his People.] If he did it presumptuously; but if thro' Inadvertence, he was to be scourged, as the *Jewish* Doctors affirm. Yet if he did it a third Time, scourging did not suffice; but they shut him up in a little Cave, where he could not stand upright, nor had room to sit down, and there fed him with the Bread and Water of Affliction, till his Bowels were forely pinched, &c. as *Maimonides* describes this Punishment. See *Schikard's Mischpat Hammeleck*, and *Carpzovius* his *Annot.* on him, *cap.* 2. *Theorer.* vii.

Ver. 26. *Moreover, ye shall eat no manner of Blood, whether it be of Fowl, or of Beast.]* See *ch.* iii. 17. Men were very prone to this, in those Times (as *Maimonides* thinks) whereby they ran into idolatrous Worship. Which was the Reason God restrained them from it, by threatening *cutting off* (*ver.* 27.) to those who were guilty of it; *More Nevoch.* P. iii. *cap.* 41.

In any of your Dwellings.] This is added to signify, that they might no more eat of the Blood of those Beasts which they killed at home, than of those slain at the Altar.

Ver. 27. *Whatsoever Soul it be that eateth any manner of Blood, even that Soul shall be cut off, &c.]* The Reason of it is given, *ch.* xvii. 10, 11. But the *Jews* here distinguish (particularly *R. Levi Barcelonita*, *Præcept.* cxlviii.) between the *Blood of the Soul*, or the *Life* (as they speak) and the *Blood of a Member*. The former, which run out freely when the Beast was killed, in which was the *Life* of the Beast, is that which is here meant, as *Moses* more fully explains it, in the Place before-mention'd. The other, which remained in the several Parts of the Beast, they look'd upon as belonging to the *Flesh*, and therefore might be eaten with it.

Ver. 28. *And the LORD spake unto Moses, saying.]* He delivered at the same Time some other Rules to be observed by the People, in these Matters. See *ver.* 22.

Ver. 29. *Speak unto the Children of Israel, saying, He that offereth the Sacrifice of his Peace-offerings unto the LORD, shall bring his Oblation unto the LORD of the Sacrifice of his Peace-offerings.]* The meaning may be no more than this, that before he and his Friends feasted together, as is directed *ver.* 15, &c. he was to take care to bring his Oblation unto the LORD, that is, to see that God had his part of the *Peace-offering*; for till that was offered, none could meddle with the rest. But if the Import of the *Hebrew* Words be well observ'd, they seem to have a further meaning; which is, that whenever any Man brought the *Sacrifice* (which in the *Hebrew* is here called *Zebach*) of his *Peace-offerings*, he should also bring his *Oblation* (which, in distinction from the other, is called *Korban*) that is, a *Mincab*, or *Meat-offering*, together with it; that the Feast which was to be made, might be compleatly furnished with Bread and Wine, as well as the *Flesh* of the *Sacrifice*.

Ver. 30. *His own Hands shall bring the Offerings of the LORD made by Fire; the Fat with the Breast, it shall he bring.]* The *Sacrifice* being slain and divided, the Priest was to put what

belonged unto the LORD into the Man's own Hands (*viz.* the *Fat*, with the *Breast* and the *Shoulder*) that he might present it himself unto the *Divine Majesty*.

That the Breast may be waved, for a Wave-offering before the LORD.] This is the manner wherein it was to be presented; the Man was to lift it up over his Head, and wave it to and fro; his Hands being supported and guided by the Priest. See *Exod.* xxix. 24. and *Numb.* vi. 19, 20. *Maimonides* describes the Order of it in this manner: First, the Priest put into the Man's Hands the *Fat*; and then laid upon it the *Breast* and the *Shoulder*; and after that, one of the Pieces of the *Cakes* for the *Meat-offering* upon them: All which he waved about.

Ver. 31. *And the Priest shall burn the Fat upon the Altar: But the Breast shall be Aaron's and his Sons.]* When that Part which belonged to God's Altar (*viz.* the *Fat*) had been burnt there, the Priests had the *Breast* and the *Shoulder* to their own Use; as Servants have what comes from their Master's Table. For it was all offered unto God (*ver.* 29, 30.) who taking only the *Fat* for himself, bade them take the rest, *viz.* the *Breast* and the *Shoulder*: Which had been presented unto God by waving them to and fro, as a *Sacrifice* to the LORD of the World; but by him bestowed upon his Ministers, for their Maintenance in his Service. This is more fully express'd in the three next Verses; in which there is no Difficulty, and therefore I shall but lightly touch them.

Ver. 32. *And the Right Shoulder shall ye give unto the Priests, &c.]* This is only a more particular Declaration what belonged to the Priest; who was to have not only the *Breast*, before-mentioned, but also the *Right Shoulder*.

Ver. 33. *He among the Sons of Aaron that offereth the Blood of the Peace-offerings, and the Fat, shall have the Right Shoulder for his Part.]* This is still a more special Direction, providing for the Encouragement of that Priest, who on that Day ministred at the Altar; unto whom the *Right Shoulder* was appropriated, as a Reward of his Pains, in offering the *Sacrifice*.

Ver. 34. *For the Wave-breast, and the Heave-shoulder, have I taken of the Children of Israel, from off the Sacrifice of their Peace-offerings, and have given them to Aaron and his Sons, &c.]* This doth not contradict what I observed just before; for when he saith, he hath given these to Aaron the Priest and his Sons, the Meaning must be, to those of his Sons, who, at the Time when these were offered, sprinkled the *Blood*, and burnt the *Fat*.

Ver. 35. *This is the Portion of the anointing of Aaron, and of the anointing of his Sons, &c.]* In the *Hebrew* the Words are, *This is the anointing of Aaron, &c.* that is, this they have in right of their *Unction* to the Priest's Office, which intitles them to all before-mentioned.

In the Day.] The *Hebrew* Word *Bejom* may, both here and in the next Verse, be translated (as I observed before, *ch.* vi. 20.) from the *Day*, and ever after.

When he presented them to minister unto the LORD in the Priest's Office.] Made them draw near to attend upon him at his Altar.

Ver.

Ver. 36. *Which the LORD commanded to be given them, in the Day that he anointed them, &c.]* By virtue of a Grant from God, when they were made Priests, to enjoy this Benefit in all future Ages.

By a Statute for ever, &c.] As long as this Law of Sacrifices, and this Priesthood shall last. See *ch. vi. 22.*

Ver. 37. *This is the Law of the Burnt-offering, of the Meat-offering, and of the Sin-offering, and of the Trespass-offering, &c.]* This Verse contains a Summary of what he had commanded Aaron and his Sons, from the *ninth* Verse of the *sixth* Chapter unto this Place.

And of the Consecrations.] The whole Order of their Consecration is not here directed (but in *Exod. xxix.*) only something belonging to that Matter, *ch. vi. 20, &c.*

Ver. 38. *Which the LORD commanded Moses in Mount Sinai.]* In that mountainous Country, which lay near to Mount Sinai, as *Maimonides* truly expounds it. For he was come down from Mount Sinai, and had delivered to them all that he received there (*Exod. xxxiv. 29, 32.*) before these Commands were given: But they still continued near unto it; and so the Word *behar* may be translated, *by Mount Sinai*. For as the last Words of this Verse tell us, they were still *in the Wilderness of Sinai*: That is, in that part of the Wilderness which took its Name from its Nearness to Mount Sinai.

In the Day that he commanded the Children of Israel to offer their Oblations unto the LORD, &c.] This doth not precisely signify, that he commanded Aaron and his Sons (*ch. vi. 9, &c.*) all these Things, on the very same Day that he commanded the Children of Israel what Oblations to bring (*ch. i. 2, &c.*) but they were delivered all at the same Time, immediately after the other, without any other Commandments intervening.

CHAP. VIII.

Ver. 1. **A**ND the LORD spake unto Moses, *saying.]* See *ch. iv. 1.*

Ver. 2. *Take Aaron and his Sons with him.]* Having delivered the Laws and Rules about Sacrifices, and the Rites belonging to them, he now prepares the Priests to offer them, as had been commanded. And there is not much said in this Chapter, but what had been explained in *Exod. xxix.* and other neighbouring Chapters; where he relates the Orders he received in Mount Sinai, about those Things which were now performed.

And the Garments.] *Exod. xxviii. 2, 4.*

And the anointing Oil.] *Exod. xxx. 24, &c.*

And a Bullock for the Sin-offering, and two Rams, and a Basket of unleavened Bread.] See *Exod. xxix. 1, 2, 3, &c.* These were in their kind the very best of the legal Sacrifices, as appears in part from that Expression of the Psalmist, *Psal. lxxix. 30, 31.* where he prefers Thanksgiving and Praise, before a *Bullock that hath Horns and Hoofs* (a young Bullock, which began to spread its Horns and Hoofs) that is, before the very best of all their bloody Sacrifices.

Ver. 3. *And gather thou all the Congregation together, &c.]* All the Elders of the People, with the great Officers who were set over *Thousands*, and *Hundreds*, &c. For these are frequently called by the Name of *Col. ha Edab*, which we translate *all the Congregation*; particularly in *Numb. xxv. 7. xxxv. 12. Josh. xx. 6. Judg. xxi. 10, 13, 16.* where the *Elders of the Congregation*, and the *Congregation*, and *all the Congregation*, are plainly the same thing. Which is further confirmed from the next Chapter of this Book (*ver. 1.*) where it is said expressly, *Moses called Aaron, and his Sons, and the Elders of Israel.*

Ver. 4. *And Moses did as the LORD commanded.]* Summoned them to appear before the LORD.

And the Assembly was gathered together.] The Word we translate *Assembly*, is the same with that in the foregoing Verse, which we translate *Congregation*: That is, as I said, the Assembly of the Elders.

Unto the Door of the Tabernacle of the Congregation.] That they might be Witnesses of what was done, and satisfy all the People that Aaron and his Sons did not intrude themselves into his Office, but were solemnly called and consecrated to it by Moses, the Servant of the LORD. It is likely also, that as many of the People as the Place would conveniently hold, met together to be Spectators of this Solemnity.

Ver. 5. *And Moses said unto the Congregation, this is the Thing which the LORD commanded to be done.]* I am now about to execute what God hath formerly commanded, when I was with him in the holy Mount, *Exod. xxix. 4.* At what time this was executed, is a Question among learned Men. And our great *Primate of Ireland* places this Consecration of Aaron and his Sons, together with the Tabernacle, and all Things belonging to it, in the *second Month* of the *second Year*, after they came out of *Egypt*; moved thereunto, I suppose, by what is said in *Numb. vii. 1, 2.* So that, according to his Opinion, the numbring of the People, and the Separation of the *Levites* to God's Service, preceded this Action. But I do not see any reason why we should not think all Things were done in the Order wherein they are here related. And then this Consecration was performed in the *first Month* of that Year; after the Tabernacle had been erected and set apart for the Habitation of the Divine Majesty. See *Exod. xl. 17, 18.*

Ver. 6. *And Moses brought Aaron and his Sons.]* To the Door of the Tabernacle of the Congregation; as he had been directed, *Exod. xxix. 4.*

And washed them with Water.] As is there also directed; having first likewise washed himself, *ch. xl. 31.*

Ver. 7. *And he put upon him the Coat, and girded him with the Girdle, &c.]* Moses by an extraordinary Commission from God performed the Office of an High-Priest, on this Day, and the *six* Days following; and put Aaron in possession of this Office, by cloathing him with the Garments here mentioned (according to the Orders which had been given, *Exod. xxix. 5, &c.*) which was thought sufficient for the Consecration of an High-Priest, after the Captivity of *Babylon*,

bylon, when they wanted the holy Oil, as hath been before observed. Whence *Philo* often calls *Moses* by the Name of Ἀρχιερεὺς, i. e. *High-Priest*. And in *Schemoth Rabba* the Tradition is, that he continued *High-Priest* all the time they continued in the Wilderness: Though others, they confess, are of opinion (which is the Truth) that he officiated only the *seven Days* of the Consecration; after which this Office was settled in *Aaron*. See *Selden*, L. i. *de Succession. in Pontificatum*, cap. i.

Ver. 8. *And he put the Breast-plate upon him: Also he put in the Breast-plate the Urim and the Thummim.*] See *Exod.* xxviii. 30. It is observable, that he saith nothing here in this Place of the precious Stones, but only mentions *Urim* and *Thummim*; as in *Exod.* xxxix. 10. (where he describes the same Thing) he makes mention only of the *four Rows of Stones*, but saith not one word of *Urim* and *Thummim*: Which I look upon as a Proof that they were all one.

Ver. 9. *And he put the Mitre upon his Head; and upon the Mitre, the golden Plate, the holy Crown, &c.*] According as God commanded him, in *Exod.* xxviii. 36, 37, &c. xxix. 6.

Ver. 10. *And Moses took the anointing Oil, and anointed the Tabernacle, and all that was therein.*] See *Exod.* xxix. 26, &c. and xl. 9, 10, 11. There being several ways of anointing a Thing or Person, either by pouring Oil upon them, or by putting it upon them with the Finger, or by sprinkling; it is not an improbable Conjecture of *Fortunatus Scacchus*, that *Moses* anointed the Tabernacle and its Utenfils, by dipping his Finger in the Oil, and putting it upon them. For tho' the Word *Maschab*, which he useth for *anointing*, be general, yet the Vulgar expressing it by *linivit*, and the LXX by ἐχέουσ (which import this particular sort of anointing) and there being different Words used to express the anointing of the *Altar* and of *Aaron*, it may well incline one to his Opinion; *Myrothec.* 2. *Sacr. Eleochoism.* cap. 70.

And sanctified them.] Set them apart by this Unction, for the holy Use for which they were designed.

Ver. 11. *And he sprinkled thereof upon the Altar seven times; and anointed the Altar, and all its Vessels, &c.*] We do not find this expressly before directed: But the Intention of anointing the Altar being to make it *most holy* (because it was to sanctify all that was laid upon it, *Exod.* xxx. 29. xl. 10.) it was very fit it should be both sprinkled *seven times* with Oil, and also anointed; in token of its extraordinary Sanctity, which was put upon it by this very solemn Rite. For here are two distinct Words about this anointing; the first is *jaz*, he *sprinkled* of the Oil upon it; and then *jimshach*, he anointed it, by putting some of the Oil on it: Whereas it is said of the Tabernacle, and of the Things there, only *jimshach*, he anointed them, without any sprinkling.

Some think that the *Altar* being mentioned twice in this Verse, he speaks of the *Altar of Incense*, as well as of the *Altar of Burnt-offerings*. But it is plain by those Places in *Exodus* it was the *Altar of Burnt-offerings*, which was thus sanctified: And here the *Laver* and its *Foot*

(which stood in the same Court) is said to be sanctified with it. As for the *Altar of Incense*, it is included in what is said in the foregoing Verse, that he anointed *the Tabernacle, and all therein*.

Both the Laver and his Foot, to sanctify them.] It may be thought that he *sprinkled* with Oil the *Laver* and its *Foot*, as well as anointed them; which is the Opinion of the fore-named *Fort. Scacchus*. But the *Hebrew Words* will not warrant it; for they only signify that they were anointed, as the *Altar* was after its Asperfusion.

Ver. 12. *And he poured of the anointing Oil upon Aaron's Head.*] Here now is a third Word distinct from the two former, viz. *jitzok*, which signifies there was more done to *Aaron* than to any of the holy Things, to sanctify him to his Office: For the holy Oil was poured on his Head.

And anointed him.] Perhaps he drew the Oil with his Finger upon his Forehead, after it was poured on his Head; as the *Jews* think he did. See *Exod.* xxix. 7, 8. xxx. 30. xl. 13.

To sanctify him.] i. e. Set him apart to this sacred Office. Now this Consecration of *Aaron* and his Sons, being mentioned here together with the Consecration of the Tabernacle, and all belonging to it, it hath made some conclude that both were done at the very same Time. But I have given some Arguments to prove the contrary, upon *Exod.* xl. 17, 18. And the Meaning of these three Verses (10th, 11th, 12th, of this Chapter) may be, not that they were consecrated at the same Time, but with the same Oil. For first he says, *Moses took the anointing Oil*; and shows how it was employed after a different manner, upon the Tabernacle and its Utenfils, upon the Altar, and upon *Aaron*, on whose Head it was poured; whereas the former had it only put upon them with the Finger, or were sprinkled with it. But though they were not consecrated together, yet their Consecration immediately followed one another. For *seven Days* being spent in sanctifying the Tabernacle and the Altar, then immediately began the Sanctification of *Aaron* and his Sons: During which Time *Moses* may be supposed to have received the foregoing Laws about Sacrifices; in which they were to be employed, as soon as they were consecrated. And the *seven Days* for the Consecration of *Aaron* and his Sons, immediately succeeding the other *seven Days* which were spent in the Consecration of the Tabernacle and the Altar, it may be the Reason why they are here succinctly mentioned both together, and neither of them mentioned before. For if the Account we have in the xlth of *Exodus* concerning these Things, be well attended to, it will appear that nothing is there said of the anointing of the Tabernacle, or any thing else; but only that he set it up the first Day of the Month, as he was commanded (ver. 2, &c. and 17, &c.) And he is commanded in like manner to take the anointing Oil, and anoint the Tabernacle, and all therein (ver. 9, &c.) and then to anoint *Aaron* and his Sons (ver. 13, 15.) but he relates nothing of his doing either of them till now, when he executed those Commands.

Ver. 13. *And Moses brought Aaron's Sons, and put Coats upon them, and girded them with Girdles, &c.]* See *Exod.* xxviii. 40, 41. xxix.

30. xi. 14.

As the LORD commanded Moses.] He commanded him also to anoint them at the same Time, *Exod.* xxviii. 41. xl. 15. but it is not here mentioned; because they were not anointed as he was, by pouring Oil upon their Heads, but sprinkling it on their Garments, with the Blood of the Sacrifice offered for them. And that he did afterward, as he had been ordered, *ver.* 30. See *Exod.* xxviii. 41. xxix. 7.

Ver. 14. And he brought the Bullock.] See *Exod.* xxix. 1, 10, &c.

For a Sin-offering.] So it was designed to be, *Exod.* xxix. 14.

And Aaron and his Sons laid their Hands upon the Head of the Bullock for the Sin-offering.] See *Exod.* xxix. 10. *Lev.* i. 4.

Ver. 15. And he slew it.] *Exod.* xxix. 11.

And Moses took the Blood, and put it upon the Horns of the Altar, round about with his Finger.] As he had been directed, *Exod.* xxix. 12.

And purified the Altar.] It was purified before; but this was a further Purification of it, that it might be the more fitted to be a Place to make Reconciliation upon it, as it follows in the Conclusion of the Verse.

And poured out the Blood at the bottom of the Altar, and sanctified it, &c.] The vulgar Latin, I think, gives the true Interpretation of these Words, rather than translate them; in this manner: *It being expiated and sanctified, he poured out the Blood at the bottom of the Altar, &c.* Fortunatus Scacchus hath taken a great deal of pains to prove that this Expiation (as the Vulg. Latin calls it) went before the Anointing or Consecration of the Altar; in his *Myrothec.* P. ii. cap. 34. But his Arguments seem to me of no Force, to overthrow the Opinion of *Abulenſis* and *Philo*, That these Words do not speak of a proper Expiation of the Altar, but that it was only hereby more particularly set apart (as the Word *sanctify* signifies) to be the Place where Sin-offerings might be made; that Men who had committed Offences, might be expiated by these Sacrifices.

Ver. 16. And he took all the Fat that was upon the Inwards, and the Caul, &c.] See *Exod.* xxix. 13.

Ver. 17. But the Bullock and his Skin, his Flesh and his Dung, he burnt with Fire without the Camp, as the LORD commanded Moses.] See *Exod.* xxix. 14. Yet we do not find that the Blood of this Sacrifice was carried into the holy Place; and therefore it did not fall under the Rule in the vith Chapter of this Book, *ver.* 30. but might have been eaten by the Priests, as is there allowed, *ver.* 26. Some think it sufficient, for the Solution of this, to say that *Aaron* and his Sons were not yet completely consecrated, and therefore had not a Right to eat of the Flesh of this Sin-offering. But such Persons do not consider that *Moses*, who now acted as a Priest, could not be debarred of that Benefit, by this Reason. And therefore it is better to say, that no High-Priest, whether ordinary or extraordinary, (such as

Moses now was) might eat of any Sin-offering, offered for the Priests themselves, although the Blood of it was not brought into the Sanctuary. From whence we may draw this Consequence; That altho' the Sins of the People were taken away by the Priests, who by eating of their Sin-offering plainly showed that they *bear their Sin* (as the Phrase is, *Chap.* x. 17.) yet the Sins of the Priests themselves could not be taken away, by any Sacrifice they could offer for Sin, of which they might not eat: But they were to expect, as an excellent Person of our own speaks (*Dr. Jackson*, Book ix. upon the *Creed*, cap. 26.) a better Sacrifice, made by a better High-Priest, the Son of God. But these Legal Sacrifices, in the mean time, were offered in such a Place, as prefigured the Place where this better Sacrifice should be offered, *viz.* without the Camp: As when they came to their Rest, without the City of *Jerusalem*, where our Saviour's Body was offered for our Redemption.

Ver. 18. And he brought the Ram for the Burnt-offering: And Aaron and his Sons laid their Hands upon the Head of the Ram.] According to the Direction given to *Moses*, when he was with God in Mount *Sinai*, *Exod.* xxix. 15, 16. where all that follows here, to the end of the 21st Verse, is explained; this being nothing else but the Execution of what was before ordered.

Ver. 22. And he brought the other Ram.] For he was commanded to bring *two*, *ver.* 2. and *Exod.* xxix. 1.

The Ram of Consecration.] So it is called *Exod.* xxix. 22, 31. for the Reason there given.

Ver. 23, 24. And he slew it, and Moses took of the Blood of it, &c.] These [two Verses are explained *Exod.* xxix. 20. where order was given for what was now done. I shall only add a Remark of *R. Levi ben Gerson*, upon the Order wherein these Sacrifices were offered; which was most rational. For first there was a *Sacrifice for Sin* offered (*ver.* 14.) before they could be worthy to have any Gift or Present which they made to God, received by him. But, upon their Expiation, a *whole Burnt-offering* was accepted (*ver.* 18.) and after that followed this Sacrifice, which was a *Peace-offering* (as appears from *ver.* 31.) part of which was burnt upon the Altar, part given to the Priest, and the rest they themselves eat, for whom it was offered; that it might appear they were so far in the Favour of God, as to eat with him of his Meat from his Table. *Abarbinel* hath the same Observation.

Ver. 25. And he took the Fat, and the Rump, &c.] All this Verse likewise is there explained, *Exod.* xxix. 22.

Ver. 26, 27, 28. And out of the Basket of unleavened Bread, &c.] These three Verses show that *Moses* exactly followed the Orders he had received, *Exod.* xxix. 23, 24, 25. where they have been explained.

Ver. 28. Burnt them upon the Burnt-offering.] This shows that they were not a *Burnt-offering* properly, as I there observed; but an Appendix to it.

They were Consecrations for a sweet Savour.] Because they were offered to consecrate and sanctify them; as this is explained, *Exod. xxix. 33.* See there.

Ver. 29. *And Moses took the Breast and waved it, &c.]* According to the Direction given *Exod. xxix. 26.* where it is also ordered that this should be Moses's part.

Ver. 30. *And he took of the anointing Oil, and of the Blood that was upon the Altar, and sprinkled it on Aaron, &c.]* See *Exod. xxix. 21.* where it appears plainly this Blood that was mixed with the Oil, was the Blood of the Ram of Consecration.

Ver. 31. *And Moses said unto Aaron and his Sons, Boil the Flesh at the Door of the Tabernacle of the Congregation, and there eat it, &c.]* God having had his Part, *ver. 28.* and Moses, who performed the Office of a Priest at this Time, having had that which belonged to him, on that Account, *ver. 29.* the rest was given (as the manner was in Peace-offerings) to those for whom the Sacrifice was offered; that is, all but the Right Shoulder, which was burnt upon the Altar, and the Wave-breast, which was given to Moses as Priest. See *Exod. xxix. 31, 32.*

Ver. 32. *That which remains of the Flesh and the Blood shall ye burn with Fire.]* See *Exod. xxix. 34.* This shows it was of the Nature of a Peace-offering, *ch. vii. 15, 17.*

Ver. 33. *And ye shall not go out of the Door of the Tabernacle in seven Days, &c.]* For till then their Consecration was not perfected (as the following Words signify) no more than the Consecration of the Altar was, till a Bullock had been offered, to cleanse it, and make an Atonement for it, seven Days together. See *Exod. xxix. 35, 36, 37.* This was to make them more sensible of the great Weight, as well as Dignity of their Office.

Ver. 34. *As he had done this Day, so the LORD hath commanded to do, to make an Atonement for you.]* Every Day of these seven, those Sacrifices were to be repeated, the Sin-offering, the Burnt-offering, and the Peace-offering; and their Garments were to be sprinkled with the Blood and the Anointing Oil, as the LORD required, when Moses was with them in the Mount, *Exod. xxix. 35.* This shows the Imperfection of all the Legal Sacrifices; which would not have been so often repeated, if they had been of greater Efficacy. Yet the Continuance of them seven Days, doth signify the compleat Consecration of these Priests, according to the Rites of those Times. In conformity to which, our great High-Priest, the LORD Christ, who was perfected by one Sacrifice of himself, spent seven Days in his Consecration to his Office. For as Aaron is commanded to attend at the Tabernacle so many Days together, in like manner our LORD Christ (as Dr. Jackson observes, in the fore-named Book, *Chap. xxv.*) did attend the Temple five Days, one after another, before his Death (see *John xii. 1, 12, &c.* *Matt. xxi. 8, 9, &c.*) and having purged it on the first or second of those Days, from the Profaneness that was exercised in it by Merchandizing; and afterward hallowed it by his Doctrine, and by his Divine Presence, which ap-

peared in several miraculous Cures, he went the sixth Day into his heavenly Sanctuary, into Paradise it self, to purify and sanctify it with his own Blood; as Moses, at Aaron's Consecration, did the material Sanctuary, and Altar, with the Blood of Beasts: And having rested the seventh Day, finished all by his Resurrection early the next Day in the Morning.

Ver. 35. *Therefore shall ye abide at the Door of the Tabernacle of the Congregation.]* Where all Things mentioned in this Chapter had been done, and were still to be repeated (*ver. 3, 4.*) for they could not go into the Sanctuary till they were compleated.

Day and Night.] This was to make their Consecration more solemn, and taken notice of by all the People.

Seven Days. By which means a Sabbath, as the Jews observe, passed over their Heads: Without which, they conceive, Aaron and his Sons could not have been compleated. But the Sabbath of the LORD did never so exactly pass over any High Priest in his Consecration, as it did over the High-Priest of the New Testament. For however it were of Aaron's, it was to our blessed Saviour (as the fore-named Dr. Jackson notes) a Day of Rest indeed, after six Days of Labour, Watching, Praying, and Fasting, which concluded in his bloody Death and Passion.

And keep the Charge of the LORD.] That which he had now enjoined. Or rather, watch the Tabernacle and his Vessels, &c. as they were to do in time to come. The Hebrew Doctors have here raised a Difficulty, about the necessary Easements of Nature; for which they had no Convenience, if they might not stir for seven Days from the Door of the Tabernacle; and therefore they fancy there was a Hole digged in the Ground for such Occasions. But it is more likely they were not so confined, as not to be allowed this Liberty: And one cannot well doubt of it, who considers the Word *Mismoroth* here used (which we translate, *keep the Charge* of the LORD) which is a military Phrase, signifying the Stations and Watches kept, in their Turns, for certain Hours; after which they were at liberty to attend their own Affairs. Such was the Charge here, one may reasonably think, of not departing from the Door of the Tabernacle, while they were upon the Guard (as we speak) which some or other of them kept Night and Day; in such Order, that while some watched, others might sleep, or step out about the necessary Occasions of Nature.

That ye die not.] It may seem hard that they should be in peril of their Life, if they omitted any of these Rites. But this was necessary, to make those serious and intent upon their Business, who were to save the Lives of others, by making Expiation for them, when they deserved to perish.

For so I am commanded.] These Orders, as hath been already observed, he received in the holy Mount.

So Aaron and his Sons did all Things which the LORD commanded by the Hand of Moses.] This was necessary to be added, that all Generations might be assured, whatsoever was performed by their Ministry, would be effectual, to the end for

for which it was appointed; they being exactly consecrated to God's Service, without the least Omission of any thing that he had required. In like manner our great High-Priest was consecrated to his Eternal Priesthood; by fulfilling all the Will of God; and that in a far more solemn and publick Way than *Aaron's* was; it being performed by suffering such Things, as nothing but a perfect filial Obedience to his heavenly Father could have moved him to admit, because it was accomplished by shedding his own Blood in a lingering Death.

CHAP. IX.

Ver. 1. **A**ND it came to pass on the eighth Day.] He doth not mean on the eighth Day of the Month, but on the next Day after their Consecration, which was seven Days in doing, *ch. viii. 33, 35.* Then it was that the Fire fell down from Heaven, and consumed the Sacrifices which *Aaron* offered: And this seems also to have been the first Day of unleavened Bread, which fell upon the fifteenth Day of this Month; for on the fourteenth, in the Even, which was the last Day of the Consecration of the Priests, the Passover was kept, *Numb. ix. 2, 5.*

That *Moses* called *Aaron* and his Sons, and the Elders of *Israel*.] Just as he had done before, *ch. viii. 2, 3.* that the Rulers, and as many of the People as could meet together, to behold what was done, might see the Glory of the LORD, which appeared at this Time, *ver. 6.*

Ver. 2. And he said unto *Aaron*, Take thee a young Calf.] This is the first Sacrifice that was offered to God, by the Priests of the Order of *Aaron*. It differed from that which was offered by *Moses* for *Aaron* and his Sons, as *Egel*, a young Calf, doth from *Par*, a young Bullock; by which his Sin was expiated at his Consecration. And *Maimonides* saith, that the former signifies a Calf of one Year old; the latter one of two. Others say, a Calf was called *Egel* till his Horns budded; and then it was called *Par*.

For a Sin-offering.] For his Sins in general; not for any determinate Offence, like that in *ch. iv. 3.* which therefore was something different from this. The *Jews* fancy that a young Calf was appointed for the first Sin-offering, to put *Aaron* and the People in mind of the Golden Calf, which they worshipped. So *Maimonides* reports the Opinion of their Wise Men, in his *More Nevoch. P. iii. cap. 46.* Where he also hath this Conceit, that it was to expiate that Sin.

And a Ram for a Burnt-offering.] For none but Males were accepted for Burnt-offerings, *ch. i. 10.* There is no Peace-offering ordered for him (as there is afterward for the People, *ver. 4.*) because it was not fit he should have all the Sacrifice, as he must have had, according to the Law of such Sacrifices, being both the Priest and the Offerer; between whom and the Priest (after the Fat was burnt) all was to be shared.

Ver. 3. And unto the Children of *Israel* thou shalt speak, saying.] Unto all the Elders (*ver. 1.*)

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who were to bring the following Offerings, in the Name of all the People of *Israel*; and that by *Aaron's* Direction; who was now to act as God's High-Priest, and give out this Order.

Take ye a Kid of the Goats for a Sin-offering.] The Hebrew Word *Seir*, signifies a He-goat. Concerning which *Maimonides* (in his Book concerning Sacrifices) delivers this Opinion, That all Sacrifices for Sin, whether of private Persons, or the whole Congregation, at their three principal Feasts, New Moons, and the Day of Expiation, were He-goats. For this Reason, because the greatest Sin and Rebellion of those Times was, that they sacrificed to Demons, who were wont to appear in that Form. For which he quotes *ch. xvii. 7.* They shall no more offer their Sacrifices, *lesseirim*; which we translate, unto Devils: But the Word *Seirim* is but the Plural Number of the Word *Seir*, which signifies a Goat. And further he adds, That their Wise Men think the Sin of the whole Congregation was therefore expiated by this Kid of a Goat, because all the Family of *Israel* sinned about a Goat, when they sold *Joseph* into *Egypt*, *Gen. xxxvii. 31.* And such Reasons, saith he, as these, should not seem Trifles; for the End and Scope of all these Actions was, to imprint and engrave on the Mind of Sinners the Offences they had committed, that they might never forget them. According to that of *David*, *Psal. li. 5.* My Sin is ever before me.

This Sin-offering was different from that *ch. iv. 14.* being not for any particular Sin, as that was; but in general, for all the Offences that the High-Priest might have committed.

A Calf and a Lamb, both of the first Year, &c.] When they were in their Prime.

Ver. 4. Also a Bullock, and a Ram.] These also were, no doubt, to be without Blemish, as is prescribed in the two foregoing Offerings. And the Hebrew Word *Sor* (which we translate a Bullock) often signifies a well grown Ox; as in *Exod. xxi. 28. Deut. xxv. 8.* As *Ajil*, a Ram, the Hebrews say signifies a Sheep of above a Year old. These made very large Peace-offerings, and consequently a liberal Feast upon them.

For Peace-offerings.] The very same Order is here observed that was at *Aaron's* Consecration: First Sin-offerings, then a Burnt-offering, and then a Peace-offering was offered to the LORD, *ch. viii. 14, 18, 22.*

And a Meat-offering mingled with Oil.] Which was to compleat the Peace-offerings, on which they were to feast; that Meat might not be without Bread to it.

For to Day the LORD will appear to you.] Give you an illustrious Token of his Presence, by sending Fire from Heaven, or from the Brightness of his Glory, to consume the Sacrifice, *ver. 23, 24.* Whereby they were all assured that both the Institution of this Priesthood, and the Sacrifices offered by it, were acceptable to the Divine Majesty.

Ver. 5. And they brought that which *Moses* commanded.] Both *Aaron* (*ver. 2.*) and all the Congregation (*ver. 3.*) brought all the Offerings which *Moses* required.

Before the Tabernacle of the Congregation.] Where these Sacrifices were to be offered.

And all the Congregation drew near, and stood before the LORD.] Approached to the Door of the Tabernacle, and stood there by their Sacrifices, looking towards the Holy Place, and worshipped the LORD.

Ver. 6. *And Moses said.]* Unto the Congregation.

This is the Thing which the LORD commanded that ye should do.] I require this of you by the Commandment of God; who will demonstrate, by a visible Token, his Presence among you.

And the Glory of the LORD shall appear unto you.] That Glory which filled the Tabernacle when it was erected (*Exod. xl. 34, 35.*) openly showed it self to them all (*ver. 23.*) and declared his Grace and Favour towards them, by consuming their Sacrifices, as an acceptable Oblation to him, *ver. 24.* Whereby a particular Honour also was done unto Aaron, who was hereby most illustriously owned to be God's High-Priest; and all other Persons deterred from pretending to his Office.

Ver. 7. *And Moses said unto Aaron, Go unto the Altar, and offer thy Sin-offering, and thy Burnt-offering.]* One of them after the other, in the Order wherein they were directed; viz. his Sin-offering first, to make his Burnt-offering accepted.

Make an Atonement for thy self, and for the People.] First for himself (as the Apostle observes, *Heb. vii. 27.*) that then he might be capable to offer for the Sins of the People. This was the great Imperfection of the Aaronical Priests, that they were Sinners like other Men; by reason whereof they were bound, *as for the People, so also for themselves, to offer for Sins, Heb. v. 3.*

And offer the Offering of the People, and make an Atonement for them.] After he had offered both the Sin-offering (*ver. 8.*) and the Burnt-offering (*ver. 13.*) for himself, then he was to begin to offer for the People: For his own Sins being expiated, and his Burnt-offering being accepted, he was fit to procure Remission and Acceptance for them.

Ver. 8. *Aaron therefore went unto the Altar.]* That he might be ready to perform his Part of the Service, which was to sprinkle the Blood; after he had first of all offered the Morning Sacrifice. See *ver. 17.*

And slew the Calf of the Sin-offering which was for himself.] Ordered it to be slain: For this was no part of the Priests Work, as I showed upon the first Chapter, *ver. 5.*

Ver. 9. *And the Sons of Aaron brought the Blood unto him.]* They received it in Basons, as it run from the Calf, when it was killed (see *ch. i. 5.*) and brought it unto him; who stood at the Altar to receive it, and do what follows.

And he dipt his Finger in the Blood.] The Fore-finger of the Right-hand, which had been sanctified to this Ministry, by putting the Blood of the Sacrifice of Consecration upon the Thumb of the Right-hand (*ch. viii. 23, 24.*) whereby we grasp all Things, and cannot hold them strongly, nor perform any thing well, if that be wanting.

And put it upon the Horns of the Altar, &c.] See *ch. iv. 25.*

Ver. 10. *But the Fat, and the Kidneys, and the Caul about the Liver.]* See *ch. iv. 8, 9.*

He burnt upon the Altar, as the LORD commanded Moses.] Laid or disposed them upon the Altar, to be burnt by the heavenly Fire (*ver. 24.*) as most understand it. And the LXX justify this Opinion; who though they here translate it, *He offered it on the Altar*, yet *ver. 13.* where there is the same Phrase, they expressly translate it, *ἐπέθηκεν τὸ ὀλοκαύτωμα ἐπὶ τὸ θυσιαστήριον*, he laid the Burnt-offering upon the Altar: And again, *ver. 17.* in the same manner, *ἐπέθηκεν ἐπὶ τὸ θυσιαστήριον χάρις, &c.* he laid it upon the Altar, beside the Burnt-sacrifice of the Morning. For common Fire, it is supposed, was no longer to be used when Aaron's Sacrifice began, as it had been all along before. But there is no Certainty in this; and we may as well take the Words in their proper Sense, that Aaron burnt this and the following Sacrifice, as Moses had done before (*ch. viii. 14, 21, 28.*) until the Burnt-offering for the People came to be offered, which God consumed by Fire from himself: And then followed those other Sacrifices, mentioned *ver. 17, 18.* For all these Sacrifices, for Aaron and for the People, could not be laid upon the Altar at once, but one after another, in the Order here directed; and consequently this Sacrifice here mentioned, was actually burnt upon the Altar, to make way for those which followed it.

Ver. 11. *And the Flesh and the Hide he burnt with Fire, without the Camp.]* See *ch. viii. 17.*

Ver. 12. *And he slew the Burnt-offering, and Aaron's Sons presented to him the Blood, &c.]* See *ch. i. 5.*

Ver. 13, 14. *And they presented the Burnt-offering unto him, with the Pieces thereof, &c.]* All that is contained in these two Verses, is explained in the first Chapter (*ver. 8, 9.*) where the Law about Burnt-offerings is delivered.

Ver. 15. *And he brought the Peoples Sin-offering, &c.]* Having offered all that was necessary for himself, now he became fit to make Supplication for the People.

And offered it for Sin as the first.] In the same manner as he offered the foregoing Sin-offering for himself, *ver. 8, &c.*

Ver. 16. *And he brought the Burnt-offering.]* Here being no express mention of burning it, some from thence conclude, that this was the Offering which alone was consumed by Fire from the LORD. See *ver. 24.*

And offered it according to the manner.] Laid it upon the Altar, as Moses had directed in the first Chapter of this Book.

Ver. 17. *And he brought the Meat-offering, &c.]* Which attended upon Burnt-offerings, *Numb. xv. 2, 3, 4, &c.*

Besides the Burnt-offering of the Morning.] This shows that Aaron began his Priestly Function with the Morning Sacrifice; which preceded all other, and was never omitted, for the sake of any other Sacrifice that was to follow it; and it had always a Meat-offering waiting upon it, *Exod. xxix. 39, 40.*

Ver. 18, 19. *He slew also the Bullock and the Ram, for a Sacrifice of Peace-offerings.*] These two Verses are explained in the *third* Chapter, which treats of such kind of Offerings.

Ver. 20. *And he put the Fat upon the Breasts, &c.*] That it might, by elevation and waving, be presented unto the LORD, and then burnt upon the Altar. See *ch. vii. 30.*

Ver. 21. *And the Breasts and the Right Shoulder Aaron waved for a Wave-offering before the LORD.*] The Fat being burnt upon the Altar, as God's Portion, these were the Portion of the Priests, who feasted upon God's Meat; for they were solemnly presented unto him, before they had them. See *ch. vii. 34.*

Ver. 22. *And Aaron lifted up his Hands towards the People.*] Imploring the Divine Blessing upon the People; which he afterwards pronounced. At this Day, they that are of the Family of *Aaron*, going up the Steps which lead to the Place where the Book of the Law is kept, lift up their Hands as high as their Heads, and pronounce a Blessing in their Synagogues, upon the Assembly. And they say the ancient Custom was, which is still observed, not only to lift up and spread their Hands, but then to join them together by the Thumbs, and the two Fore-fingers; dividing the other from them, in that Figure which is represented by an eminently learned Person, *J. Wagenfeil*, in his Commentary upon *Sota, cap. 7. p. 672. and 1132.*

And blessed them.] We read of no Order for this; but natural Reason taught them, from the beginning, that the Priestly Office consisted in praying for the People, and blessing them. We find an Example of it in *Gen. xiv. 18, 19.* And not long after *Aaron's* Consecration *Moses* delivered from God a Form of Words, wherein the Priests should bless the People, *Numb. vi. 24.* And at this Day there is nothing done among the *Jews* with such Solemnity, and in which they place so much Sanctity, as this: For when the Blessing is pronounced in their Synagogues, they all cover their Faces; believing they would be struck blind, if they should look up, because the Divine Majesty at that Time sits upon the Hands of the Priest. So the same *Wagenfeil* observes, in the Place above-named: Which shows not only how laborious they have been to maintain in the Peoples Minds an Opinion, that God is still as much present with them in their Synagogues, as he was antiently in the *Tabernacle* and *Temple*; but how high a Value they set upon the Divine Blessing, pronounced by his Ministers.

And came down from offering the Sin-offering, and the Burnt-offering, and Peace-offerings.] He pronounced the Blessing before he came down from the Altar; which stood upon raised Ground (though there were no Steps to it, *Exod. xx. 26.*) that all the People might the better see what was done, while he offered all these Sacrifices for them, and lift up his Hands to implore God's Blessing upon them.

Ver. 23. *And Moses and Aaron went into the Tabernacle of the Congregation.*] The Sacrifice being ended, it is likely *Moses* went with *Aaron* into the Sanctuary, to instruct him how to sprinkle

the Blood, and to burn Incense, and order the Shew-bread, and such like Things, as were to be done only in the holy Place.

And came out, and blessed the People.] I suppose that all the Sacrifices before-mentioned might be offered after the *Morning Sacrifice* (ver. 17.) which took up a great deal of time, before they were all compleated. After which *Moses* and *Aaron* went into the Sanctuary, and stayed there till the Time of the *Evening Sacrifice*; and then came out and dismissed the People with a new Blessing, when the *Evening Sacrifice* was finished.

And the Glory of the LORD appeared unto all the People.] That Glory which filled the Tabernacle, *Exod. xl. 34, 35.* now appeared without; either at the Door of it, or upon it, in the Sight of all the People, as *Moses* had foretold, *ver. 6.*

Ver. 24. *And there came a Fire out from before the LORD.*] Either out of the Sanctuary, from the Holy of Holies; or from that Glory which now appeared unto them, and sent out Flashes of Fire which burnt up the Sacrifice. In either of these Senses it may be said to come from the Face of the LORD, as the Hebrew Phrase is.

And consumed upon the Altar the Burnt-offering, and the Fat.] It seems to me most natural and easy to take this *Burnt-offering*, and its *Fat*, for the *Evening Sacrifice*; which concluding the Work of this Day, God gave a special Token of his Acceptance of all the other Sacrifices, by consuming this; and likewise publicly testified his Approbation of all the fore-mentioned Rites of the Ministry of *Aaron*, whose Authority was hereby established, in a miraculous Manner. To confirm this, it may be noted; That, as the Place which God chose for his Worship and Service, was afterward designed in the Time of *David* after the very same Manner, *1 Chron. xxi. 26.* so it was at the Time of the *Evening Sacrifice*, as may be gathered from *2 Sam. xxiv. 15.* where it is said the Pestilence continued from Morning to the Time appointed, that is, to the Evening; and then *David* saw the Angel, who commanded *Gad* to bid him set the Altar in the Threshing-floor of *Araunah*; where God answering him by Fire from Heaven, it made him say, *This is the House of God, and this is the Altar of Burnt-offering, 1 Chron. xxii. 1.* And when *Solomon* built the Temple in that very Place, it was thus consecrated by Fire coming from Heaven, and consuming the Burnt-Sacrifice, as well as by the Glory of the LORD filling the House, *2 Chron. vii. 1, 2, 3.* And it is very probable also, that this was at the Time of the *Evening Sacrifice*; for the former part of the Day had been spent in bringing the Ark into the House of the LORD, and in *Solomon's* Prayer, as we read in the two foregoing Chapters. Certain it is, that the Authority of *Elijah*, to restore God's true Religion and Worship, was thus justified, *1 Kings xviii. 38, 39.* and it was at the Time of the offering the *Evening Sacrifice*, ver. 39. From whence that Prayer of the Psalmist, *Psal. cxli. 2. Let the lifting up of my Hands be as the Evening Sacrifice.*

All this was so notorious, that *Julian* himself acknowledges that Fire came down from Heaven in the Time of *Moses*; and again in the Days of *Elijah*, τὰς θυσιὰς ἀναλίσκον, consuming the Sacrifices; as we find his Words related by *St. Cyril*, *L. x. contra Julianum*. And this gave such a divine Authority to the Jewish Religion, that it is no wonder to find that the Pagans endeavoured to get credit to their Religion, by the like Reports of Fire, from an invifible Power, consuming their Sacrifices: Which perhaps was sometimes really done by the Prince of the Power of the Air, as the Apostle calls the Devil. However that be, there are several Instances of this in *Pausanias*, *Dionysius Halicarnassæus*, *Valerius Maximus*, and *Pliny*. But *Servius* may serve instead of all; who upon those Words of *Virgil*, in *Æneid. xii.*

—fœdera fulmine sancit,

faith, that anciently they did not kindle Fires upon their Altars, *sed ignem divinum precibus eliciebant*, &c. but they procured by their Prayers divine Fire, which inflamed their Altars. And *Solinus* saith, *cap. 11.* that the Flame sprung out of the Wood by a divine Power. *Si Deus adest, si sacrum probatur, sarmenta licet viridia ignem sponte concipiunt*, &c. If God be present, if the Sacrifice be acceptable, the Faggots, tho' green, kindle of themselves; and without any one to set them on fire, a Flame is raised by the Deity to whom the Sacrifice is offered. Thus there rose up Fire out of the Rock, and consumed *Gideon's* Sacrifice, *Judg. vi. 21.* They that would see more of this out of Pagan Writers, may consult *J. Dilherrus Dissert. Special. de Cacozelia Gentil. cap. 11.* But especially *Huetius*, in his *Alnetanae Quaestiones, L. ii. cap. 12. n. 21.*

But whether this Fire, which now came from before the LORD, consumed *Aaron's* Sacrifice instantly, or only set it into a Flame, which consumed it leisurely in the Sight of all the People, cannot certainly be determined. The Jews seem to suppose the latter; the heavenly Fire being now kindled, which continued ever after by a constant supply of Fuel, whereby it was kept perpetually burning, as is ordained, *ch. vi. 12, 13.* See Note on that Place. Where to me it seems very observable, that this Law of keeping in the Fire perpetually, is ordered to be put in execution at the Evening Sacrifice, *ver. 9.* of that Chapter. Which is a sufficient Reason to incline one to think that the Celestial Fire now came, as I have supposed, at the Evening Sacrifice, and consumed the Burnt-offering.

Which when all the People saw, they shouted.] They fled not from it, as Men affrighted, but shouted for Joy: Or, as *Abarbinel's* Phrase is, *they lifted up their Voices with singing, and prayed to God*; or rather, praised him. Just as they did when the Fire came down at the Consecration of *Solomon's* Temple: *When the People saw it they praised the LORD, saying, For he is good; for his Mercy endureth for ever, 2 Chron. vii. 3.*

And fell on their Faces.] Worshipped God with humble Thankfulness; who hereby testified his Presence among them, and his gracious Acceptance of them. For thus he had of old

showed his Respect to *Abel*, *Gen. iv. 4.* and to *Noah*, *ch. vii. 20.* and to their Father *Abraham*; whose Sacrifice was thus accepted in the Evening, when the Sun went down, *Gen. xv. 17.*

And there was great reason, that both Priests and People should rejoice at this Sight: For, as the Author of the Book *Cofri* discourses (*Pars iii. sect. 53.*) 'If a Man look only at the foregoing part of the Work of this Day (the killing of the Sacrifices, the Blood running about their Hands; their slaying of them, washing the Entrails, rining the Pieces of the Flesh, sprinkling the Blood, laying the Wood in order, kindling the Fire) they would rather set his Mind further off from God, than draw it near to him; till after all these Things performed orderly, he saw the Fire coming down from Heaven, testifying God's gracious Acceptance of the Sacrifice; or felt another Spirit excited in him, beyond any thing he was acquainted withal before; or had divine Dreams, or heroic Motions, which he believed were the Effects of what he had been doing, &c.' And, no doubt, all good Men in future Ages felt their Minds raised, by the Thoughts that the Sacrifices they offered were as acceptable to God as that offered at this Time; being consumed, in some sort, by the same Fire, which burnt continually on this Altar, and after this Day was never extinguished, till the Captivity. Which seems to be the Original of that Expression of the People, in their Prayer for their King, That God would remember all his Offerings, and accept (turn to Ashes, it is in the Hebrew) his Burnt-sacrifice, *Psal. xxi. 3.*

'Such acceptable Sacrifices, *St. Cyril* tells *Julian*, we Christians still offer; but infinitely better, being Spiritual and Intellectual (and consequently nearer to the Divine Nature) and that by Fire sent from Heaven, viz. the Holy Ghost (of whom this Fire was but a Figure) καὶ ἀρωματίζον τὴν ἐκκλησίαν, illustrating the Church, and enabling the Members of it to offer continually the sweet-smelling Sacrifices of Faith, and Hope, and Charity, and Righteousness, Temperance, Obedience, perpetual Doxologies, and all other Virtues; *Lib. x. contr. Jul.*

C H A P. X.

Ver. 1. **A**ND Nadab and Abihu, the Sons of Aaron.] His two eldest Sons, *Exod. vi. 23.*

Took either of them his Censer.] Here are two of their Errors expressed in these Words, if *Abarbinel* conjecture aright (who supposes this to have happened on the last Day of their Consecration, when Fire came down from Heaven) First, that they adventured, without any Order from God, to go and burn Incense in the Sanctuary. For though this did not belong to the Office of the High-Priest alone, yet upon this solemn Day *Aaron* only was commanded to perform the whole Service; as upon the Day of Expiation, *ch. ix. 7.* And this Account *Bochartus* gives of their Offence, that, *sine vocatione thus obtulerunt*, they offered Incense without any call to it;

Hieroziac.

Hierozoic. P. i. L. ii. cap. 49. p. 557. And secondly, both of them went about this Work; whereas the Incense was to be offered only by one, and not by two at a time. *Procopius Gazæus* adds a third Error, That they attempted this out of the due Season for it; which was only in the Morning and Evening.

And put Fire thereon.] As the Priests were required to offer *no strange Incense*, *Exod. xxx. 9.* so, in all reason, they were to think it was not to be offered with *strange Fire*, but only with a Coal from that Altar, where there was a Fire kindled by God himself.

And offered strange Fire before the LORD.] Here are two Sins more (if *Abarbinel* take it right) that they brought Fire from another Place, without the Sanctuary, and did not take it from the Altar; and then, that they attempted to go into the *most holy Place*; which he thinks is signified by these Words, *before the LORD.* The first of these is the Opinion also of *Aben Ezra*, and other learned Men among the Jews; who by *strange Fire* understand, *Fire that did not go out from before the LORD*, *ch. ix. 24.* that is, was not taken from the Altar of Burnt-offering, where Fire from Heaven lately consumed their Oblations. And so *R. Bechai*: 'They imagined that the Fire on the Altar of Burnt-offerings, was only for consuming Sacrifices; and therefore they fetch some from without, for the burning Incense.' But as to the second Thing, it doth not seem to me probable; for *Aaron* himself had not yet gone into the *Holy of Holies*.

Which he commanded them not.] This they did (saith *Aben Ezra*) from their own proper Motion and Opinion, without any Authority from God; for whose Order they should have waited, if his Mind was not already sufficiently declared, as it was fully afterwards, *ch. xvi. 12.*

How two such excellent Men as these (who had had the Honour to be called up to God, when he appeared on Mount *Sinai*, and to have a sight of him, and to eat and drink in his Presence, *Exod. xxiv. 1, 9, 10, &c.*) came to be so rash, and to fall so unadvisedly into so great an Error, as this here mentioned, cannot be certainly resolved. But it seems to me highly probable, that at the Feast upon the *Peace-offerings*, they had eaten and drank too liberally; which made them forget themselves, and fall into this gross Mistake. For I can see no other Reason, why that Command, *ver. 8.* of not drinking Wine or strong Drink, when the Priests were to go into the Sanctuary, is annexed unto this Story of their Death and Burial, but only this, which I have now alledged; that their Miscarriage arose from drinking too much Wine, before this Office was to be performed.

Ver. 2. And there went out Fire from the LORD.] As they were entring into the Sanctuary, or as they stood at the Golden Altar, ready to offer Incense, Fire came out from the most holy Place (where the Glory of the LORD was) and struck them dead.

And devoured them.] It did not reduce their Bodies to Ashes, nor so much as burn their Cloaths (*ver. 5.*) but they were killed, as Men sometimes are with Lightning; which penetrates

into the vital Parts, and puts a sudden End to their Life. That's meant here by *devoured them*; took away their Breath in a Moment. From which Expression the *Hebrew Doctors* conclude, that when any body was condemned to be burnt, it was not to be consumed to Ashes, but only animated by the Fire; because this is called *devouring* or *burning*, here in this Place. See *Gamera Sanhedrim, cap. 7. n. 1.*

And they died before the LORD.] Fell down dead in the House of God. Which may seem too great a Severity, till it be considered how reasonable and necessary it was, to inflict a heavy Punishment upon the first Transgressors of a Law, concerning a Matter of great moment, to deter others from the like Offence. Many Instances of which there are in Scripture; some observed by *St. Chrysostom*, upon *Psal. vi. 2.* where he gives this Account, why the Man who gathered a few Sticks upon the Sabbath-day, was adjudged to be stoned, as Blasphemers were; because it was a very heinous Thing, *ἐν πεποιμένῳ ἐνδέως ἀπαλῶσαι τὸ πρῶτον, &c.* as soon as a Law was enacted, immediately to break it: Which made it necessary it should be thus severely punished, to strike such a Terror into others, that they might not dare to do the like. Which was the Reason, he observes, of the sudden Death of *Ananias* and *Sapphira*, mentioned *Acts v.* *Isidore of Pelusium* hath made the same Observation (*Lib. i. Epist. 181.*) and goes so far back as to our first Parents, who were dreadfully punished for a seemingly small Offence, because they were the first Transgressors. The same others have observed, of the Punishment of *Cain*, who committed the first Murder; of the Filthiness of *Sodom*; of the Idolatry of the golden Calf; the Covetousness and Sacrilege of *Achan*; the Disobedience of *Saul*, the first King of *Israel*; the sudden Death of *Uzzah*, who was the first that presumed to touch the Ark of God.

Ver. 3. And Moses said unto Aaron.] To satisfy him in the Justice and Wisdom of this dreadful Stroke, at which he could not but be extremely afflicted.

This is that the LORD spake, saying, I will be sanctified in them that come nigh me.] To come nigh unto God, is, in the holy Language, to perform the Office of a Priest, *Exod. xix. 22.* *Numb. xvi. 5.* who having the Honour of attending upon the Service of the Divine Majesty, were bound to approach into his Presence with the greatest Reverence. We do not read indeed those very Words, which *Moses* here recites, in the foregoing Books: But, as many Things were spoken to them, which are not recorded, so the Sense of these Words are in the Place forenamed, *Exod. xix. 22.* and the Reason of them, in *Exod. xxix. 43, 44.* where the Tabernacle being said to be sanctified by the Divine Glory, and the Priests being sanctified to minister unto him therein (which was seven Days a doing, as we read here, *ch. viii. 35.*) they were plainly taught to draw nigh to God with a holy Fear, and to do nothing rashly, nor without order from him. For God being peculiarly known by the Name of the *Holy One*, i. e. who hath incomparable Perfections, such as no other Being hath,

hath, he justly required to be accordingly worshipped; suitable to his most surpassing Greatness, by peculiar Rites of his own prescribing; in a different manner from all other Beings. It was, for instance, below his Eminency, or rather Super-eminent Majesty, to have common Fire (such as they employed in their Kitchens) used for the burning Sacrifices on his Altar. And in like manner all other Parts of his Service were, in reason, to be performed after such a Fashion, as might signify their Sense of the peculiar Excellencies of the Divine Nature; who therefore sent Fire from Heaven, as only fit to burn perpetually upon his Altar.

And before all the People will I be glorified.] This may be thought to be but a solemn Repetition of what was spoken before; as the manner is, in these Books, to deliver the same Thing twice in different Words. Or the Meaning is, If they who draw nigh to me, will not sanctify me, I will vindicate my own Honour, by such Punishments, as shall openly declare to all that I am the *Holy One*. Thus God is said to be honoured upon *Pharaoh*, by drowning him in the Red Sea, *Exod. xiv. 4.*

And Aaron held his peace.] Silently adored the Justice of the Holy One, and did not complain of his Severity. For this doth not seem to be the Effect merely of great Grief, but of great Reverence to the Divine Majesty.

Ver. 4. *And Moses called Mishael and Elzaphan, the Sons of Uzziel, the Uncle of Aaron.]* It appears from *Exod. vi. 18.* that *Uzziel*, the Father of *Mishael* and *Elzaphan* (ver. 22.) was the younger Brother of *Amron*, the Father of *Aaron*, and consequently *Aaron's* Uncle.

And said unto them, Come near, and carry your Brethren.] All near Kindred are called *Brethren* in Scripture. And these Cousin-Germans of theirs are appointed to carry them out, because *Aaron's* other Sons were now attending upon God in their Ministration, upon the Day of their Consecration. But without this special Order, these two Persons could not have been admitted to *come near* into the very Sanctuary; being not of the Family of Priests, tho' of kin to him.

From before the Sanctuary.] See ver. 2.

Out of the Camp.] For anciently they buried not in their Cities, but in the Fields adjacent to them, *Gen. xxiii. 9, 17.* and so they did in After-times, *Matt. xxvii. 7.* and *Luke viii. 27.* where the *Tombs* are plainly intimated to be without the City.

Ver. 5. *So they went near.]* There being two Accents upon the Hebrew Word for *draw near*, the *Cabbalists* from thence observe (I know not upon what grounds) that these Men did not come into the very Sanctuary where the dead Bodies lay, but drew them out with long Poles, and those of Iron; being afraid of the Fire wherewith *Nadab* and *Abihu* had been killed: Or rather, fearing to go into the Sanctuary, or too near it. See *Hacksan's Cabala Judaica, n. 58.*

And carried them out in their Coats, &c.] Their Linen Vestments, wherein they ministered; which having touched dead Bodies, were no more fit to be used in the Divine Service.

As Moses had said.] As he had directed in his Order which he gave them.

Ver. 6. *And Moses said unto Aaron, and unto Eleazer, and unto Itamar, his Sons.]* These two were all the Sons that *Aaron* had now remaining; from whom came two great Families of the Priests, which in the Days of *David* we find very numerous (though more of the House of *Eleazer* than of the other) when they were by him divided into *twenty-four Classes*, and had their Courses of waiting appointed them, 1 *Chron. xxiv. 4, &c.*

Uncover not your Heads.] The Hebrew Doctors interpret it quite contrary, *Let not the Head of your Hair grow*; so long, that is, as to cover their Faces; which was the Custom of Mourners, 2 *Sam. xv. 30. xix. 4.* and many other Places. And thus *Onkelos*, and the *Arabick* Version set forth by *Erpenius*, and many of the *Jewish* Commentators (such as *R. Solomon*, and *Aben Ezra*) who give the same Account of *Lev. xxi. 10.* where the same Thing is required of the High-Priest. And the Time of their letting their Hair grow on such Occasions, they determine by the Law of the *Nazarites*, who were not to cut their Hair all the time of their Vow of Separation; which the *Jews* say was at least thirty Days, *Numb. vi. 5.* Therefore the Priests were not to let their Hair grow so long: If they did, they were incapable of officiating. Only they make this Difference between the common Priests, and the High-Priest; That this Law did not bind the Priests at all Times, but only in their Course of Ministration: But the High-Priest (whose Presence was always necessary in the Sanctuary) might never let his Hair grow; but was bound every Week to have it cut even, on the Eve of the Sabbath. See *Selden, L. ii. de Success. in Pontiff. cap. 6.*

But the Foundation of all this is not very strong; for it relies chiefly on the Use of the Hebrew Word *גלח* in that Place of *Numb. vi. 5.* where it signifies *Hair*: From whence they conclude the *Verb* here may have the same Notion, and signify the *Growth of Hair*. But this is not the usual Signification of it in Scripture, where it commonly imports the *Rejection* of something; as of good Counsel, *Prov. i. 25.* of Reproof or Instruction, *Prov. xiii. 18. xv. 32.* And being joined with the *Head*, plainly signifies the *uncovering it*: See *Numb. v. 18.* And therefore so the *LXX* understand it here, as if they were forbidden to *put off their Bonnets*. But that they always did, as soon as they had performed their Sacred Office in the Sanctuary: And therefore it may be meant of making their Heads *bare* by shaving them, or *bald* by pulling off the Hair, as the manner was in Mourning, *Isa. xv. 2. Jer. xli. 5. xlviii. 37.* and many other Places. And in this the Priests among the *Jews* directly opposed those among the *Egyptians*, who shaved their Heads; as appears by what *Minutius Felix*, and *Lampridius*, in the Life of *Commodus*, say, concerning the Priests of *Isis*. And *Herodotus* also, in his *Euterpe*, whose Words are these: *Οι ιερείς τῆς Θεᾶς τῇ μὲν ἄλλῃ χορεύουσι, ἐν Ἀγύπτῳ δὲ ξυσεδύναι; In other Places the Priests of the Gods nourish their Hair, but in Egypt they are shaved.*

Neither

Neither rend your Cloaths.] Which was another Rite of Mourning; not only among the *Jews*, but among all People in ancient Times, especially in the Eastern Countries; as every one knows, that hath read any of their Authors. See *Job* i. 20. And it was used on many other Occasions among the *Jews*, as well as in their Funerals; particularly when any Man blasphemed, *Numb.* xiv. 6. *2 Kings* xix. 1. when any ill Tidings came, which put them into a Passion, *2 Kings* v. 7. or any Misfortune befel them, *Gen.* xlv. 13. *Judg.* xi. 35. but was thought so unseemly in a Priest, especially when he minister'd, that the *Jews* say, they whose Garments were rent by accident, were as incapable of ministering, as they who rent themselves in Mourning.

The Reason of this Precept was (as *R. Levi of Barcelona* well observes, *Præcept.* clv.) that it being not allowed in those Countries for Mourners to come into the Presence of their Kings (as appears by the History of *Esther*) much less was it seemly for any that attended upon the Divine Majesty, to come into his House in such a Habit.

Lest ye die.] As *Nadab* and *Abihu* did. For after such a Monition as this, they had highly dishonoured God, if they had appeared in his Sanctuary in such an indecent Manner.

And Wrath come upon the People.] For want of Priests to make Atonement for them, when they offended.

But let your Brethren, the whole House of Israel, bewail the Burning which the LORD hath kindled.] He doth not prohibit the rest of the People, who were not Priests, to mourn for them, but rather requires it of them all; that they might be sensible of their Loss, and of the Sin which was the Cause of it. And it is likely the People bewailed them, by rending their Cloaths, and baring their Heads, and putting Ashes upon them; or some such Rites, then in use among them.

Ver. 7. *And ye shall not go out from the Door of the Tabernacle of the Congregation.*] For it is supposed the seven Days of their Consecration were not yet quite ended (*ch.* viii. 35.) or they had begun some other Ministration in the Sanctuary, and therefore were not to stir out of the Court of it till it was finished. And the *Hebrews* think this Law did not only bind *Aaron* and his Sons, at this Time, but their Posterity for ever; that if they heard of the Death of any of their Kindred, when they were ministering in the Sanctuary, they should not stir from their Duty: For that would have been to show a greater Affection to a dead Friend, than to the living God. This appears to be true, by the like Command to this, and in the same Words, laid particularly upon the High-Priests, *ch.* xxi. 12.

For the Anointing of the LORD is upon you.] You are devoted and consecrated by a solemn Unction (*ch.* viii. 10, &c.) to the Service of God; which must not be omitted, out of respect to any Person whatsoever. For in this Precept (as *R. Levi Barcelonita* observes, *Præcept.* clvii.) the Dignity and Majesty of the Divine Worship was consulted; which, if his Ministers had deserted on such Occasions, for a Moment, would have

been brought into Contempt. For it would have been a Declaration, that there was something in the World more to be regarded than God's Service. And therefore the Punishment of Death is threatned (in the foregoing Words) to those who were guilty of such an Offence.

And they did according to the Word of Moses.] Staid in the Tabernacle, without any of the usual Tokens of Mourning. Wherein they performed an eminent piece of Obedience to God; whose Commandment suppressed those natural Affections, which are very hard to be kept in subjection.

Ver. 8. *And the LORD spake unto Aaron, saying.*] It may be thought, that the LORD was so pleased with his Obedience, that he himself now spake unto *Aaron*; whereas hitherto he had spoken to him by *Moses*.

Ver. 9. *Do not drink Wine nor strong Drink, thou nor thy Sons with thee.*] By *Wine*, every one knows is meant that Liquor which is pressed out of Grapes: And by *Schechar* (which we translate *strong Drink*) is meant such Liquors as were made in imitation of Wine, of *Dates* or *Figs*, and many other sorts of Fruits; also that which was made of Honey, which we call *Mead*, and *Metheglin*. There are many sorts of such Liquors mentioned by *Pliny* (in his *Natural History*, Lib. xiv. cap. 16.) which he calls *Vina factitia*.

When ye go into the Tabernacle of the Congregation.] To perform your Ministry. At other Times they might drink Wine. And, if we may believe the *Jews*, they did not offend against this Precept, if before they went into the Sanctuary, they drank no more than the fourth part of a *Log*; which contained an Egg-shell and an half. If they exceeded this Measure, then their Ministry, they say, was profaned, and they were liable to Death by the Hand of Heaven. See *R. Levi of Barcelona*, *Præcept.* clviii. who hath many Niceties about this Matter; as hath also *Maimonides*, mentioned by the learned *Dr. Owtram*, in his Book *de Sacrificiis*, Lib. i. cap. 6. n. 4.

Lest ye die.] As their Brethren did: See upon *ver.* 1. where I observed it to be very probable that they were burnt with Fire from the LORD upon this Account. They that think it worth their while, may see after what manner the *Cabbalists* make out this, and what Reflections they make upon it, in *Theod. Hackspan's Cabala Judaica*, n. 144, 145.

It shall be a Statute for ever throughout your Generations.] And such a Law there was in some Heathen Countries, that no Magistrate, all the Year he was in Office, nor any Judge, while he was in Action and Employment, should *οὐκ ἐπιτρέψαι τὸ πίνειν*, so much as taste a drop of Wine. So *Plato* tells us; with which *Eusebius* compares this Law of *Moses*, Lib. xii. *Præpar. Evang.* cap. 25. And *Charemon* the Stoick, describing (in *Porphyry's* Book, *περὶ ἀσκήσεως*, L. iv.) the Diet of the *Egyptian* Priests, tells us, that *οὐκ οἱ μὲν, ἐδ' ὅλως οἱ δὲ, ὀλίγιστα ἐγίνοντο*, some of them drank no Wine at all, and others very little.

Ver. 10. *That ye may put a Difference between holy and unholy, between clean and unclean.*] Here is the Ground and Reason of this Precept; that they might have their Wits about them

(as

(as we speak) and preserve their Minds from being clouded (as *Nadab's* and *Abihu's* were, who put no difference between *holy* Fire and *common*) and so be able *both to put a difference* (as the first Words may be translated) *between holy and unholy*, &c. and also to *teach the People all the Statutes*, which God had delivered to them, as it follows in the next Verse.

And here it must be observed, that as some *Days* and *Places* were more holy than others, so were some *Parts of the Sacrifices* also; which they might not eat themselves, but were reserved for the Altar. Some Beasts also were clean, and others so unclean, that they might neither be offered in Sacrifice, nor eaten at their common Tables, *ch. xi. 47.* Some Men and Women were so unclean, that they were not to be admitted into their ordinary Conversation; much less into the Sanctuary, *ch. xii, xiii.* Of all which the Priests were the Judges, and therefore had need to be perfectly sober, that they might make an accurate Difference between one thing and another. And for such a like Reason it was, the *Egyptian* Priests were so abstemious in drinking Wine, because they looked upon it as *ἐμπόδιον εἰς εὐεσθίαν*, an Impediment to the finding out of the Truth. So *Chæremon* speaks, in the fore-mentioned Book.

Ver. 11. *And that ye may teach the Children of Israel all the Statutes, &c.*] Which concern the Rites and Ceremonies of God's Worship.

Ver. 12. *And Moses spake unto Aaron, and unto Eleazer, and unto Ithamar, his Sons that were left.*] This was still spoken on the same Day, a little after what he had said to them, *ver. 6, 7.*

Take the Meat-offering that remaineth of the Offerings of the LORD made by Fire, &c.] He seems to have been afraid, that *Aaron's* Grief for the Loss of his Sons might have so disturbed his Mind, as to have made him negligent in some part of his Duty; or that *Eleazer* and *Ithamar*, through Mistake or Forgetfulness, might have offended against some of the Laws lately delivered about Sacrifices; which therefore he here repeats, that they might be exactly observed. And in the first place, that they should eat *what remained of the Meat-offering*, as was commanded, *ch. vi. 16.* Where it is required also, as it is here, to be eaten *without Leaven*, and *beside the Altar*, in the Court of the Tabernacle of the Congregation; as it is there expressed.

For it is most holy.] See there, *ch. vi. 17.*

Ver. 13. *And ye shall eat it in the holy Place.*] This he repeats, because they might possibly have forgotten it, or not sufficiently attended to the Difference between Things *most holy*, and Things only *holy*. The former of which the Priests alone might eat, and that only in the *holy Place*: The other all their Family might eat (as he saith in the next Verse) in any Place that was *clean*.

Because it is thy Due, and thy Sons Due, &c.] No body might eat it but holy Persons; for so God directed, *Chap. ii. 3. vi. 16, 17, 18. vii. 9, 10.*

Ver. 14. *The Wave-breast and the Heave-shoulder shall ye eat in a clean Place.*] They were not bound to eat these in the Court of the Tabernacle

(as in the former Case, *ver. 13.*) but in any part of the Camp that was not defiled.

Thou, and thy Sons, and thy Daughters with thee.] These being those which the *Jews* call *lighter holy Things*, might be eaten by the whole Family, as was before observed.

For they be thy Due, and thy Sons Due, which are given you out of the Sacrifice of Peace-offerings, of the Children of Israel.] They were bestowed upon them by an express Grant, *ch. vii. 34.* where, tho' only his *Sons* be mentioned, as they are here, yet it is plain all of their Family, who were clean, might eat of these Things. See upon *ch. vii. 19.*

Ver. 15. *The Heave-shoulder, and the Wave-breast shall they bring, with the Offerings made by Fire of the Fat, to wave it for a Wave-offering before the LORD.*] This also he inculcates again, which had been said before (*ch. vii. 29, 30.*) that they must take care first to *wave* these Things before the LORD, and to burn the Fat upon the Altar: For till this was done, they had no right to eat these Things.

And it shall be thine, and thy Sons with thee.] When they had been presented to the LORD of the whole Earth, and he had received his Part, these became theirs, by an express Grant from him, *ch. vii. 32, 33, 34.*

By a Statute for ever.] As long as such kind of Sacrifices should last.

Ver. 16. *And Moses diligently sought the Goat of the Sin-offering.*] Which had been offered for the People, *ch. ix. 15.*

And behold, it was burnt.] This justified *Moses's* Suspicion and Fear, that some Mistake might have been committed in other Matters; because he found, upon a diligent Inquisition, that they had burnt upon the Altar those Parts of the *Sin-offering* which they ought to have eaten themselves, *ch. vi. 26, 29.* In which it was the easier for them to mistake, without diligent Observation of *Moses's* Directions; because the *Sin-offering*, which had been offered for *Aaron* himself, was just before wholly burnt without the Camp, *ch. ix. 11.* and so were all the *Sin-offerings* for the High-Priest, and for the whole Congregation, ordered to be, *ch. iv. 12, 21.* that is, if their Blood was carried into the Holy Place, then nothing of them might be eaten, *ch. vi. 30.* But otherwise, their Flesh was to be eaten in the Court of the Tabernacle, as is expressly commanded, *ch. vi. 26.* This Distinction they either did not well observe, when it was delivered; or being oppressed with Sorrow, for the Loss of *Nadab* and *Abihu*, they did not think it fit to feast at this Time upon the Flesh of this Offering. For so *Aaron* excuses this Fact, *ver. 19.*

And he was angry with Eleazer and Ithamar.] He said nothing to *Aaron*, either because he was loth to add to his Grief, or because it was the Business of his Sons to look after this Sacrifice, and to see that the Flesh of it was disposed of according to God's Orders.

The Sons of Aaron which were left alive.] Who, by the Punishment upon their Brethren, should have learnt greater Caution in their Ministry.

Ver. 17. *Wherefore have ye not eaten the Sin-offering in the holy Place?*] That is, obeyed the Commandment which I gave you, *ch. vi. 26.*

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Seeing it is most holy.] Ch. vi. 25.

And God hath given it you.] Ch. vi. 39.

To bear the Iniquity of the Congregation, to make Atonement for them before the LORD.]

God bestowed upon the Priests this Reward of their Service, that they might be the more willing to take upon them the Peoples Sins, and to make an Expiation carefully for them. And indeed the very eating of the Peoples *Sin-offering* argued the Sins of the People were, in some sort, laid upon the Priests, to be taken away by them. Which being done, they had reason to rejoice also in a Feast upon this Sacrifice; which God had been pleased to accept, for the taking away of the Sins of the People. From whence the Sacrifice of Christ may be explained, who is said to *bear our Iniquity* (as the Priest is said here to do) all our Sins *being laid on him*; who took upon him to make an Expiation for them, by the Sacrifice of himself. For the Priest here by eating of the *Sin-offering*, receiving the Guilt upon himself, may well be thought to prefigure one, who should be both Priest and Sacrifice for Sin: Which was accomplished in Christ.

Ver. 18. *Behold.]* Observe what I say to you.

The Blood of it was not brought in, within the holy Place.] It was none of those Sacrifices which I commanded you to burn intirely, but required you to eat of it, *ch. vi. 26, 30.*

Ye should indeed have eaten it in the holy Place, as I commanded.] For as there was a peremptory Law, forbidding the Priests to eat the Flesh of any Sacrifice, whose Blood was brought into the Holy Place, to make Atonement with it; so there was as peremptory a Law, that they should eat the Flesh of those Sacrifices for Sin, whose Blood was not brought in thither.

Ver. 19. *And Aaron said unto Moses.]* Tho' Moses questioned only *Eleazar* and *Ithamar*, yet *Aaron* makes the Answer; they not being able perhaps to give an account of what they had done, though sensible of their Mistake.

Behold, this Day have they offered their Sin-offering, and their Burnt-offering before the LORD.] His Apology for them seems to be this; That they had not wholly violated God's Command, but performed the Substance of it, tho' they had failed in one Circumstance. For they had not only offered the *Sin-offering* for the People (for that is meant by *their Sin-offering*) but also their *Burnt-offering* (*ch. ix. 15, 16.*) and that *before the LORD*, in the Place where he ordered them to be offered. In all this *Aaron* was the principal Minister, but they assisted him: For it is expressly said, *They presented unto him the Blood* of the Peace-offerings (which at the same Time were also offered) *and they put the Fat upon the Breasts*, when he burnt the Fat upon the Altar, *ch. ix. 18, 20.*

And such Things have befallen me.] After this was done, followed the Death of *Nadab* and *Abihu*, who went in to burn Incense: Which struck him into such a Consternation, and made him so exceeding sad, that he was not fit to feast with *Eleazer* and *Ithamar* upon the Sacrifice; and so suffered them to burn it.

And if I had eaten the Sin-offering to day, should

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it have been accepted in the Sight of the LORD?]

Would God have been pleased with me, if in such Sadness and Sorrow I had eaten of the Sacrifice? This is the Reason whereby he justifies the Omission of which his Sons were accused, in not eating the *Sin-offering* in the Holy Place. The Blame of which he takes upon himself: For to have eaten it with a sad Countenance, and a heavy Heart, he thought would have been to pollute it; and therefore he chose to forbear it, and to give it wholly to God, by burning the Flesh of it, as he had done the Fat; which he hoped would be more acceptable, than to eat it in Grief. And to eat it without Grief and Sorrow, was impossible: For though they had not been so dutiful to him, as they ought to have been; yet he could not extinguish the Affection of a Father towards them, nor suddenly cease to mourn inwardly for their untimely Death.

From this Place *Maimonides* gathers there was but one Day of Mourning due to the Dead, *viz.* the first: The rest were added by the Constitution of the Elders.

Ver. 20. *And when Moses heard that, he was content.]* He was either satisfied with his Reason, and thought he had done well (for Nature seems to have directed what was afterwards enjoined, that they should rejoice in their Feasts, *Deut. xii. 7, &c.* and not eat holy Things in their Mourning, *ch. xxvi. 14.*) or he would not further charge him with a Fault, for which there was so far an Excuse. For where there is no wilful Contempt, but rather a Respect intended in any Action, all good Men are inclined to make a favourable Construction of it, and grant it an Indulgence, tho' there be some Error in it.

CHAP. XI.

MOSE S having mentioned, in his preceding Discourse about Sacrifices, several Sorts of Uncleanness (*ch. v. 2, 3.*) and in the foregoing Chapter (*x. 10.*) commanded the Priests to keep themselves sober, that they might at all Times be able to distinguish between *clean* and *unclean*, takes an Occasion from thence to give an Account of that Matter. For otherwise that which we read (Chapter the xvth) would here have most naturally followed (as appears from the 11th Verse of it) being about the principal Sacrifice, whereby all manner of Uncleanness was to be expiated; which he now inserts in the midst of those Things that belong to that Head. For first, he treats in this Chapter of *unclean Meats*; and in the xiith, xiiith, xivth, xvth, of *unclean Persons, Garments, and Habitations*. And then (after he hath directed how to make the great Atonement for the whole Nation, and some other Things) he returns in the latter end of the xviith Chapter to speak of some *forbidden Food*; and Chapter the xviiiith, of *unclean Marriages*; and after a Repetition of several Laws (*ch. xix.*) of some greater Uncleanness; and *ch. xxi.* of *Priests* that were unclean; and lastly, of *Sacrifices* not fit to be offered, *ch. xxii.*

Ver. 1. *And the LORD spake unto Moses, and to Aaron, saying unto them.]* The Consecration

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cration of *Aaron* being now compleatly finished, God spake to him, as well as unto *Moses*; he being also highly concerned to teach the People the Difference that is here made between several Sorts of Meats (*ch. x. 11.*) which *Moses* assures them was enacted by Divine Authority.

Ver. 2. *Speak unto the Children of Israel, saying.*] They were all to take special notice of what follows, because by the Diet here prescribed, they were discriminated from all other People in the World.

These are the Beasts that ye shall eat, among all the Beasts that are on the Earth.] God having bestowed upon Mankind, after the Flood, every living Thing, to be their Food, *Gen. ix. 3.* it hath raised a Question among learned Men, why God should limit and restrain his own People from the Benefit of this general Grant. And some have thought this so unaccountable, that they have said it is in vain to enquire into the Reason of the Difference that is made here of Meats: Concerning which *P. Cunnæus* declares (as *Plutarch* doth of the Laws of *Solon* and *Lycurgus*) that no doubt they were enacted with wise Counsel; but the Reason of the Authors cannot be known, *Lib. ii. Republ. Heb. cap. 24.* But others think the Reason is plain enough; and the *Jews* are of opinion that the Creatures here called *unclean*, were forbidden to be eaten, because they were unwholesome Food. So *Maimonides* discourses at large, in his *More Nevuch. P. iii. cap. 48.* where he saith, there can be no doubt, that every thing here prohibited, yields a bad Nourishment; except it be *Swines-Flesh*, and *Fat*: And yet he endeavours to show, that there is no reason to think otherwise of those *two*. *R. Levi Barcelona* is of the same mind; but pretends not to be able to demonstrate it, as *Maimonides* doth. For the Sum of a long and pious Discourse, which he hath upon this Subject (*Præcept. lxxix.* where he treats of that Flesh which was torn by wild Beasts) amounts to this: ‘That the Body being the Seat of the Soul, where it doth its Business, God would have it fitted to the Desires and Employments of the Soul. And therefore the Law, saith he, removes from us all those Things which may hinder the Soul in its Operations. For which reason such and such Meats are forbidden, as breed ill Blood: Among which, if there be some whose Hurtfulness is neither visible to us, nor to Physicians, do not wonder at it; for the faithful Physician who forbids them, is wiser than any of us.’

This Opinion I cannot think to be wholly groundless: For though there be some Creatures here prohibited, which seem to us of as good Nourishment, as those which are allowed; yet considering that Climate wherein the *Jews* lived, and the Temper of their Blood, which was very hot, and apt to be extremely corrupted (as appears by the unusual Leprosy to which they were obnoxious, more than other Nations) it is reasonable to conclude that God had some respect to this, in the ordering of their Diet. See *J. Wagenfeil Confut. Carminis R. Lipmanni, p. 556.* Yet I cannot think this to have been the chief Reason of this Law (though it be very agree-

able to the peculiar Care God had of this People, that he should not only give them Civil and Sacred Laws, but direct them in the smallest Matters, as he did in their *Apparel, Building, &c.*) but the main Drift and Scope of it was, that the *Israelites* might be separated from all other Nations in the World, by a Diet peculiar to themselves: Which kept them from such a familiar Conversation, as otherwise they might have had with the *Gentiles*; and consequently from learning their idolatrous Customs, And I do not see why I should not add, most of the Creatures which are reckoned *unclean*, were such as were in high Esteem, and sacred among the Heathen: As a *Swine* was to *Venus*, the *Owl* to *Minerva*, the *Hawk* to *Apollo*, the *Eagle* to *Jupiter*, and even the *Dog* to *Hecate*, &c. Whence *Origen* justly falls into an high Admiration of *Moses*’s Wisdom; who so perfectly understood all Animals, and what relation they had to *Dæmons*, that he pronounced all those to be unclean, τα νομιζομένα παρ’ Αιγυπτίοις ἢ τοῖς λοιποῖς τῷ ἀθρόωτον μανικά, &c. which were esteemed by the *Egyptians*, and other Nations, to be the Instruments of Divination; and those to be clean, which were not so, *Lib. iv. contra Celsum, p. 225.* And if in *Moses*’s Time such Creatures were not sacred to *Dæmons*, it is a greater wonder that he should mark those out for impure, which proved to be so sacred in After-Ages: As a great Number of Birds mentioned by *Porphyry* (*Lib. iii. περὶ Ἀπ’χῆς*) who saith, the Gods used them as *Κήρυκες*, to declare their Mind to Men; and several other Creatures, mentioned by other Authors, as peculiarly appropriated to other Deities.

Many have discoursed largely of the Moral Reasons of these Precepts; particularly the late very learned *Joh. Wagenfeil*, in his Annotations on that Title, in the *Misna* called *Sota*, fol. 1171, &c.

Ver. 3. *Whatsoever parteth the Hoof, and is cloven-footed.*] There are some Creatures which *Porphyry* (in the Book fore-mentioned, *Lib. iv.*) calls *μόνουχα*, whose Hoofs are solid, and not at all divided; such as *Horses, Asses, and Mules*: Others that are *πολυχιῶν*, divided into several Parts, like Toes; as *Lions, Wolves, and Dogs*: But a third sort that are only *διχιῶν* (as *Aristotle* calls them) divided into two Parts; as *Oxen, Deer, Sheep, Goats, &c.* And these are of two kinds: For some divide the Hoof in two Parts, but it is not cloven quite through; as the *Camel*, whose Hoof is parted above, but joined by a thick Skin below, and therefore reckoned among the unclean Beasts. Others both divided and cloven; which are those allowed by this Law to be clean Creatures.

And cheweth the Cud among the Beasts, &c.] As all those Beasts do, which are not *ἀμφοδοντα* (as *Aristotle* calls them, *Lib. x. cap. 50.*) that is, have not a Set of Teeth both above and below: Such are *Oxen, Sheep, and Goats*, which want upper Teeth; and therefore bring their Meat up again into their Mouths, after it hath been some time in the Stomach; that it may, by a new chewing of it, be better prepared for Digestion. So the Author of *Porta Cæli*, who explains this very exactly, when he saith, *For want of upper Teeth*

Teeth they cannot chew their Food perfectly at one time; nor can the Stomach make a perfect Digestion, till it be ground a second time. And therefore such Creatures are provided with a double Stomach; an upper, into which the Meat goes down after the first chewing; and another, into which it is sent, after it hath been grinded a second time.

That shall ye eat.] The Hebrews truly observe (particularly *R. Levi Barcelonita, Præcept. clix.*) that all kinds of Animals, which had not every one of these Marks (of parting the Hoof, and being cloven-footed, and chewing the Cud) were unlawful to be eaten.

Ver. 4. *Nevertheless, these shall ye not eat, of them that chew the Cud, or of them that divide the Hoof.]* This is added as an Explication of the foregoing Rule, to show, that if any of the fore-mentioned Marks were wanting, such Creatures must not be eaten.

As the Camel, because he cheweth the Cud, but divideth not the Hoof, &c.] The latter part of this Character is not to be understood as if the Camel did not divide the Hoof at all, but not quite thorow, so as to be cleft, as well as divided. For though its Hoof be divided above, it coheres below, as *R. Solomon* observes. And so doth *Aristotle, Lib. ii. cap. 1.* and *Pliny, L. ii. cap. 45.* This being so very plainly expressed in this Law, it is something strange that *Helio-gabalus* should order the Flesh of Camels and Ostriches to be served up to his Table, *Dicens, præceptum Judæis ut ederent*, saying, the Jews were commanded to eat them; as *Lampridius* reports his Words, *cap. 28.* *Salmasius* indeed upon that Place saith, he found these two Words, *Struthiones* and *Camelos*, joined together, to make one Word in a Manuscript of the Palatine Library, which reads, *Struthiocamelos exhibuit in cænis.* Which seems to some to mend the Matter: But then they are forced to interpret *præceptum* by *concessum*; as if he had said, *God did not forbid this Meat to the Jews:* Which is altogether uncertain. It is better to say, That though many of the Pagans did read the Law of Moses, yet they did it carelessly, without sufficient Attention to it.

Ver. 5. *And the Coney.]* Much might be said to justify our Translation of the Word *Saphan*, by the English *Coney*, if it could be proved that they chew the Cud; which they do not, having upper Teeth. Therefore *Bockart*, by many Arguments, proves this Word *Saphan* to signify a Mountain Mouse; which, as *Solomon* saith, *Prov. xxx. 26. Make their Holes in Rocks:* Which Rabbits do not; but this Creature doth, as he proves out of the Arabian Writers, who call it *Aliarbuo*, and say it chews the Cud. See *Hierozoicon, P. i. L. iii. cap. 33.*

Because he cheweth the Cud, &c.] Or rather, Though he chew the Cud, yet wanting the other Mark, they were to look upon it as unclean.

Ver. 6. *And the Hare, because he cheweth (or though he cheweth) the Cud, but divideth not the Hoof, he is unclean unto you.]* The same Author shows in the same Book, *cap. 37.* that the Hebrew Word *Arnebeth* is rightly translated a Hare. For though no Author but Moses saith it chews the Cud, yet *Aristotle* saith something like it,

Lib. iii. cap. 22. where he observes it hath a Runnet in the Stomach. And *Tho. Bartholinus*, in his *Anatom. Hist. Cent. 2. Histor. lxxxvi.* tells us, that in his Dissection of an Hare, though he found but one Stomach, which made him wonder at first that Moses should reckon it among the Creatures that ruminate, yet he found that what was wanting in the simple Stomach, was supplied by the Largeness of the *Intestinum Cæcum*; which Gut is of a great Bigness, consisting of two Parts. In one of which he found liquid and white Excrements (like to Chyle) as if it were another Stomach; the other part towards the Ileum, being full of black Excrements.

Ver. 7. *And the Swine, tho' he divide the Hoof, and be cloven-footed, yet he cheweth not the Cud; he is unclean to you.]* Though the Swine hath the first Part of the Mark of a clean Creature compleatly, being cloven-footed, as well as having the Hoof divided, yet not chewing the Cud, it is forbidden to be eaten. And this, no doubt, was the sole Foundation of the Jews abstaining from this Meat; whose filthy Feeding, and wallowing in the Mire, *Maimonides* fancies was the only Cause why it was prohibited, *More Nevoch. P. iii. cap. 48.* To which others add its feeding upon Flesh, as *Vossius* observes, *L. iii. de orig. & progressu Idol. c. 42.* where he gives other Reasons also for it. One of which, viz. that it was apt to breed the Leprosy, to which they were very subject in those Countries, is ingeniously treated of by *Petrus Cunæus*, in his *Republ. Hebræor. Lib. ii. cap. ult.* and more lately by another very learned Person, *J. Wagenseil, Carminis R. Lipmanni Confutatio, p. 556.* To which *Clemens Alexandrinus* adds several other Reasons, *Lib. vii. Strom. p. 718.* and there are many more in *Lactantius*, relating to Mortality, *Lib. iv. Divin. Instit. cap. 17.* But whatsoever grounds there might be of this Prohibition, that alone could not be the Reason, why the whole Nation of the Jews abhorred this more than any other unclean Creatures, which were equally forbidden with this. Inasmuch, that they would not, when they spoke of it, mention its Proper Name, but called it another (or a strange) Thing. Which arose sure from some other Cause, that in process of Time made this the most abominable of all other Creatures. And that was, I take it, because the Gentiles used it in their Sacrifices, and Mysteries of Religion; and because nothing was accounted a more delicious Food among many great Nations: Which (if a vehement Abhorrence had not been infused into the Jews, of this Creature) might have invited them to their Tables, and bred such Familiarity with them, as might have concluded in Idolatry. *Pliny* observes, *Lib. viii. cap. 51.* that no Creature affords greater Plenty of delicious Dishes at their Tables than this; *Neque alio ex animali numerosior materia gæneæ, &c.* Inasmuch that old *Homer*, relating how *Eumæus* entertained *Ulysses* (*Odyss. xiv.*) saith only that he killed a great Hog of five Years old, and that only for five Guests. They that would see more of this, may look into *Petrus Castellanus, Lib. ii. de Esu Carnium, cap. 1, 2, &c.* where he shows also out of *Varro* (*Lib. ii. de Re Rustica, cap. 4.*) that the Gentiles

knew of no ancienter Sacrifices than this, after they began to offer Animals upon their Altars. For they thought that would be most acceptable to their Gods, which best pleased themselves: Insomuch that a Swine, which the later Greeks called *ὄϋς*, was anciently called *θύς*, *ab illo verbo quod dicitur θύειν*, from that Word which signifies to sacrifice. For the first Sacrifices were of this Creature, as appears by the Mysteries of *Ceres*, in which a Sow was offered; and at their Marriages the ancient Kings and great Men of *Etruria* offered the like Sacrifice; and so did the *Latins* and *Greeks* in *Italy*. The *Hierapolitans* indeed looked upon Swine as unclean, and would neither eat them, nor offer them to their Gods; nor would they of *Pessinuntium* in *Galatia*, *quod prorsus Mosaicum est*; which they learnt in all likelihood from *Moses*, as *Huetius* thinks, *Demonstr. Evang. Propos. iv. cap. 11. n. 1.* But in many other Nations this Food was highly valued: And *Athenæus*, I observe, gives the very same Reason of its Name that *Varro* doth, *Lib. ix. Deipnos. Οἱ δὲ σὺν εἰρηδαί οἰονεὶ θύειν, ἥ τις θυσίαν ἐντέθειται*. From whence it is that *Aristophanes* calls them *Μυσικάς χοίρους*, *Mystical Swine*, in his *Acharnan*; because, as the Scholiast there explains it, *διὰ τὸ ἐν τοῖς Μυστηρίοις ἀνιμύεσθαι θύεσθαι*, *they were offered in the Mysteries of Ceres*. And *Julian* himself, in his Oration upon the *Mother of the Gods* (*Orat. v.*) confesses, *Φίλον εἶναι, πεπίστευται θυμα τοῖς χθονίοις θεοῖς ἐκ ἀπειρότης*, *It was deservedly believed to be a grateful Sacrifice to the Terrestrial Gods*, p. 332. Edit. Patav.

Ver. 8. *Of their Flesh shall ye not eat, and their Carcase shall ye not touch.*] Some think the latter part of this Precept signifies no more, but that they should not meddle with their Carcase, to prepare it for Meat (as the Word *touch* seems to be used, *Gen. iii. 3.*) though they did not eat it. But others take it more largely, that they should not so much as open them, to take out the Fat, and apply it to any Use. In this the *Jews* are so scrupulous, that they say they may not touch them (though alive) with one of their Fingers, for fear of the Leprosy; it being a proverbial Saying among them, which we read in the Treatise *Kidduschin*, That ten Measures of Leprosy descending into the World, Swine took to themselves nine of them, and the rest of the World one.

If we may believe *Herodotus*, *Lib. ii. cap. 47.* the *Egyptians* look'd upon Swine as so unclean, that if any one touched one of them by chance, as he passed by, he was bound to wash himself, with his Garments, in the River. Certain it is, that not only they, but the *Arabians*, and some other neighbouring Nations, did abstain from Swines-Flesh; as *Bochartus* and others have observed (see his *Hierozyicon*, P. i. L. ii. cap. 57. p. 702. and *Petr. Castellanus*, L. ii. de *Esu Carnium*, cap. 4.) which they learnt, I doubt not, at first from the *Jews*, and afterwards found other Reasons for it. This Abhorrency of Swine is propagated into far distant Countries among the *Mahometans*; particularly into *Mindanao*, one of the *Philippine* Islands; where if any one have but touched one of these Creatures, he is not permitted to come into any Body's House

for many Days after. So *Dampier* relates, in a late *Voyage round the World*, chap. 12. p. 343. where he says, The Sultan's Brother having a Pair of Shoes made him by one of their Ships Crew (which they seldom wear there) fell into a great Passion, when he was told the Thread wherewith the Shoes were sewed was pointed with *Hogs-Bristles*, and would not wear them.

Ver. 9. *These shall ye eat, of all that are in the Waters.*] Though some of the Heathens abstained perpetually from all Fish, and others only for some time, *ἐν ταῖς ἀγίαις*, when they were under strict Obligations of Purity (as *Julian* tells us, in the fore-mentioned Oration, V.) yet God left his People at greater liberty, forbidding to them only some kinds of Fish; by Abstinence from which they were sufficiently distinguished from those Nations, which did eat all indifferently, and accounted Fish the greatest Delicacy.

Whatsoever hath Fins and Scales.] If both these Marks did not concur in a Fish, they were not to eat it. But their Doctors say (as we learn from *R. Levi Barcelonita*, *Præcept. cl.*) that if but one Scale was found on a Fish, it was accounted lawful; and they needed not to observe whether it had Fins or no: For all that have Scales, they say, have Fins; though, on the contrary, all that have Fins have not Scales. They observe also, *secondly*, that it was lawful to eat young Fish before their Scales appeared; if they were of that kind, which have Scales when they are grown. And, *thirdly*, all Fishes that have Scales when they are in the Sea, but cast them when they are taken out, are lawful.

In the Waters, in the Seas, and in the Rivers.] By *Waters* in this Place, as distinguished from *Seas* and *Rivers*, are meant *Lakes* and *Ponds*. And so *Moses* expresses all the Places where Fish is found.

Ver. 10. *And all that have not Fins, nor Scales, &c. shall be an Abomination to you.*] There was an ancient Law among the *Romans*, made by *Numa*, That no Fish which wanted Scales, should be used in those Feasts which they made in honour of their Gods. So *Pliny* tells us, *Lib. xxxii. Nat. Hist. cap. 2.* where he quotes an ancient Writer for it.

Ver. 11. *They shall be even an Abomination unto you.*] The next Words explain what he means by *Abomination*; that they should not eat their Flesh, nor touch their Carcasses.

Ver. 12. *Whatsoever hath no Fins nor Scales in the Waters, that shall be an Abomination unto you.*] He repeats it again, that they might take notice that this alone was a sufficient Mark of difference: And therefore he doth not give any Instance of particular Fishes, that might be eaten or not eaten; as he did of Beasts. He uses also the Word *Abomination* concerning prohibited Fishes (which he doth not of such Beasts, whom he only calls *unclean*) because there was greater danger of their transgressing in this Matter; Fishes being a more usual Food among the Eastern People, than Flesh. Insomuch, that among the later *Greeks*, the Word *ὄψον*, which signifies all manner of Victuals, came to be used peculiarly for Fish. See *Bochartus*, in his *Hierozyic. P. i. Lib. i. cap. 6.* where he observes also

also the greatest Luxury was committed in this sort of Food: Which any one may see, that reads *Athæneus*.

Ver. 13. *And these are they which ye shall have in abomination among the Fowl, they shall not be eaten.*] Here are no Notes given, as in the two foregoing sorts of Creatures, to distinguish clean Birds from unclean: And therefore the *Hebrew* Doctors say, all Birds are lawful to be eaten, but these *twenty-four*, mentioned in this Chapter; which they were to have in abhorrence. Yet they adventure to give *four* Marks of a clean Bird; the principal of which are, *If it do not fasten its Talons*, i. e. be not rapacious; *and have one Claw longer than the rest*. See *R. Levi Barcelonita*, *Præcept.* clxi.

They shall be an Abomination.] This is repeated, to make them more careful, in this manner.

The Eagle.] He names in the first place *the King of Birds*, as *Pindar* calls the Eagle,

——— οἰονῶν βασιλεῖα;

whose Flesh is very hard, and whose Nature is very rapacious: And therefore, both upon a Natural and Moral Account, some Authors fancy it was forbidden to be eaten. See *Vossius*, *L. iii. de Orig. & Progr. Idol. cap. 77.* But I think *Origen* hath given a better Account of it, in the Place I named above; That *Moses* by his admirable Wisdom understood what Creatures were look'd upon as prophetic by the *Egyptians*, and other Nations; and these he prohibited to the *Jews*: Among which he expressly names the *Eagle* and the *Hawk*, *Lib. iv. contra Celsum*, p. 225. For *Diodorus Siculus* saith (*Lib. i.*) that τῶν δ' αἰετῶν θεοῦ τιμῶσι, *The People of Thebes worship the Eagle*; looking upon it as a Royal Bird, and worthy of *Jupiter*. And *Julian*, in his Oration upon the *Mother of the Gods* (*Orat. v.*) saith, That in the time of their strictest Purifications, they were permitted πῖλινος καὶ χελιδῶν (so *Spanhemius* truly reads, in the late Edition of *Julian's Works*) *to eat Birds*; πλὴν ὀλίγων, ἐς ἃς ἔτι παλαιοὶ συμβέβηκε, *except a few which had been commonly held sacred*. Which is a plain Acknowledgment of the Sacredness of some Birds among the *Gentiles*.

The Ossifrage.] All Authors, in a manner, agree that the *Hebrew* Word *Peres* signifies a kind of Eagle; but what kind, is not so certain. *Bochartus* thinks it is rightly translated by *Junius*, as it is by us, the *Ossifrage*; for the *Hebrew* Word *Paras*, in *Micah* iii. 3. is used for *breaking of Bones*. See *Hierozyic.* P. ii. *Lib. ii. c. 5.*

The Ospray.] This is also of the same Species; and signifies that sort, which the *Greeks* call *Haliæetus*, the *Sea-Eagle*. But *Bochartus* in the same Book, *cap. 6.* thinks the *Hebrew* Word *Ozniya* rather signifies that which they call *Malanietus*, the *black Eagle*. Which though it be the least, yet is the strongest of all other, and therefore called *Valeria* by the *Romans*: And was so noted for many other Qualities, besides its great Strength, that it makes it probable *Moses* did not here omit it.

Ver. 14. *And the Vulture, and the Kite after his kind.*] No wonder Interpreters differ in their

Translation of the two *Hebrew* Words, *Daa* and *Aja*; the former of which we translate a *Vulture*, the latter a *Kite* (which others translate quite contrary; taking *Daa*, or *Raa*, as it is called in *Deuteronomy*, for a *Kite*) because there is no way to find the Signification of them, unless it be by the Roots, from whence they may be thought to be derived. Which makes *Bochart* think the first ought to be translated a *Kite*, called *Daa*, from its very swift Flight. Most of the ancient, and later Interpreters also, are of his mind. As for the second Word in this Verse, *Aja*, some take it for a *Vulture*: But *Bochart*, from several Observations, judges it to be a kind of *Hawk* or *Falcon*. See in the same Book, c. 8. After this Word there follows in *Deuteronomy*, ch. xiv. 13. the Name of a Bird which is here omitted, called *Daja*, which he takes for the *black Vulture*; as the Reader may find in the next Chapter, *cap. 9.*

After his kind.] Though there be some little difference in Shape, yet these Birds all belong to one Species. See *ver. 22.*

Ver. 15. *Every Raven after his kind.*] No body doubts that the *Hebrew* Word *Oreb* (which signifies *Blackness*) is rightly translated a *Raven*: Of which the *Arabian* Writers mention *four* kinds. And some think under this Name is comprehended not only *Crows*, and *Daws*, and *Choughs*, but *Starlings* and *Pies* also. See *Bochartus*, *cap. 10. p. 202.*

Ver. 16. *And the Owl.*] The *Hebrew* Word *Bathjaana*, it appears by many Places in the Prophets, signifies a Bird which inhabits the Wildernesses, and desolate Places. See *Isa. xiii. 21. xxxiv. 13. Jer. l. 39, &c.* By which the ancient Interpreters of Scripture almost unanimously understand the *Ostrich*; tho' a very learned Man of our own Nation (*Nic. Fuller*, in his *Miscellanies*, *Lib. vi. cap. 7.*) endeavours by a probable Argument to support our Translation. But it hath been the constant Persuasion of the *Jews*, that God did not permit them to eat the Flesh of an *Ostrich*; which is no where forbidden, if not in this Word. And therefore *Bochartus* maintains against our *Fuller*, and labours to prove that *Bath-jaana* signifies the *female Ostrich*, P. ii. *Hierozyic.* *Lib. ii. cap. 14.* where he shows the Word *Bath* (i. e. *Daughter*) is prefixed to the Name of many Birds, without any respect to their Age; and doth not signify their young ones, but only the *Females*.

And the Night-Hawk.] In the next Chapter to that now named, the same *Bochart* proves, that the *Hebrew* Word *Thacmas* (which we here translate the *Night-Hawk*) signifies the *male Ostrich*. For there is no general Name for this Bird in the *Hebrew* Language, to comprehend both Sexes (as there is for an *Eagle* and *Raven*) and therefore *Moses* mentions both *Male* and *Female* distinctly; that none might think, by forbidding one of them only, he allowed the other.

And the Cuckow.] The *LXX*, *St. Hierom*, and some later Interpreters, translate the *Hebrew* Word *Sachaph* by the *Greek* Word *Ἀδελφός*, a *Sea Gull*. Which the same great Man, before-mentioned, thinks most probable, c. 18.

And the Hawk after his kind.] There is the greatest consent in the Translation of the Hebrew Word *Netz*, which all agree signifies an *Hawk*, from its Strength and Swiftneſs in Flight; which made it ſacred to *Apollo*. For *Eustathius* obſerves, upon *Iliad*. x. that ὁ ἄετός οἷον ἡ ἥλιος, ὡς ἡ *ἥλιος* ὁ ἄετός, an *Hawk* flies, as the *Sun* moves, very ſwiftly. And every one knows there are very various kinds of theſe Birds. *Callimachus* mentions ſix, *Aristotle* ten, and *Pliny* fifteen ſorts. See *Bochart* in the ſame Book, cap. 19.

Ver. 17. And the little Owl.] Interpreters generally agree that *Chos* ſignifies a kind of *Owl*; following the *LXX*, who tranſlate it *ουλιμβός*. Yet *Bochart* hath collected a great many ingenious Arguments, to prove that it ſignifies that Bird which the *Greeks* call *ὀρνέταλος*, a *Bittern*. See there, cap. 20.

And the Cormorant.] Tho' the ſame learned Perſon doth not approve of this Tranſlation, yet he acknowledges the Hebrew Word *Salach* ſignifies ſome *Sea-Bird*, which ſits upon Rocks, and ſtrikes at Fiſhes with great force, and draws them out of the Waters. And ſo the *Talmudiſts*, in the Treatiſe called *Cholin*, expound it; and the Gloſs upon it there ſays, it ſignifies the *Crow of the Waters*, that is, a *Cormorant*.

And the great Owl.] There are various Tranſlations of the Hebrew Word *ſanſaph*; which *St. Hierom* takes for a *Stork*, and others for a *Buſtard*: But *Bochart* acknowledges the *Syriac* and *Chaldee* Tranſlation to be the moſt probable; which is the ſame with ours.

Ver. 18. And the Swan.] In this Tranſlation we follow *St. Hierom*: But *Jonathan* takes it for a kind of *Owl*, which he calls *Otia*. Whereby he means, no doubt, that Bird which *Aristotle* calls *ὠτίς*: Which he ſaith is like an *Owl*, having Tufts of Feathers about its Ears; from whence it hath the Name of *Otus*, L. viii. cap. 12. And ſo the *Chaldee*, the *Syriac*, and the *Samaritan*, here tranſlate the Hebrew Word *Thinſemetb*; which a great many modern Interpreters follow, who take this for that which the *Latins* call *noctua*, as the former for that *Owl* which they call *bubo*.

The Pelican.] That the Hebrew Word *Kaath* ſignifies a *Pelican*, is not diſputed: But that it alſo ſignifies the Bird we call an *Heron*, is not improbable; being joined with *Chos*, in *Pſal*. cii. 6. which is a Bird that makes an unpleasant Noiſe; eſpecially that kind of them that cries like a *Bittern*, and is called by later Writers *Butorius*.

And the Gier-Eagle.] There are many various Opinions about this Bird, which the *Hebrews* call *Racham*. But *Bochart* hath ſhown, out of the *Arabian* Writers, that it ſignifies a kind of *Eagle*, or *Vulture*: For ſometimes they call it by one of theſe Names, ſometimes by the other; it being of a dubious kind, between an *Eagle* and a *Vulture*; and therefore happily by us tranſlated a *Gier-Eagle*, that is, a *Vulture-Eagle*, which *Aristotle* calls *γυπαῖος*. See *Hieroſoic*. P. ii. L. ii. cap. 25, 26, 27. where *Bochart* ſhows it is ſuch a harmleſs and good-natur'd Bird, that thence it had the Name of *Racham*, and in *Arabick* of *Rachama*; and was

made the *Hieroglyphick* of Mercy and Tenderneſs among the *Egyptians*, if *Horus Apollo* may be believed.

Ver. 19. And the Stork.] There are vaſtly different Interpretations of the Word *Chafida*; which imports kindneſs, no leſs than the foregoing *Racham*. But there is no reaſon to depart from the Opinion of the later *Hebrews*, who take it, as we do, to ſignify a *Stork*: The *Piety* (as the *Latins* call it) of which Bird is celebrated by all Authors, and is the very Import of the Hebrew Word *Chafida*. But it feeds upon Serpents; and therefore, as *Bochart* imagines, was prohibited to be eaten by the *Jews*: Though upon this Account it was had in honour by the People of *Theſſaly*, and by the *Egyptians*, as he obſerved in the fore-mentioned Book, cap. 29.

The Heron after his kind.] There are at leaſt ten different Interpretations of the Hebrew Word *Anapha*; among which ours is one. But it being derived from a Word which ſignifies *Anger*, *Bochartus* rather takes it for a *Mountain-Falcon*; which is a fierce Bird, and very prone to anger.

And the Lap-wing.] The Hebrew Doctors take *Dukiphab* for a *Mountain-Cock*; which had a double Creſt, and thence hath its Name, according to *R. Solomon*. Or rather, it may be ſo called from the Place where it reſorts; for *Dik* in *Arabick* is a *Cock*, and *Kapha* a *Rock*: From whence *Bochart* probably conjectures this Bird had its Name, becauſe it lives in mountainous Places. And he thinks the *LXX*, and the *Vulgar*, have rightly tranſlated it *ἐποπα*, and *Upupam*: Which is the Senſe alſo of four *Arabian* Interpreters. It is a portentous kind of Bird, which hath a Creſt from its Bill to the hindermoſt part of its Head; and one of the principal Birds uſed in the ancient Superſtitions of the *Magicians* and *Augurs*, as he obſerves, cap. 31.

And the Bat.] As *Mofes* begins the Catalogue of Birds with the nobleſt, which is the *Eagle*, ſo he ends it with the vileſt, which is a *Bat*; being of a dubious kind, as *Aristotle* obſerves, between a *Bird* and a *Mouse*, *Lib*. iv. cap. 13. where he ſaith it doth ἐπαμφοτέρωθεν τοῖς πτεροῖς καὶ πεζοῖς, &c. See the famous *Bochartus*, who ſhows that its Name in Hebrew, which is *Attaleph*, imports it to be a *Bird of Darkneſs*. Whence that Phraſe in the Prophet, *Iſa*. ii. 20. *In that Day a Man ſhall caſt his Idols of Silver and Gold to the Bats, and the Moles*; i. e. they ſhall no more appear to delude Men with their glittering Brightneſs, but be utterly deſtroyed.

Ver. 20. All Fowls that creep.] The Hebrew Word *Oph* is not well tranſlated *Fowls*, but ſignifies rather all flying Things going upon all four. All flying Things that go upon four Feet are here forbidden; ſuch as all kinds of *Flies*, and *Wasps*, and *Bees*, as *Jonathan* here explains it. A *Fly* indeed is obſerved to be ἐξάπες: But tho' it have ſix Feet, yet it goes only upon four, as not only *Lucian*, but *Aristotle* notes; the two *Fore-feet* ſerves for other Uſes. See *Bochart* in his *Hieroſoic*. P. ii. L. iv. cap. 9.

Shall be an Abomination to you.] It is obſerved by ſome, that the Birds here forbidden are either

either rapacious, and live on Flesh (as *Eagles* and *Hawks*, &c.) or are Night-Birds (as *Owls*, &c.) or haunt Lakes and Marshes (as the *Bittern*, &c.) or are heavy, and not easily raised from the Earth, as the *Ostrich*; or live in Graves or in Dung, as the *Upupa*, and some of those flying Things mentioned in this Verse: And upon these Accounts are forbidden by *Moses*; who allows all those that live upon a cleaner Food, as those that follow do.

Ver. 21. *Yet these may ye eat; of every flying, creeping Thing, &c.*] In this Verse he excepts such flying Insects, as besides their four Feet wherewith they go, have two Legs or Thighs, which enable them to leap upon the Earth, as well as to go. Such are all the *Locusts* mentioned in the next Verse; unto which *Aristotle* ascribes six Feet, whereas *Moses* mentions but four. In which they do not disagree; for *Aristotle* plainly saith, *they have six Feet, οὐκ τοῖς ἐκλεῖναις μυελοῖς, if we take into the Number the Parts with which they leap*, Lib. iv. cap. 6. Which two hinder leaping Legs, *Moses* distinguishes from the other four wherewith they go.

Ver. 22. *Even these of them ye may eat.*] There are nine kinds of *Locusts* mentioned in the holy Books; four of which are here permitted to be eaten.

The Locust after its kind.] The Hebrew Word *Arbeh* is sometimes a common Name for all *Locusts*; but here signifies a peculiar sort, of that kind before mentioned, which leapt as well as went.

The bald Locust after its kind.] The Hebrew Word is *Solam*; so called, as *Aben Ezra* thinks, because it climbs up Roots, in which it delights.

The Beetle after its kind.] This sort of *Locusts* called *Chargol*, seems to have its Name from the vast company wherein they fly together. But it is not fitly translated a *Beetle*; for none ever eat Beetles; nor are they four-footed, with Legs to leap withal. Therefore *Chargol* is another sort of *Locusts*, unknown to us in these Countries; and so is that which follows, for a *Grasshopper* is not a sort of Meat: But there were *Locusts* of that Shape, which were large and fleshy in the Eastern Countries, and very good Food.

The Grasshopper after its kind.] The Hebrew Word *Chagab* signifies (as I said) a sort of *Locusts*; the Original of whose Name *Aben Ezra* intimates may be found in the *Arabick* Tongue, in which *Ghabageba* signifies to cover as with a Vail: And in such Troops these *Locusts* fly, that sometimes they seem to darken the Sun itself. But by what Marks these were distinguished from one another, the *Hebrews* differ so much, that it plainly shows they are wholly ignorant in this Matter. The most that can be made of what they say, is (as a Man very learned in these Things hath observed (*Job. Ludolphus*) in his *Dissertation de Locustis*, P. i. cap. 23.) that *Chargol* hath both a Bunch on its Back, and a Tail also: *Arbeh* hath neither; *Solam* only a Bunch, and not a Tail; and *Chagab* a Tail, but no Bunch. Which whether it be true or false, it doth not much concern us to know. But it is evident, that before our Sa-

viour's Time they knew very well and certainly what kind of *Locusts* are here meant; and accordingly perfectly understood what they might eat, and what not. For otherwise *John the Baptist* would have been hard put to it, who had no other Diet but this and Honey. And indeed in desert Places, there was little other Food but this: By which whole Armies of Men have been relieved, when they were in danger to perish in *Libia*. For that *Locusts* were a common Food in the Eastern and Southern Countries, is so known, that I need not produce any Authors for it. Nay, among the *Greeks* also, as *Bochartus* hath shown, in his *Hierozyicon*, P. ii. L. iv. cap. 7. And *Vossius*, L. iv. de Orig. & Progr. Idol. c. 78. But no body hath given such Satisfaction in this Matter as the fore-named *Ludolphus*; who hath shown at large how many Nations live upon them, in his Commentary upon his *Æthiopick History*; and more lately, in his most excellent *Dissertation* concerning *Locusts*. Wherein he relates what Clouds of them came into *Germany* not long ago (in the Month of *August*, in the Year One thousand six hundred ninety and three) of which he seeing Hogs, and Hens, and other Creatures, feeding greedily, he and his Family adventured to eat freely of them also; and found the Taste of them like that of a *Crab*. And a Jew of *Hierusalem*, who was then in their Country, assured him, that the *Locusts* in *Judea* were much of the same Shape with these in *Germany*; which he demonstrated to him by a Draught he had made of them.

After his kind.] Here it may be fit to note, in the Conclusion of all, that this Phrase, *after his kind* (which is so often repeated in this Discourse of *Fowls*, and *flying Things*) doth not necessarily signify that there are different kinds of every Bird, or flying Thing, to which it is applied; but only imports every one of that kind. For he doth not speak in the Plural Number, according to their kinds; but in the Singular, after his kind: Which only denotes that the whole Species is prohibited. And what he saith of some *Fowls*, is in reason to be applied to all; though, to avoid repetition, he doth not add these Words [*after his kind*] to every one of them.

Ver. 23. *But all other flying, creeping Things, which have four Feet, shall be an Abomination to you.*] Whether they were *Locusts*, or any other kind of Creature, who came under this Character, they were to avoid them carefully.

Ver. 24. *And for these ye shall be unclean: Whosoever touches the Carcase of them, shall be unclean.*] If they did either eat of them, or so much as touch the Carcase of them, they might not be admitted to come into the Tabernacle, nor eat of any holy Thing, nor converse with their Neighbours.

Until the Even.] He doth not say they were to wash themselves, or their Cloaths (as in the following Verse) which would incline one to think that their mere Separation for all the Day, from communing with God and with one another, was their Cleansing, without any other Purification. But there are so many Commands for washing themselves, and their Cloaths, in other

other Defilements no greater than this, that it hath persuaded some to think such Cleansing was necessary in this Case also. See *ch. xv. 5, 6, 7, 8, 10.* and several other Verses in that Chapter.

Ver. 25. *And whosoever beareth ought of the Carcase of them.*] Though it were only to carry them out of the Camp or City; or remove them out of the way, that they might not infect the Air.

Shall wash his Cloaths, and be unclean until the Even.] His Body also, in all likelihood, was to be washed; as was required in other Purifications. No Time is appointed for this, which perhaps a Man might think fit to do presently; but, notwithstanding, he was to remain unclean till the Setting of the Sun.

Ver. 26. *The Carcase of every Beast which divideth the Hoof, and is not cloven-footed, &c.*] He takes occasion from hence to inform them, that it was as unlawful to touch the Carcasses of Beasts, before prohibited to be eaten (*ver. 3, &c.*) as of the Fowl, and flying Things, now mentioned. But while they were alive, it was not unlawful to touch them; for they used *Camels*, and *Horses*, and *Asses*, for their necessary Service: And therefore it is so expressed in other Things, *ver. 31. when they are dead.*

Ver. 27. *And whatsoever goeth upon his Paws, &c.*] Hath Feet with Fingers like unto a Hand. For so it is in the *Hebrew*, *Whatsoever goeth upon his Hands*; such as the *Ape*, the *Lion*, the *Bear*, *Dogs* and *Cats*, &c. whose Fore-feet resemble Hands: These might neither be eaten, nor their Carcasses touched, without incurring Uncleaness till Sun-set.

Ver. 28. *And he that beareth the Carcase of them, shall wash his Cloaths, &c.*] See *ver. 25.*

Ver. 29. *These also shall be unclean unto you.*] So that they might not so much as touch them (as it is explained, *ver. 31.*) when they were dead; much less eat them.

Among the creeping Things that creep upon the Earth.] Among Things that have such short Feet, that some of their Bellies seem to touch the Ground.

The Weasel.] Though most Interpreters follow this Translation of the *Hebrew* Word *Choled*, yet *Bochartus* hath alledged a great many probable Reasons that it signifies a *Mole*. And one is, because it is joined here with the *Mouse*. See *Hierozyicon*, P. i. L. iii. cap. 35. where he treats of this very largely.

The Mouse.] All acknowledge the *Hebrew* Word *Achbar* signifies a *Mouse*; and more especially a *field Mouse*, which doth great mischief there; and thence hath its Name, as the same *Bochartus* shows, in the foregoing Chapter of that Book. But all sorts of Mice are here to be understood, as *Jonathan* observes, who thus paraphrases this Word, *The black Mouse, the red, and the white*; for they are of so many Colours.

The Tortoise after its kind.] The same Author hath taken a great deal of pains to prove that *Tzab* doth not signify a *Tortoise*; but, as the *LXX*, and *St. Hierom* take it, a *land Crocodile*. Which is a large sort of *Lizzard*, a Cubit long, with which *Arabia* abounds: Out of which Language he endeavours at large to prove the Truth of this Interpretation, *Lib. iv. cap. 1.*

Ver. 30. *And the Ferret.*] Out of the same Language, and the *Syriac* and *Samaritan* Paraphrase, the same judicious Writer proves, that *Anaka* signifies another sort of *Lizzard*, which the *Latins* called *Stellio*, and in those Countries hath a shrill Cry. See there, *cap. 2.*

And the Cameleon.] Most of the ancient Interpreters take *Coach* for another sort of *Lizzard*, which is the strongest (as this Name imports) of all other; and in these Countries was famous for its Encounters with Serpents and Land Crocodiles; as the fore-named *Bochartus* shows out of the *Arabian* Writers, *Ib. cap. 3.*

And the Lizzard.] All the ancient Interpreters agree, that the *Hebrew* Word *Letaa* signifies a sort of *Lizzard*; but, of what kind, it is hard to determine. The aforesaid *Bochart*, out of the *Arabian* Writers, hath shown it is like to that which is of a reddish Colour, and lies close to the Earth, infecting the Meat which it touches with its Venom; *Ib. cap. 4.*

The Snail.] The same admirable Person, with great probability, still thinks *Moses* speaks of a sort of *Lizzard* called here *Chomet*, because it lies in the Sand, which in the *Talmudick* Language is called *Chometon*; *Ib. cap. 5.*

And the Mole.] It is apparent that the Word *Thinsmeth*, which we here translate a *Mole*, is of a very doubtful Signification: For in the 18th Verse of this Chapter it signifies a sort of *Fowl*; as here, in all probability, another sort of *Lizzard*. And if we may guess what sort, by the Original of the Word, it probably signifies the *Cameleon*, which gapes to draw in Air. See *Bochart. Hierozoic. P. i. L. iv. cap. 6.* But after all that can be said, it must be acknowledged the Significations of all these Words are lost among the *Jews*; as *Aben Ezra* confesses, upon this Verse: *Neither these eight sorts of creeping Things, nor the Birds before-mentioned, are known to us, but by Tradition.* Which is as much as to say, they are not known at all: For there is no Tradition about them, as the *Talmudists* acknowledge; who send those who are doubtful what Birds are lawful, and what not, to be informed by those that are Masters of the Art of *Fowling*. Which might help to convince the *Jews*, were they not resolved to shut their Eyes, that Difference of Meats is now ceased, because they know not what is forbidden, and what not, in many Cases. And consequently the *Messiah* is come, to whom the gathering of the People was to be (according to their Father *Jacob's* Prophecy, *Gen. xlix. 10.*) so that they should be no longer separated, but all Nations collected into one Body, and converse freely together, without any danger of being defiled. For Idolatry being abolished by him, there was no reason remaining for keeping up the Discrimination between *Jews* and *Gentiles*, by a different Diet. This some of the ancient *Jews* saw very well, who said, That in the Days of the *Messiah*, it should not be unlawful to eat *Swines-flesh*, no more than it was while they were subduing the Land of *Canaan*. This Tradition is acknowledged by *Abarbinel* himself, in his *Rosch Amanah*; where he disputes for the Eternity of their Law, and endeavours to elude this Tradition of the ancient Doctors by

by allegorical Interpretations. See J. Carzovius in Scickard. *Mischpat hammelech*, c. 5. Theorem. xviii.

Ver. 31. *These are unclean to you among all that creep: whosoever toucheth them when they be dead, shall be unclean.*] The Jews understand this, with respect to the touching the dead Carcasses of these Creatures, and make the sense of it to be, *These eight alone are unclean to you; all other Reptiles, as Serpents, and Scorpions, &c. you may touch, and not be polluted.* Thus R. Levi *Barcelonita*, *Præcept. clii.* For nothing was unclean by Moses's Law, whilst it was alive, but only a Leper, and a Woman in her Separation. Worms, Dogs, Swine, &c. were unclean to be touched, only when they are dead.

Until the evening.] ver. 4. This was a plain Document, as *Pellicanus* there observes, that there was no Impurity in the things themselves; but it was meerly a prudential Constitution, to make such Defilements end with the day wherein they were contracted.

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Whatsoever vessel it be wherein any work is done, it must be put into water, &c. so shall it be cleansed.] The Heathens purified all things, in a manner, by washing them in water; but Moses requires only these things, which were of common use, to be so purified, in case of any defilement. And therefore *Maimonides* saith, *Such Laws as these were made to lessen their Labour and Service; and if there be any thing in them that seems too troublesome and tedious, it arises from our ignorance of the Rites and Customs of those times, which make such Precepts necessary.* P. iii. More Nev. cap. 47.

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And ye shall break it.] This is prescribed vi. 28. because such Vessels were of no great Value.

V. 34. *Of all meat which may be eaten, that on which such water cometh shall be unclean.*] The Jews have many Observations about these sorts of Pollutions: but the simple meaning is, that any Meat, which might otherwise be lawfully eaten, was made unclean, if any Water poured out of such a Vessel as is before named, had come upon it. For the Water being defiled, it made the Meat on which it came to be unclean also. This appears to be the Sense, by what follows.

And all drink that may be drunk in every such vessel shall be unclean.] It might not be drunk out of such a Vessel, tho otherwise it was not prohibited; but tho liquid things were by such means made unclean, yet not dry things (such as Bread) because they did not so soon receive any *Effluvia* from a dead Carcase, as Liquid things did. This they gather from ver. 37, 38.

Ver. 35. *And every thing whereupon any part of their carcase falleth, shall be unclean.*] Tho the whole Carcase did not fall upon the things here named, yet if any part of it did, they were not fit to be used any more, but were to be broken in pieces. See ver. 33. The Design of all which Laws is very visible, that by making the *Israelites* very cautious how they touched these things, or any other on which they fell, they might much more abhor to eat any unclean Creature; and thereby be kept a separate People from all other Nations, from whose familiar Conversation they were by this means restrained, and consequently in less danger to learn their idolatrous Customs.

Whether it be oven, or ranges for pots, &c.] Some translate the Words simply *pots*: and *Conr. Pellicanus* hath pertinently observed, that those Places where Meat and Drink were commonly prepared (such as Oven, and Pots, and Wine-Vessels, and Cellars) it became them to preserve very clean and pure: which is the reason that Moses requires them to be *broken down*, if any part of the Carcase of unclean Creatures fell upon them.

For they are unclean.] Render'd hereby unfit for use.

And shall be unclean unto you.] And therefore shall not be used by you as heretofore.

Ver. 36. *Nevertheless a fountain, or pit, (or cistern, as some translate it) wherein there is plenty of water, shall be clean.*] This Exception seems to have been a merciful Provision, for their speedy cleansing from such Pollutions as they frequently contracted; by allowing them to make use of any Collection of Waters (notwithstanding any such Carcase had fallen into them) in their own private Grounds, as well as in the publick Baths; such as *Bethesda* seems to have been, which had five Porches; that they who laboured under the same sort of Pollution, might betake themselves to the same Porch, and go down into the Water together. If this had not been permitted, it might have been impossible (considering the few Rivers they had in that Country) to have cleansed themselves after their Defilements.

But that which toucheth their carcase shall be unclean.] The Man who drew out these Carcases out of such Waters was to be unclean till the Even; i. e. separated, as I said before, from the Tabernacle and from common Conversation. Or the Meaning may be, that the Instrument, whatsoever it was, which he used to pull the Carcase out of the Fountain or Cistern, should be unclean, and not used any more.

Ver. 37. *If any part of their carcase fall upon any seed which is to be sown, it shall be clean.*] If a Mouse, for instance, was found dead among the Wheat that was to be sown, it might notwithstanding be used for Seed: But other Wheat,

other Defilements no greater than this, that it hath persuaded some to think such Cleansing was necessary in this Case also. See *ch. xv. 5, 6, 7, 8, 10.* and several other Verses in that Chapter.

Ver. 25. *And whosoever beareth ought of the Carcase of them.*] Though it were only to carry them out of the Camp or City; or remove them out of the way, that they might not infect the Air.

Shall wash his Cloaths, and be unclean until the Even.] His Body also, in all likelihood, was to be washed; as was required in other Purifications. No Time is appointed for this, which perhaps a Man might think fit to do presently; but, notwithstanding, he was to remain unclean till the Setting of the Sun.

Ver. 26. *The Carcase of every Beast which divideth the Hoof, and is not cloven-footed, &c.*] He takes occasion from hence to inform them, that it was as unlawful to touch the Carcasses of Beasts, before prohibited to be eaten (*ver. 3, &c.*) as of the Fowl, and flying Things, now mentioned. But while they were alive, it was not unlawful to touch them; for they used *Camels*, and *Horses*, and *Asses*, for their necessary Service: And therefore it is so expressed in other Things, *ver. 31. when they are dead.*

Ver. 27. *And whatsoever goeth upon his Paws, &c.*] Hath Feet with Fingers like unto a Hand. For so it is in the *Hebrew*, *Whatsoever goeth upon his Hands*; such as the *Ape*, the *Lion*, the *Bear*, *Dogs* and *Cats*, &c. whose Fore-feet resemble Hands: These might neither be eaten, nor their Carcasses touched, without incurring Uncleaness till Sun-set.

Ver. 28. *And he that beareth the Carcase of them, shall wash his Cloaths, &c.*] See *ver. 25.*

Ver. 29. *These also shall be unclean unto you.*] So that they might not so much as touch them (as it is explained, *ver. 31.*) when they were dead; much less eat them.

Among the creeping Things that creep upon the Earth.] Among Things that have such short Feet, that some of their Bellies seem to touch the Ground.

The Weasel.] Though most Interpreters follow this Translation of the *Hebrew* Word *Choled*, yet *Bochartus* hath alledged a great many probable Reasons that it signifies a *Mole*. And one is, because it is joined here with the *Mouse*. See *Hierozyicon*, P. i. L. iii. cap. 35. where he treats of this very largely.

The Mouse.] All acknowledge the *Hebrew* Word *Achbar* signifies a *Mouse*; and more especially a *field Mouse*, which doth great mischief there; and thence hath its Name, as the same *Bochartus* shows, in the foregoing Chapter of that Book. But all sorts of Mice are here to be understood, as *Jonathan* observes, who thus paraphrases this Word, *The black Mouse, the red, and the white*; for they are of so many Colours.

The Tortoise after its kind.] The same Author hath taken a great deal of pains to prove that *Tzab* doth not signify a *Tortoise*; but, as the *LXX*, and *St. Hierom* take it, a *land Crocodile*. Which is a large sort of *Lizzard*, a Cubit long, with which *Arabia* abounds: Out of which Language he endeavours at large to prove the Truth of this Interpretation, *Lib. iv. cap. 1.*

Ver. 30. *And the Ferret.*] Out of the same Language, and the *Syriac* and *Samaritan* Paraphrase, the same judicious Writer proves, that *Anaka* signifies another sort of *Lizzard*, which the *Latins* called *Stellio*, and in those Countries hath a shrill Cry. See there, *cap. 2.*

And the Cameleon.] Most of the ancient Interpreters take *Coach* for another sort of *Lizzard*, which is the strongest (as this Name imports) of all other; and in these Countries was famous for its Encounters with Serpents and Land Crocodiles; as the fore-named *Bochartus* shows out of the *Arabian* Writers, *Ib. cap. 3.*

And the Lizzard.] All the ancient Interpreters agree, that the *Hebrew* Word *Letaa* signifies a sort of *Lizzard*; but, of what kind, it is hard to determine. The aforesaid *Bochart*, out of the *Arabian* Writers, hath shown it is like to that which is of a reddish Colour, and lies close to the Earth, infecting the Meat which it touches with its Venom; *Ib. cap. 4.*

The Snail.] The same admirable Person, with great probability, still thinks *Moses* speaks of a sort of *Lizzard* called here *Chomet*, because it lies in the Sand, which in the *Talmudick* Language is called *Chometon*; *Ib. cap. 5.*

And the Mole.] It is apparent that the Word *Thinsemeth*, which we here translate a *Mole*, is of a very doubtful Signification: For in the 18th Verse of this Chapter it signifies a sort of *Fowl*; as here, in all probability, another sort of *Lizzard*. And if we may guess what sort, by the Original of the Word, it probably signifies the *Cameleon*, which gapes to draw in Air. See *Bochart. Hierozoic. P. i. L. iv. cap. 6.* But after all that can be said, it must be acknowledged the Significations of all these Words are lost among the *Jews*; as *Aben Ezra* confesses, upon this Verse: *Neither these eight sorts of creeping Things, nor the Birds before-mentioned, are known to us, but by Tradition.* Which is as much as to say, they are not known at all: For there is no Tradition about them, as the *Talmudists* acknowledge; who send those who are doubtful what Birds are lawful, and what not, to be informed by those that are Masters of the Art of *Fowling*. Which might help to convince the *Jews*, were they not resolved to shut their Eyes, that Difference of Meats is now ceased, because they know not what is forbidden, and what not, in many Cases. And consequently the *Messiah* is come, to whom the gathering of the People was to be (according to their Father *Jacob's* Prophecy, *Gen. xlix. 10.*) so that they should be no longer separated, but all Nations collected into one Body, and converse freely together, without any danger of being defiled. For Idolatry being abolished by him, there was no reason remaining for keeping up the Discrimination between *Jews* and *Gentiles*, by a different Diet. This some of the ancient *Jews* saw very well, who said, That in the Days of the *Messiah*, it should not be unlawful to eat *Swines-flesh*, no more than it was while they were subduing the Land of *Canaan*. This Tradition is acknowledged by *Abarbinel* himself, in his *Rosch Amanah*; where he disputes for the Eternity of their Law, and endeavours to elude this Tradition of the ancient Doctors

by allegorical Interpretations. See *J. Carzovius* in *Scickard. Mischpat hammelech*, c. 5. *Theorem. xviii.*

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Wheat, which was not intended for Seed, was made unclean, and might not be used till it was washed. The reason of this difference is plain, because the *Seed that was to be sown*, went thro' many alterations before it could become Food, which took away all the pollution.

Ver. 38. *But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you.*] Wet Seed might be supposed to have received some tincture from the Carcase, which dry, did not: And not being so fit to be sown till it was dry, was in that time to be cleansed.

Ver. 39. *And if any beast of which ye may eat, die.*] Either of it self, or torn by Wild-Beasts; or be suffocated, so that the Blood remains in the Veins.

He that toucheth the carcase thereof, shall be unclean until the even.] Such meat became unlawful, not only to be eaten, but to be touched.

Ver. 40. *He that eateth of the carcase of it, shall wash his cloaths, and be unclean until the even: he also that beareth the carcase, &c.*] See ver. 24, 25. He speaks of such as eat of this Meat ignorantly: for if they did it knowingly, it was a presumption to which cutting off is threatned, xv Numb. 30.

Ver. 41. *And every creeping thing that creepeth upon the Earth.*] Except those before-mentioned, ver. 21, &c.

Shall be an abomination: it shall not be eaten.] Such as Worms and Serpents: which for this very reason are counted vile and filthy, because they crawl upon the Earth.

Ver. 42. *Whatsoever goeth upon the belly, and whatsoever goeth upon all four, and whatsoever hath more feet, &c.*] This Verse seems to be an Explication of the foregoing. For some creeping things have such short feet, that they are not to be discerned by our naked Eyes, but they appear as if they went upon their Bellies. Others have feet apparently; and some only four, (as *Moles*, &c.) others have many more than four, as Caterpillars, and Hog-lice, which we call *Millepedes*, and those called *Cantapedes* in the *Philippine Islands* (mentioned in *Dampier's late Voyage round the World*, p. 320.) not because they have really a *thousand* or an *hundred* feet, but because they have a great many. And the *Scolopendra*, which the *Arabians* call *Nedall*, is another of this sort, which, they say, hath precisely xlv feet, viz. xxii on each side, as *Bochart* notes, *Lib. iv. c. 6. p. 1.* And so the English call the *Centapedes*, before-mentioned, *forty legs*, which are on each side of the Belly.

Among all the creeping things that creep upon the earth.] Here *Nachmanides* is something curiously critical, and bids us observe, that *Moses* speaking (both here and in the foregoing Verse) not meerly of *creeping things*, but of such as *creep upon the Earth*; doth not intend such little Worms as are in *Pease*, or *Figs*, or *Dates*, or other Fruit, which were not included in this Precept, but might be eaten.

Ver. 43. *And ye shall not make your selves abominable by any creeping thing that creepeth, neither shall ye make your selves unclean with*

them, that ye should be defiled thereby.] They made themselves *abominable* if they did eat them: and they made themselves *unclean* if they did but touch them. *R. Levi of Barcelona* fancies, that in this Verse *Moses* speaks particularly of things creeping in the Waters; as in the foregoing, of things creeping on the Earth. And then, as all those Worms which are in Fruit, were not to be deemed unlawful; so all those little Animals which move in the Waters, might be drank together with the Water which was drawn out of Wells, or Pits, &c. and which were bred in Water kept in Vessels.

Ver. 44. *For I am the LORD your God.*] See iii *Exod.* 15, 18.

Ye shall therefore sanctifie your selves.] By this separate sort of Diet, and other fore-mentioned Observances.

And ye shall be holy, for I am holy.] The word *holy* signifies sometimes that which is most excellent and highly exalted above all other things. In which sense God here puts them in mind, that he being the most eminent in all Perfections, incomparably above all the Gods of the Nations, both in his Nature, and in his Works, (particularly in their Redemption out of *Egypt*, ver. 45.) it was but reasonable that they should be distinguished from all other Nations, in their manner of living; and particularly by abstaining from all the Defilements before-mentioned. For he having declared them *an holy people* (xix *Exod.* 6.) it was but just that they should live after another fashion than the rest of the World; and look upon those things as unclean to them, which were not so to other People. See xxii *Exod.* ult.

Neither shall ye defile your selves with any manner of creeping thing that creepeth upon the earth.] Here being a different word used in the last Clause from that in the foregoing, (both which signify *creeping things*) *Maimonides* here distinguishes between them; and saith, that the first word *Scheretz* signifies such creeping things as are produced by Male and Female; and *Romesh* (which is the other word) such as arise out of Putrefaction. Which is now discovered to be an Error; there being no such Animals as are produced meerly by the power of the Sun, out of putrified matter; but all out of some Seed or other which comes from Male and Female. This therefore is only a Repetition of what was delivered before, and now confirmed by an unanswerable reason.

Ver. 45. *For I am the LORD your God, that bringeth you up out of the Land of Egypt.*] This was a benefit so fresh in their minds, that he speaks of it as if it were now a doing: and being the first and greatest benefit, (the very foundation of the rest) there could not be a higher aggravation of Guilt, than to be insensible of this Obligation, xxxii *Exod.* 8.

To be your God.] He having redeemed them out of Slavery, made them thereby his own People; over whom he had a peculiar Dominion, in the right of this Redemption. See xx *Exod.* 2.

Ye shall therefore be holy, for I am holy.] They being his peculiar People, he separated them from all other Nations by peculiar Laws; which

which made them different from all other People, as he himself was from all other Beings.

Ver. 46. *This is the law of the beasts, and of the fowl, &c.*] That is, this is the Rule you are to observe in eating of *Beasts*, and *Fowl*, and *Fish*, and things that *creep* on the Earth. Of which *four* sorts of living Creatures, *Moses* hath treated in this Chapter, tho not in that very order in which they are set down in this Verse: but first of *Beasts*, ver. 2, 3, &c. then of *Fishes*, ver. 9, &c. then of *Birds*, ver. 13, &c. and lastly of *creeping* things, ver. 20, &c. Some of all which kinds he forbade them to eat, for such reasons as I have already mentioned: unto which this may be added, that by not allowing them an intire liberty to eat every thing, but rather laying many restraints upon them, he intended to prevent that Gluttony and Luxury which is the ruin of a State; unto which nothing administers more than too great variety of Meats, the desire of which is insatiable.

Ver. 47. *To make a difference.*] To direct you how to make a difference.

Between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten.] There was no uncleanness in any of these things, but what was made by this prohibition of them. But there being great reason to prohibit them, it was very necessary that both Priests and People should observe, and be well skilled in, the Marks whereby what was lawful to be eaten, might be known from what was unlawful. Upon which account this is so oft repeated, and the same here expressed twice in different words.

CHAP. XII.

Ver. 1. **A**ND the LORD spake unto Moses, saying.] The Directions in this Chapter are given to *Moses* alone; whereas those in the foregoing were delivered unto *Aaron* also; as those are in like manner which follow, about the Leprosie (xiii. 1.) because *Aaron* and his Sons were peculiarly concerned in those matters, to make an exact difference between clean and unclean, (x. 10, 11. xiv. 57.) in which there was some difficulty; and therefore they are charged by God himself, to attend carefully to the Laws he gave about them. But there was no such difficulty in what belong'd to the purification of Women; and therefore it was sufficient that they received Admonitions from *Moses* concerning it.

Ver. 2. *If a woman have conceived seed, and born a man-child.*] Whether it were born alive, or dead; were an Abortive, or come to its full Time: this made no difference, as the Hebrew Doctors understand it.

She shall be unclean seven days.] For the first seven days after the Birth of the Child, she was neither to partake of any holy Thing, nor to have common Conversation with others; her Husband not being permitted to eat and drink with her all that time: for they that attended her became unclean also. And so they were accounted among the Heathen, as *Dilberrus* observes out of *Plautus* (in his *Dissert. Special. de Cacozelia* VOL. I.

Gentilium, cap. 3.) where he saith, The Women that assisted at the Labour, solemnly washed their hands, and had a Sacrifice offered for them on the *fifth* day after the Delivery. *Plautus* his words indeed will not warrant all this, which I find in his *Truculentus*, Act. 2. Scen. 4. where the Harlot says, she will sacrifice for the Child on the *fifth* day, according to the Custom.

Quin Diis sacrificare hodie pro puero volo Quinto die, quod fieri oportet.—

Where *Scaliger* observes, that the *Greeks* were wont to purifie their Children on the *fifth* day; but the *Latins* on the *eighth*, if they were Daughters; and on the *ninth*, if they were Sons; which was called *Dies lustricus*.

According to the days of the separation for her infirmity, shall she be unclean.] That is, her Case shall be the same with that of a menstruous Woman, who was in a state of the highest Uncleaness, xv. 19, 20. For every thing she touched was unclean, and made those so, who touched that thing.

Ver. 3. *And on the eighth day, the flesh of his fore-skin shall be circumcised.*] This is here mentioned, to show, that one reason for not circumcising the Child till the eighth day, was its Mother's Uncleaness the first seven days of her lying in; which made the Child unclean also.

Ver. 4. *And she shall then continue.*] From the seven days end.

In the blood of her purification.] In the Purification of her Blood: For all the following days were days of *Purification*; not of entire *Separation*.

Three and thirty days.] All the days of her Uncleaness were *forty*: And for the first seven days, she was to be separate from all Conversation with her Neighbours; but the following three and thirty, she had free Conversation with them, and was only excluded from the Sanctuary, and from eating of the Peace-offerings, or the Paschal Lamb, and (if she were the Wife of a Priest) of the Tithes, and other *lesser holy things*; of which otherwise she might have eaten.

She shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purification be fulfilled.] If *Maimonides* may be credited, the *Zabii*, an ancient sort of Idolaters in those Eastern Parts, had a great number of tedious and tiresome Customs about the Purification of their Childbed-women; from all which God freed his People, by restraining them only from coming into his Sanctuary, or partaking of holy things; but otherwise leaving them at liberty to perform all manner of Offices in their Family, during the time of their Purification, *More Novech*. P. iii. cap. 47. It is apparent also, that other Gentiles kept their Women from their Temples, a long time after their Child-birth; and that superstitious People would not so much as go within their doors. See *Dilberrus*, in the fore-named Book and Chapter.

Ver. 5. *And if she bear a maid-child, then shall she be unclean two weeks, as in her separation.*] The

The time of strict *Separation*, when they brought forth a Female, was double to that which was prescribed (*ver. 2.*) when they brought forth a Male. And so also was the time of their *Purification*: Which lasted *threescore and six Days*, as they in the other Case by *thirty and three*. The reason of which Difference, not only the Jews, but others also derive from the greater redundancy (as *R. Levi Barcelonita* calls it, *Præcept. clxvi.*) of Blood in the latter Case, than in the former; and from the slowness of Nature in its Operation, which made the Purification longer before it was effected. *Hippocrates* himself treats of this Difference (in his Book *de Natura Puerp.*) where he saith, Women are sooner purged after the Birth of Males, than of Females: Se *Job. Merfius* in his *Syntagma de Puerperio, cap. 6, 7.* The natural Weaknesses of Women also, during this time, required quiet, and little Company: From which the very temper of their Blood, in those Climates, made a longer Separation more necessary, than in these colder Regions. But if there were no such apparent reason to be given of these things, yet *vel ex ipsa veneranda antiquitate, & simplicitate suscipienda forent, & minimè contemnenda*, (as *Conrad. Pellicanus* speaks upon the foregoing Chapter, *ver. 35.*) *they ought for the sake of their venerable antiquity and simplicity to be duly regarded, and not to be despised.*

Ver. 6. And when the days of her Purification are fulfilled, for a son, or for a daughter.] Which was not till the end of the *fortieth Day* for a Son, and the *eightieth Day* for a Daughter. And therefore the Offerings here mentioned, were not offered till the Day after, *viz.* the *xli day* for the one, and the *lxxxi day* for the other; because till then her Purification was not perfected, as *Maimonides* observes in his Book *de Sacrificiis, Tract. v. Sect. 5.* where he observes also, that they might not eat of Holy Things, till these Sacrifices had been offered for them.

And she shall bring a Lamb of the first year.] Which then was in its greatest Perfection, as hath been often noted.

For a burnt-offering.] In gratitude to God for giving her a safe Deliverance, and bestowing a Child upon her, and raising her up to her former Strength, and bringing her again to his Sanctuary. Where, by this Offering she also commended her self and Child to his continued Care and Blessing, and implored his Divine Guidance and Assistance in its Education. For these Offerings, as I observed before, were a kind of Supplication, which they that brought them made to God: And there was nothing that pious People could more earnestly desire on such Occasions, than that God would take their little Ones into his Tuition; who are continually liable to so many Dangers, that without the special Favour of God, and the Custody of his Angels, they could never grow to be able to take any care of themselves. They are the words of *Conradus Pellicanus* upon this Place; who thence infers, how necessary it is, that the People of the Church should be admonished frequently, to commend their Children unto God both by private and by publick Prayers, and take care of their Instruction, lest

they become like the Horse, and the Mule, that have no Understanding.

And a young Pigeon, or a Turtle Dove for a sin-offering.] To compleat her Purification from her Uncleaness. For that is here meant by Sin; the Impurity which the Law made, by separating such Persons from others, and from the Sanctuary, for a time. And thus a *Sin-offering* is commanded to be brought by a *Leper*, when he was cleansed; who was charged only with a Legal Uncleaness, not a Moral. And it is more plain, from what is ordained concerning *menstruous Women*, whose Courses were purely natural, and yet they were to offer a *Sin-offering* when they were gone, *xv. 30.* because the Law accounted that a state of Uncleaness. And from the case of a *Nazarite*, who had unwillingly touched a dead Body, *v Numb. 11.* where it is said, he had *sinned by the dead*; i. e. was legally polluted. And this may be the reason, perhaps, why a *Burnt-offering* is here mentioned before the *Sin-offering*, which is wont to precede the other, *ver. 7, 8.*

It may be conceived indeed, that in all the fore-mentioned Cases, those Persons (especially *Lepers*) had some way offended God, before or in their state of Separation; and therefore were to have their Sin (properly so called) expiated by a *Sin-offering*. And *R. Bechai* also gives another probable account of it; that this Sacrifice was offered not for her own Sin, but the Sin of her first Parent, the Mother of all Living, who brought Sin and Sorrow into the World: For from a bad Stock, there cannot sprout good Branches; and therefore God appointed this Offering for the Expiation of that primary Sin.

Unto the door of the Tabernacle of the Congregation, unto the Priest.] It was a most wise Constitution (as a Person of excellent Learning, *Dr. Alix*, observes) which bound this People, from their first coming into the World, to their going out of it, to have a dependance upon the Priests and the Levites (who for that purpose were dispersed through all the Tribes of *Israel*, that People might be instructed by them how to govern themselves in all the Passages of Human Life.) For there are Laws not only about Marriages and Successions, but about their Lying in, whether of a Son or Daughter, and about all they were to do while that time lasted, and when it ended; and indeed all the time they lived, and when they went out of the World; in their Funerals, and Mourning for the Dead.

Ver. 7. Who shall offer it before the LORD, and make an atonement for her.] By this Offering she was restored to the liberty of God's House, and to partake of Holy Things. For so it follows.

And she shall be cleansed from the issue of her blood.] No longer separated from the Holy Society.

This is the Law for her that hath born a male or a female.] All this principally respected the Woman; yet not excluding her Child; who (it appears by *St. Luke ii. 22.*) was on this Day of his Mother's Purification, *presented unto the LORD.* That indeed had respect to the Law about:

about the First-born: But a very ancient MS. and the Syriac, and Origen, taking this for the day of *their* Purification, and not merely of *hers* (καθαρισμὸς αὐτῶν) it plainly shows, the Child could not be admitted into the Divine Presence, no more than the Mother, till the Days above-mentioned were accomplished.

Ver. 8. *And if she be not able to bring a Lamb, then she shall bring two Turtles, and two young Pigeons, &c.*] This was a merciful Provision for the poorer sort, as in other cases, v. 7, 11. And from this very place we may learn, in how mean a Condition the Mother of our LORD was; who for her Purification did not bring a Lamb (unto which her Piety, no doubt, would have prompted her, if she had been able) but only this lower sort of Offering, as we read in Luke 24.

And the Priest shall make an atonement for her, and she shall be clean.] This Sacrifice was as available, as the other, to restore her to Communion with God's People. The Greeks imitated this; among whom the fortieth Day was *insignis* (as Censorinus speaks) famous or remarkable upon more Accounts than one. For Women with Child did not go to the Temple *ante diem quadragesimum*, before the fortieth Day: And after their Delivery, commonly, they were not fit to go out till forty Days more, (his words are, *quadragesima diebus pleræque fætæ graviores sunt, nec sanguinem interdum continent*) during which time their little Ones were sickly, never smiled, nor were out of danger. Which is observed by that great Physician Celsus, Lib. ii. cap. 1. *Maxime, omnis pueritia primum circa quadragesimum diem periclitatur*. And therefore, when this Day was past, they were wont to keep a Feast (as Censorinus there tells us, cap. 11. *de Die Natali*) which they called *τεσσαράκοντα* at which time, it is likely, they offered Sacrifices also, as the Jewish Women did.

CHAP XIII.

Ver. 1. **A**ND the LORD spake unto Moses and Aaron, saying.] Here God speaks to Aaron again, as well as unto Moses, (See xi. 1.) because he and his Posterity were peculiarly concerned in the following Laws about the Leprosie; both in judging and cleansing of it.

Ver. 2. *When a man shall have in the skin of his flesh.*] For there this Disease lay, and shewed it self.

A rising, a scab, or a bright spot.] The Leprosie appeared in one of these three forms; either as a Tumor or Swelling; or a Scab; or a bright Spot in the Skin.

And it shall be in the skin of his flesh, like the plague of Leprosie.] There were some Swellings, and Scabs, and Spots, which were not the Leprosie, but only like it. And therefore Moses here teaches the Priests how to discern between a true Leprosie, and the resemblance of it; that accordingly they might either pronounce a Person clean, or unclean; shut him up, or let him have his Liberty; shave him, or let his Hair grow.

Plague of Leprosie.] If we may believe Pliny, Lib. xxvi. cap. 1. this Disease was peculiar to Egypt, which he calls *genetrix talium vitiorum*: And if Artapanus in Eusebius saith true (Lib. ix. *Præpar. Evang. cap. 27.*) Pharaoh, who sought to kill Moses, was the first who was struck with this Disease, and died of it. So false is the Story of Manetho, who, to hide the true cause of the Israelites departure out of Egypt, saith, that they cast out a company of leprous People, of whom Moses was the Captain. Out of Egypt, it is likely, this Disease spread into Syria, which is noted likewise to have been much infested with such foul irruptions in the Skin: Which have as many various Names, as there are Risings, or Breakings-out, or Spots there; and are commonly all comprehended under the Name of *Leprosie*, as P. Cuneus observes, L. ii. *de Republ. Judæorum, cap. ult.* But Moses here distinguishes them, and seems to instruct the Israelites, that the *Leprosie* which he speaks of, was no common Disease, but inflicted by the hand of Heaven. So the Hebrew Doctors understand it; particularly R. Levi Barcelonita (*Præcept. clxviii.*) a leprous Man ought not to look upon his disease as a casual thing; but seriously consider, and acknowledge that some grievous sin is the cause of it. Which made the knowledge of their Priests so admirable (as the Author of the Book *Cofri* speaks, P. ii. *Señ. 58.*) that they were able to understand what was divine in the Leprosie, and what was from natural Temper. For that there was something Divine in it, is confirmed by the Story of Naaman, 2 Kings v. 7. where the King of Israel plainly declares, none but God could cure a Leper: Whom therefore they lookt upon as smitten by God; and thence called this Disease the *Plague*, or *stroke*, of *Leprosie*, and sometimes simply the *Plague* or *Stroke*, ver. 3, 5, 17, 22. of this Chapter. For they could not understand how such a pestilent Disease, as infected not merely Mens Bodies, but the very Walls of their Houses, and Garments, should proceed merely from ordinary Causes; and therefore they thought there was an extraordinary hand of God in it.

Then he shall be brought unto Aaron the priest, or unto one of his sons the priests.] Not to the Physicians, but to the Priests; who were the only Judges, whether it was a true Leprosie or no: And if it were, could best direct him to his cure (by Repentance and Prayer to God) and cleanse him when he was cured. But they might resort to any Priest whatsoever, as Mr. Selden observes out of the *Talmud* (where there is a large Treatise of this matter) tho he was maimed in any Part of his Body, and so unfit to minister at the Altar, provided his Eyes still continued good, Lib. ii. *de Synedr. cap. 14. num. 5.*

Ver. 3. *And the priest shall look on the plague in the skin of his flesh.*] When there is a suspicion that it is the Leprosie. The same great Man observes, that this inspection might be made upon any day of the Week, but the Sabbath or Festivals. Yet not in the Night, nor in any hour of the Day, but the ivth, vth, viiith, and ixth: For they accounted the Morning, Evening,

Evening, and Noon, not such proper times to make this Inspection. Which, they say, also might be made by an *Israelite*; tho' none but the Priest could pronounce one clean, or unclean. For tho perhaps the Priest was ignorant, and stood in need to be informed by wiser Persons than himself; yet that Man who was not a Priest, could only direct him what to judge, but not give the Judgement. According to that Law, *xxi Deut. Out of their Mouth, or, by their word, shall every stroke be tried*: Which particularly relates to the Leprosie, *xxiv. 8.*

And when the hair in the plague is turned white, &c.] He begins with the last of the three Indications of a Leprosie, *viz. the bright Spot.* In which, if the very Hair was turned white, and it was not only a superficial whiteness, but the Spot seemed to have eaten deeper into the very Flesh, then it was to be judged a true Leprosie. *R. Levi Barcelon.* expresses it thus; *When there was one or more places so white, that their whiteness was like that of an Egg-shell, or more glossy, then it is the Leprosie.*

And the Priest shall look upon him.] Having made this Inspection, and found it to be the Leprosie.

And pronounce him unclean.] Command him to be separated from the Congregation, and shut up by himself, *ver. 46.*

But tho all the *Israelites*, Children and Servants, as well as others, were under this Law, yet no *Gentile*, nor the *Profelytes of the Gate*, were; as *Maimonides*, and the rest of the Hebrew Doctors tell us.

Ver. 4. If the bright spot be white in the skin of his flesh.] i. e. If there be barely a white Spot in the Skin, which hath not altered the Hair.

And in sight be not deeper than the skin, and the hair thereof be not turned white.] The forenamed *R. Levi* explains this Passage thus; If it were not a perfect white, but something dusky, below the whiteness of an Egg-shell, he was to look upon it as that which might prove a lesser sort of foulness in the Blood and Skin, short of the Leprosie; which infected the very Hair in that place.

Then the Priest shall shut up him that hath the plague seven days.] He had something like the Plague, which might prove to be it; and therefore he was to be separated from others so long, that some Judgement might be made, whether it was, or would be so or no: For *seven days* commonly make considerable Alterations in the state of all Diseases.

Ver. 5. And the Priest shall look on him the seventh day.] Until which, it was not likely any certain Judgement could be made.

And behold.] Observe this.

If the plague in his sight be at a stay.] In the Hebrew the words are, *If the plague standeth in his sight*; *i. e.* seemeth to him not to have spread it self at all in the Skin, as it follows in the next words. Or, as it may be translated, *If it continue in the same colour*, which it had before, and were not altered: For the Hebrew word signifies *colour*, as well as *sight*. And if this Translation be right, then here are two Marks which the Priest was to observe, (*viz.* whether the Spot had not altered its Comple-

xion, and whether it had not spread further in the Skin) but according to our present Translation there is but one; the next Clause being but the Explication of this.

Then the Priest shall shut him up seven days more.] The case remaining dubious, he was to make a further Trial.

Ver. 6. And the Priest shall look on him again the seventh day, and behold, if the plague be somewhat dark.] The Priest was to mark diligently, whether there were any alteration in the colour, and that which was bright before, now lookt dark; which justifies the second Interpretation of the first Clause in the foregoing Verse.

And the plague spread not in the skin.] This was another Token, by which the Priest was to be governed in his Judgement.

The Priest shall pronounce him clean.] He was to be shut up no longer, but left at liberty, to go abroad, and freely converse with his Brethren.

It is but a scab.] An ordinary Scab, or Scurf, short of the Leprosie: Such as is now in *Guam* and *Mindanao*, which *Dampier* (in his late *New Voyage round the World*, chap. 12.) describes to be a dry Scurf, all over the Body, that causeth great itching, and raiseth the outer Skin in small white flakes, like the Scales of little Fish, when they are raised on end with a Knife. But he did not perceive that they made any great matter of it; for they did not refrain any Company for it.

And he shall wash his cloaths, and be clean.] Having been suspected to have a Leprosie, and something like it appearing, which had kept him separate from his Brethren several Days, he was to use this small Purification; because there was some kind of Impurity in his Blood, which broke out into the Skin, tho not infectious.

Ver. 7. And if the scab spread much abroad in the skin.] The second sort of Leprosie was a Scab, (*ver. 2.*) which seems to have been of two kinds: One of which *Moses* joins to what he saith of the Swelling; and the other to what he saith of the bright Spot.

After he hath been seen of the Priest for his cleansing.] That is, after the Priest had pronounced him clean, *ver. 6.*

He shall be seen of the Priest again.] A new inspection was to be made by the Priest. And if any Man (as *Maimonides* saith) was so profane, as carelessly to neglect it, by not going to the Priest, and showing him his case, his punishment was, to have his Leprosie cleave to him for ever.

Ver. 8. And if the Priest see, that behold, the scab spreadeth in the skin.] Tho it lurked for a time, yet this spreading of it in the Skin, was to be taken for an evident mark that it was the Leprosie.

Ver. 9. When the plague of leprosie is in a man.] That is, when there is a suspicion of the first sort of Leprosie mentioned *ver. 2.* and called a Rising or Swelling.

Then he shall be brought unto the Priest.] By those who feared his Company might be infectious; but good Men went of themselves to him.

Ver.

Ver. 10. *And the Priest shall see him.]* Diligently view, and consider the nature of the Scab.

And behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising.] If upon Examination the Priest found a third mark, besides the two former, (*whiteness in the Skin, and the hair turned white*) viz. that it had eaten into the very Flesh; he was to look upon it as an undoubted Leprosie.

Quick raw flesh in the rising.] Quick or living Flesh (as the Hebrew word is) signifies sound Flesh not corrupted. So the meaning seems to be, if it have broken thro' the Skin, and in the raw sound Flesh there appeared white Spots, there needed no further consideration; for it would soon taint the whole mass of Blood.

Ver. 11. *It is an old leprosie in the skin of his flesh.]* The two first Signs were very bad, particularly the second, *the hair turning white* (just as a Plant, saith *Procopius Gazæus*, or a Flower, dies, together with the Earth in which it grows) but this last was far worse; being a mark of an inveterate Evil that had been long breeding, and got not only into the Skin and the Hair, but into the very living Flesh; which, as the same *Procopius* speaks, it began to corrode, and would devour.

And the Priest shall pronounce him unclean.] Without any further Examination.

And shall not shut him up.] Because there was no need of any more proof, nor any doubt, whether it was the Leprosie or no.

For he is unclean.] It was apparent from the Tokens, which were already very visible.

Ver. 12. *And if a leprosie break out abroad in the skin.]* He calls that a *Leprosie*, which was not truly so, but was by some thought to be so, because it had a likeness to it.

And the leprosie cover all the skin of him that hath the plague.] i. e. Seemeth to have it.

From his head even to his foot, wheresoever the Priest looketh.] An irruption in every part of his Body, which was spread all over with Scabs.

Ver. 13. *He shall pronounce him clean that hath the plague.]* This sort of Breaking-out, from top to toe, as we speak, was not to be lookt upon as the Plague of Leprosie; being rather a relief to the Body, than a disease.

It is all turned white, he is clean.] There was no danger in this irruption; Nature having only discharged those putrid salt Humours which were in the Blood. Just as those among us, who have the *Measles* and *Small Pox*, are likely to do well, when they come out every where; but not when they stick in the Skin.

Ver. 14. *But when raw flesh appeareth in him, he shall be unclean.]* When the sound Flesh appeared speckled with the fore-mentioned Spots, it was an evident token that it was a settled Leprosie: Nature being not able to throw out the ill Humour into the Skin; but working inward into the Flesh.

Ver. 15. *And the Priest shall see the raw flesh, and pronounce him to be unclean.]* When he sees the sign before-named, he shall make no further Examination, but declare him to be unclean.

For the raw flesh is unclean: it is a leprosie.] This was so undoubted a mark, that there needed no more. Which makes *Moses* repeat it, that the Priest might observe it the more carefully, when he made his inspection.

Ver. 16. *Or if the raw flesh turn again.]* If there was such an alteration in it, that it was freed from these pestilent Spots.

And be changed into white.] Look like other Flesh, which hath a white Skin upon it.

He shall come unto the Priest.] Desire him to make a new Examination of the State of his Body.

Ver. 17. *And the Priest shall see him.]* Take a view of his Body; especially in those Parts where the Leprosie was suspected to be.

And behold, if the plague be turned into white, &c.] If upon due consideration, his Body appear alike white every where, and no Spots to be seen in the Flesh, the Priest was to declare him to have no Leprosie remaining.

Ver. 18. *The flesh also, in which, even in the skin thereof, was a bile, and is healed.]* In this and the following Verses, he treats of such a Leprosie, as arose out of Ulcers, which had been healed: And afterward there was a new Eruption, which might prove a Leprosie.

Ver. 19. *And in the place of the bile.]* Where the Bile formerly broke out; but seemed to be healed.

There be a white rising, or a bright spot white.] These two are the first and last Indications of a Leprosie mentioned ver. 2.

And somewhat reddish.] This is a mark not hitherto mentioned: Which some render *exceeding shining*; or *an inflammation which lookt very red*. For so the Hebrew word *Adamdameth* seems to import; it being certain, that the doubling of the Radicals of any word, increases the Sense. This is apparent from abundance of instances in other words; which are heaped up together by *Bochartus* in his *Hierozaicon*, P. ii. L. v. cap. 6. where he observes with respect to this word, that it being impossible, that the same thing should be both very white, and very red, it hath made most Interpreters expound this word *Adamdameth*, as we do, *somewhat reddish*; quite contrary to the true Sense of the word, which imports an high degree of some Colour, and therefore ought to be translated *exceeding glistering*. For *Adam* signifies not only *red*, but also to *glister*: And accordingly, Persons very leprous are said in Scripture to be as *white as Snow*, iv *Exod.* 6. xii *Numb.* 10. 2 *Kings* v. 27. See ver. 49. of this Chapter.

And it be showed to the Priest.] That he might pass his Judgement upon it, whether it were the Leprosie, or no.

Ver. 20. *And if when the Priest seeth it, behold, it being in sight lower than the skin, and the hair thereof being turned white, &c.]* If upon a serious search, it appear to have the two marks here mentioned (which are those before set down, ver. 3.) the Priest was to declare him unclean.

It is a plague of leprosie broken out of the bile.] In the place where the Bile formerly was, ver. 19.

Ver. 21. *But if the Priest look on it, and behold, there is no white hair therein, and it be not lower than the skin.*] If he find upon search, neither of the two marks before-named.

But be somewhat dark, &c.] Tho it had not eaten into the Flesh, (which was a certain sign of a Leprosie) yet if it changed colour, there was some ground of suspicion: And therefore he was to be shut up seven days. See ver. 4.

Ver. 22. *And if it spread much abroad in the skin, then the Priest shall pronounce him unclean.*] The spreading of the Spot, was a token the Blood was much vitiated, and that this foul Disease was begun in the Body.

It is a plague.] Of Leprosie.

Ver. 23. *But if the bright spot stay in its place, and spread not, &c.*] If it continued in the same condition, and make no progress, it was an indication the Bile was breaking out again; which did not make him unclean.

Ver. 24. *Or if there be any flesh in the skin, whereof there is a hot burning.*] In the Hebrew the words run thus, *Or the flesh, when it shall be in the skin a burning fire.* That is, when there is an Inflammation made in the Skin and the Flesh, by an hot burning Coal, or some such thing falling upon it. For in the foregoing Paragraph (ver. 16, &c.) he speaks of Ulcers which arose of themselves from bad Humours in the Body: and here of such as were made by Fire.

And the quick flesh that burneth.] The part of the Body that is burnt.

Have a white bright spot, somewhat reddish, or white.] Very shining. See ver. 19. For this was a sign of the Leprosie broken out in that burnt place, which otherwise would have lookt black.

Ver. 25. *If the hair in the bright spot be turned white, &c.*] See ver. 20.

Ver. 26. *But if the Priest look upon it, and behold, there be no white hair, &c.*] The same direction is given here, as in the foregoing case, ver. 21.

Ver. 27. *And the Priest shall look upon him the seventh day, and if it be spread abroad much in the skin, &c.*] This Verse and the next, contain the same marks with those ver. 23, 24.

Ver. 28. *It is a rising of the burning.*] A Tumor made by Fire, or a hot Iron, &c. which burnt the part. A meer inflammation (as he calls it in the end of this Verse) arising from that burning.

Ver. 29. *If a man or woman hath a plague upon the head, or the beard.*] Such a kind of Disease, Pliny saith, came into Italy in the middle of the Reign of Tiberius Cæsar, which they called *Mentagra*, because it commonly began in the Chin; and was so filthy, *ut quæcunque Mors præferenda esset*, that any Death was preferable to it. *Lib. xxvi. Nat. Hist. cap. 1.*

Ver. 30. *Then the Priest shall see the plague, and behold, if it be in the sight deeper than the skin, &c.*] There are the same marks of this sort, with those of the former: Only instead of a white Hair, which there was in other kinds of Leprosies, there was a yellow Hair in this; and not so thick as the white.

Ver. 31. *If it be not in sight deeper than the*

skin, &c.] This was some indication that it was not a Leprosie; yet if there were no black Hair in it (as it here follows) which was a sign of Soundness and Health, ver. 37. the case was not certain, but doubtful; and therefore he was to be shut up seven days, to see what it would prove.

Ver. 32. *And in the seventh day the Priest shall look on the plague.*] So he calls it, because it had a resemblance of the Leprosie.

And behold, if the scall spread not.] For this was the nature of the Disease, which Pliny describes in the place above-mentioned, that it spread it self in many Persons, from the Chin all over the Face, except the Eyes; and went down to the Neck, the Breast, and the Hands, *foeta cutis fursure*, with a filthy Scurf of the Skin, which is here called a Scall.

And there be no yellow hair in it.] This, with the foregoing and the following Sign (that it was not in sight deeper than the Skin) made it probable it was not the Leprosie. Yet he was not upon this immediately discharged; but a further trial, as the next Verse tells us, was to be made, before he was set at liberty.

Ver. 33. *He shall be shaven, but the scall shall he not shave, &c.*] For sureness sake, the Head and Beard were to be shaven (which might be performed by any body) that the Priest might the better discern whether the Scall spread, or no. Only the place where the Scall appeared was not shaven; because the Priest was to observe, of what colour the Hair in it was. So *R. Levi Barcelonita, Præcept. clxxii.* They shave round about the Scall, leaving only the two next Hairs; that they may know the decrease, or increase of the disease.

And the Priest shall shut him up that hath the scall, seven days more.] In which time, some considerable alteration would be made one way or other.

Ver. 34. *And in the seventh day.*] Before it was compleated.

The Priest shall look on the scall, and behold, if it be not spread, &c.] Here are the same marks which were mentioned before; that if the Scall did not spread in the Skin, nor eat into the Flesh, he was not to be shut up any longer, but pronounced clean; and, after he had washed his Cloaths, be admitted into the Society of God's People again. See ver. 6.

Ver. 35. *But if the scall spread much in the skin after his cleansing.*] It fell out sometimes, that the Scall, which had stood at a stay for a fortnight, and seemed neither to spread, nor corrode at all, began to go on to the neighbouring Parts.

Ver. 36. *Then the Priest shall look on him, and behold, if the scall be spread in the skin, &c.*] If he found this single mark, that after the Scall had been at a stand a good while, it began to spread much, he was not to trouble himself for any further token, by seeking for the yellow hair, (ver. 30.) but immediately declare him to be a Leper.

Ver. 37. *But if the scall be in his sight at a stay, &c.*] If after this, the Scall stopt again, and made no further progress; and withal there was a black Hair appeared in it, (which the Priest could not find before, but now was grown

grown up in it) he was to take it for an evident sign that the Man was cured of his Leprosie. For the Hair being restored to its natural colour, was a certain indication that the Blood was cleansed from its impurity.

Ver. 38. *If a man or woman have in the skin of their flesh bright spots, even white bright spots.]* i. e. No other sign of the Leprosie but only this.

Ver. 39. *Then the Priest shall look, and behold, if the bright spots in the skin of their flesh is darkish white, &c.]* In this case the Priest was to observe, whether the Spots had any thing of a cloudiness in them; for if they had, it was not a Leprosie: If they were perfectly clear and bright, then it was.

Ver. 40. *And the Man whose hair is fallen off his head.]* i. e. From the hinder Part of it.

Ver. 41. *And he that hath his hair fallen off from the part of his head towards his face, &c.]* The design of these two Verses is, to instruct the Priest that the meer falling off the hair from his head, which made him bald, either behind or before, should not be taken to be a sign of the Leprosie.

Ver. 42, 43. *And if there be in the bald head, or bald forehead, a white reddish sore, &c.]* If either in the hinder, or forepart of a bald head there appeared a *white sore exceeding bright* (as it should be translated) like that which appeared sometimes in the Skin, ver. 24. then, as it here follows, he was to be looked on as a leprous Man.

Ver. 44. *The Priest shall pronounce him utterly unclean.]* As unclean, as any of the forenamed Persons.

His plague is in his head.] The Leprosie appears in his head, as in other Persons it appears in the skin of their Bodies.

Ver. 45. *And the leper in whom the plague is.]* Any of the forenamed sort of Leprosies.

His cloaths shall be rent.] After the manner of Mourners (as some take it) that he might sensibly declare his afflicted Condition. For upon any sad Occasion, they were wont in those Countries to rend their Cloaths, ix *Ezra* 3, 5. ii *Job* 12. Others indeed think this was intended only for a mark of his uncleanness: But I do not see why it might not serve to both Ends.

And his head bare.] This was another token of mourning. But the Hebrew Writers unanimously translate these words quite contrary: The Phrase in the Original being, *his head shall be free*; i. e. say they, from cutting or shaving: Which was as much as to say, he should *let his hair grow long*. This also was a sign of sadness and sorrow. See x. 6.

And shall put a covering upon his upper Lip.] Either he was to cover it with his Hand, or with the skirt of his Garment, which they threw over their heads, when they were in a state of Mourning. Of which this was another sign, xxiv *Ezek.* 17, 22. as it was also of shame iii *Mich.* 7. Some will have all these to be marks only for Men to avoid them: But that is sufficiently taken care of, in the last words of this Verse.

I shall only add, that the Hebrews well ob-

serve, that none were bound to any of these things, who were shut up on suspicion of Leprosie; but only such as were absolutely pronounced to be leprous.

And shall cry, Unclean, unclean.] Give notice to Passengers not to come near him, by crying out aloud, so that they might hear him, *I am in the most unclean Condition wherein any man can be.* Some fancy this was required, that Men might avoid Infection: But the true reason was, that they might avoid legal Pollutions by conversation with them; as appears by the next Verse. *Jeremiah* seems to allude to this, iv *Lament.* 15. And there seems also to have been the like care among the Heathen, to give notice of any place which was unclean, that none might be defiled by it. So *Servius* tells us upon ix *Æneid.* that the Romans were wont to set a Cypress-tree (which being cut down, could not grow again) before the door of a dead Man's House, *Ne quis sacram rem facturus, imprudens domum præteriret*, lest any Man, who was going to perform sacred Offices, should unawares pass by his Door.

Ver. 46. *All the days wherein the plague shall be in him, he shall be defiled.]* Remain in that desolate state.

He is unclean.] Separate from Company.

He shall dwell alone.] 2 *Kings* xv. 5.

Without the Camp shall his habitation be.]

There were three Camps, (as the Hebrews commonly observe) that of the Divinity, (or the Sanctuary) that of the Levites, and that of the Israelites: out of all which a leprous Man was to be removed, that no Man might have conversation with him, but only such who were leprous like himself; who in after-times were shut out of the Cities, as now out of the Camp, 2 *Kings* vii. 3.

Ver. 47. *The garment also that the plague of leprosie is in.]* This is a matter which we do not now understand; that a Leprosie should not only cleave to a Garment, and infect it, but appear and be seen in it. As in the next Chapter, *Moses* speaks also of a Leprosie in an House (xiv. 34.) which he doth not mention here, because they had no houses in the Wilderness, but dwelt in Tents covered with Skins, and such like things: in which, as well as in Garments, he supposes the Leprosie will be. See xiv. 34. But what kind of Disease this was, which appeared in insensible things, the Syrians and Egyptians perhaps might then understand, but we now are ignorant, as *P. Cuneus* speaks; *Cujusmodi id vitium in rebus inanimatis fuerit, Syri fortasse & Ægyptii tunc intellexerunt; nos hercle ignoramus*, L. ii. de Republ. Hebræor. cap. ult. And indeed it seems to have been a Divine Stroke, as *Moses* himself signifies, xiv. 34. and appears not only from the place above-mentioned, 2 *Kings* v. 7, 27. but from xv. 5. of the same Book. And so the Jews have always understood it, particularly *Maimonides*, who in his Treatise on this Subject, cap. 16. sect. 9. saith, *That this change in Garments and Houses, did not proceed from natural causes, but was a sign and a miracle in Israel.* That is, an extraordinary punishment inflicted by God, as a token of his high displeasure.

And it is not at all incredible, that such a strange Plague should then infect them, which is not known in the World; when we consider what unusual Diseases there have been in other Countries, unknown in former times; which afterwards have also vanished, and are now to be found only in Books. Pliny mentions several new Diseases, *omni priori ævo incognitos*, unknown to all Ages past; some of which were peculiar to some Provinces, and touched not others. Concerning which he did not know what to say, but only this: *Quid hoc esse dicamus, aut quas Deorum iras? What shall we call this? or from what great anger of the Gods doth it proceed, that the Diseases which already certainly infect mens bodies (which in number are above three hundred) should not be sufficient; but new ones are still to be feared?* Lib. xxvi. Nat. Hist. cap. 1. He looked, that is, upon these strange Diseases, as sent by God, when Men had highly incurred his Displeasure. The last Century was famous for such an extraordinary Plague (as *Johannes Wierus*, who then lived, often calls it) when the Scurvy, which was confined before to some Northern Regions, near the Sea, over-ran the Low-Countries, being at that time unknown in Germany, Italy, France, and Spain, which were intirely free from it. See his *Observationum Medicarum*, Lib. i. sect. 1.

Whether it be a woollen garment or a linnen.] There is a great dispute among the *Talmudists*, whether Garments made of Camels hair (which they call the *Wool of Camels*) were comprehended under these words, or no.

Ver. 48. *Whether it be in the warp, or woof, of linnen or of woollen.*] In the inward or outward part of it.

Whether in a skin, or in any thing made of skin.] They were more likely to be infected, than woollen or linnen Garments; because they had been part of the Body of living Creatures.

Ver. 49. *And if the plague be greenish, or reddish in the garments, &c.*] There seems to be great reason in what *Maimonides* saith, in his Treatise of the Leprosie, that the Hebrew word *Jerakrak* (which is made by the doubling of the Radical Letters) should be interpreted *the most intense green*; such as is in the Wings of a Peacock (as he speaks) or in the Leaves of a Palm-tree. As the word *Adamdam*, in like manner, signifies the highest degree of another colour, viz. redness; such as the brightest Scarlet: See ver. 19. And if a spot of these colours were found in a Garment or Skin, as broad as a Bean, it was a sufficient ground to think it might be the Leprosie; if it were not so broad, it was accounted clean.

It is a plague of leprosie, &c.] It was justly to be suspected; and therefore was to be brought to the Priest, for his judgment to be passed upon it: Who was to make a trial what it would prove, by shutting up that Garment or Skin wherein the Spot was, for the space of seven Days; as is directed in the next Verse.

Ver. 50. *And the Priest shall look upon the plague, &c.*] If upon his inspection, he found the fore-named tokens, he was to do with it, as he did with Persons who were under a suspicion of a Leprosie,

Ver. 51. *If the plague be spread in the garment, &c.*] There were three certain marks (as *Maimonides* notes) of the Leprosie in a Garment; the extream greenness or redness of the Spots in it; and the spreading of them after they were first discovered.

The plague is a fretting leprosie.] The Hebrew word *Mamereth*, which we translate *fretting*, is very variously rendred by the antient Interpreters; as *Bochart* hath observed in his *Hierozoicon*. P. i. L. ii. cap. 45. where, from the Arabic Tongue, he thinks it may be best translated an *exasperated*, or *irritated* Leprosie: That is, very sharp and pricking (which suits well with our Translation) eating into the Garment or Skin, till it was consumed. *Abarbinel* translates it *painful*; because this sort of Leprosie in the body of a Man, was full of anguish. And so this word is used in xxviii Ezek. 24. where a Thorn is called *Mamir*; and translated by us a *grieving Thorn*.

Ver. 52. *He shall therefore burn that garment, &c.*] It seems this Leprosie could never be got out of the Garment or Skin wherein it was; which therefore was ordered to be burnt, as never likely to be fit for use.

Ver. 53, 54. *If it be not spread in the garment, &c.*] If the Spot was at a Stay, and did not proceed further, then the Garment, as the following Verse directs, was to be washed, and shut up for seven Days; in which time it appeared whether the impurity were quite gone, or still remained.

Ver. 55. *If the plague had not changed its colour.*] If washing had not altered that vicious colour, but it still continued very red or green.

And the plague be not spread.] Or, tho it be not spread; yet it was to be pronounced unclean, and adjudged to be burnt.

It is fret inward.] Tho it did not spread in breadth, yet it fretted in depth.

Whether it be bare within or without.] In the Hebrew the words are, *In the baldness of the hinder part, or in its fore part*: which seems to be a manner of speaking taken from ver. 42, 43. where he treats of *bald heads*. And the meaning is, whether it eat into the right side of the Garment (which is compared to the forehead) or into the wrong side (which is compared to the hinder part of the head) making it as bare as a bald head is, when there is not a hair left. For this sort of Leprosie was wont to eat off the nap of the Cloth, and make it threadbare.

Ver. 56. *And if the Priest look, and behold, the plague be somewhat dark, after the washing of it, &c.*] If it had changed its colour, from very green or red, and became dusky; (or, as *Abarbinel* understands it, the Spot was *contracted* or shrunk up in the washing, so that it was gone in part, if not in whole) then the Priest was to cut out that part of the Garment where the Spot was; there being some indication that the whole Garment might not be tainted.

Ver. 57. *If it appear still in the garment, &c.*] If after the Spot was out, the neighbouring parts appeared to have a tincture of a very green or red colour, it was to be taken for a demonstration that there was a spreading Leprosie.

Leprosie (as it here follows) in the Garment or Skin, which would proceed till it was intirely infected with it.

Thou shalt burn that wherein the Plague is, with fire.] Therefore, the Leprosie being incurable, there was no other remedy but to destroy the thing wherein it was.

Ver. 58. *And the garment, either warp or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, &c.]* Whatsoever, after washing, had no appearance of such Spots, as are here before-mentioned (ver. 49, &c.) remaining in it, there was no further trial to be made of it, but being washed a second time, it was to be accounted clean; i. e. fit for common use.

Ver. 59. *This is the Law of the plague of leprosie in a garment of woollen or linen, &c.]* By these Rules the Priests were to judge, whether Garments were lawful to be used or no; and accordingly to determine: As by the Rules in the foregoing part of the Chapter, they were to judge and pronounce whether Men and Women were fit to be allowed to keep company with others. And when we consider how nice and diligent many Nations were, and still are, in their washings, after any sort of Defilement, it is no wonder (as *Conradus Pellicanus* here glosses) that some Laws of Cleanliness, even about their Garments, were prescribed to the Jews; which admonished them of that inward Purgation of their Hearts from all impure Affections; about which they were to be far more solicitous. I have forbore to apply what is here said of the Leprosie, in this Chapter, to the various degrees of Pollutions that are in Mens Minds; because that would have made this Book too large; and it is done already by a great number of Commentators, both Modern and Ancient; particularly, among the later, by *Procopius Gazæus*, and *Hesychius Presb. Hierosolymorum*, who, sometimes, have done it very ingeniously.

C H A P. XIV.

Ver. 1. **A**ND the LORD spake unto Moses, saying.] All that is said before, concerning the Rules whereby they were to discern the Leprosie, from the like Diseases, were given unto Aaron as well as unto Moses, xiii. 1. For Aaron and his Posterity were constituted the Judges of such Matters, in which they had need to be well studied and versed. But the way and manner of cleansing a Leper is delivered only to Moses, to be by him given unto Aaron and his Sons, who were to depend on him as God's great Minister, and their Instructor in all religious Rites.

Ver. 2. *This shall be the law of the leper in the day of his cleansing.]* The manner and means which God hath ordained of purifying a Leper (as *Maimonides* expounds it) and restoring him to the Communion of God's People.

He shall be brought unto the Priest.] Not to the House of the Priest; for he was to go out to the Gate of the Camp, (as appears by the next Verse) and thither the Leper was to be brought

to him. But these words seem to import the Leper was first to come towards the Camp (unto some place which the Priest, it is likely, appointed) and then the Priest, having notice of it, was to go out, and look upon him.

Ver. 3. *And the Priest shall go forth out of the Camp.]* To the place where the Leper was, xiii. 46.

And the Priest shall look.] Diligently examine in what condition the Leper is, by the Rules mentioned in the foregoing Chapter.

And behold, if the plague of leprosie be healed in the leper.] The Priest, no doubt, had been informed, before he went to make the Inspection, that there were good Grounds to believe the Man was freed from his Leprosie.

Ver. 4. *Then shall the Priest command to take for him, &c.]* That some of his Friends, or such as he ordered, should provide what follows for his Purification.

Two birds alive, that are clean.] The margin of our Bibles translates it *two Sparrows*: And they who take the Word in this Sense, have some pretty Conceits about it: Particularly this; That it signifies him who lately sate alone, like a solitary Sparrow on the House top (as the Psalmist speaks) to be now admitted into the Society of others again. But *Origen* takes these Birds to have been Hens, (and so *Scaliger* shows out of *Nicander*, that the Greek word *εἰς δύο* anciently signified; *Exerc.* 230.) and the LXX better translate it, *δύο ἐλάφια*, *two little Birds*, of any sort whatsoever, provided they were clean, i. e. lawful to be eaten, as the *Vulgar* truly interpret it. For to restrain it to Sparrows had been very absurd, whether they had been clean Birds or unclean; because it had been in vain to say a clean Sparrow, when the whole Species were so by the Law; and more unaccountable to require a clean Sparrow, if all had been unlawful, as *Bochart* rightly observes *Lib. i. Hieroz. cap. 22. P. ii.*

Grotius takes this to have been the *Δῶρον*, or Gift, which is mentioned viii *Matth.* 4. which was presented by the Leper in the Day of his Cleansing; rather than those mentioned ver. 10. of this Chapter. But I can see nothing of the Nature of a Gift or Present in these Birds, which were not to be offered at the Altar.

And cedar-wood, and scarlet, and byssop.] Why his Purification was to be made by these things, *Maimonides* saith he could never understand (*More Nevoch. P. iii. cap. 47.*) But *Abarbinel* adventures to guess at the reason, and imagines that these four things, the living Birds, the Cedar, the Scarlet, and the Hyssop, signified the Leper to be cured of the four Evils under which he had laboured; in his Flesh, his Humours, his Colour, and Smell, which were represented by the four things before-mentioned; and were now all become sound and good. For the living Birds, he thinks, were a sign that his dead-flesh was restored to vigour and life again. And the Cedar-wood, which is not easily corrupted, denoted the Putrefaction was cured which the Leprosie had made in the Humours of his Body. The Scarlet thread or wool, was an indication of his good Complexion restored to him: for this is a bright

and grateful Colour, as the leprosie was livid and loathsome; signifying (saith he) his Blood was purified, which made a lively colour return into his Countenance. And lastly, the *Hyssop*, which in that Country was a very odoriferous Plant, signified the nastiness and stench of that Disease was gone. Whatsoever any one may judge of this Account of these things, I think it is very plain, that the Jews being possessed with a great detestation of the filthiness of the Leper, it was necessary (as *Pellicanus* observes) that they should be as strongly perswaded, by a great many prolix, laborious, and publick Ceremonies used for Mens Purifications from it, that they were fit for their Society again.

I omit the *moral* Reasons which are given by *R. Levi Barcelonita*, *Præcept.* clxxiii. for the use of the forementioned things; and the *mystical* significations of these, and all the following Rites of Purification: Which the most learned and ingenious *Bockartus* hath drawn out in near *twenty* particulars, *Hierozyicon.* P. ii. *Lib.* i. *cap.* 22.

Ver. 5. *And the Priest shall command, that one of the Birds be killed.*] Not as a Sacrifice; for that could be made no where but at the Altar; whereas this was without the Camp, at a great distance from the Sanctuary; and therefore was used only as a Rite of Cleansing. See *ver.* 49.

In an earthen vessel, over running water.] There seems to be a transposition (as is very usual) in these words; the sense being, over an earthen Vessel, that hath running, *i. e.* Spring-water in it. For so *R. Levi Barcelonita*, in the place before-named, describes this Ceremony, *The Priest takes a new earthen vessel, and pours into it living water, till it be a quarter full:* Which was the measure, according to the Tradition of the Scribes. Who say also, that the best and fattest of the two Birds was killed over the Water, and the Blood pressed out so long, that the Water was discoloured with it; and then he digged a Hole, and buried the dead Bird before the Leper.

Ver. 6. *As for the living bird, he shall take it, and the cedar-wood, and the scarlet-wool, &c.*] He took a stick of Cedar-wood (as *R. Levi Barcelonita* describes this Rite, and *Maimonides* saith the same) which was a Cubit long; and tying the Bird to it, with its Tail uppermost, together with a bunch of Hyssop, of a handful long, and as much Scarlet wool as weighed a Shekel; he then dipt the Bird's Tail and Wings, with the Hyssop and Scarlet wool, in the Water tinctur'd with the Blood of the other Bird.

Ver. 7. *And he shall sprinkle upon him that is to be cleansed from his Leprosie.*] *R. Levi* will have it, that he sprinkled the Back of his Hand, towards the top of it, with this Water and Blood.

Seven times.] In token of a perfect Purification. See *iv.* 17.

And shall pronounce him clean.] So as to let him come into the Camp, (from whence he had been excluded) as, in after-times, into the City.

And shall let the living Bird loose, into the open field.] The manner of doing it (as the same *R. Levi* relates) was, the Priest going into the City, threw the Bird over the Walls towards

the Wilderness. The intention of which was, to show that the Leper was restored to a free Conversation with all his Neighbours, as the Bird was, with the rest of its kind. See *ver.* 53.

Ver. 8. *And he that is to be cleansed, shall wash his cloaths.*] He was to do this, and what follows, before he could be admitted into the Camp.

And shave off all his hair, and wash himself in water.] *i. e.* wash his whole Body. All which contributed to cleanliness.

And after that, he shall come into the camp.] But not enter into his own Habitation; as appears by the words following.

And tarry abroad out of his Tent seven days.] They lived in Tents while they remained in the Wilderness, which every Man had a-part for himself and for his Family. Unto which a Leper was not restored immediately after his Admission into the Camp, for fear there should be any undiscerned remainder of his Disease, whereby his Wife and Children might be endangered. For which reason he might not lye with his Wife, till *seven days* were over.

Ver. 9. *But on the seventh day he shall shave all his hair off his head, &c.*] This may be thought to have been the time appointed for the *shaving* mentioned in the foregoing Verse: But *R. Levi*, and other Hebrew Doctors, understand it of a second shaving at the seven Days end, that they might be assured nothing of the Leprosie remained.

Even all his hair he shall shave off.] Under his Arm-holes, and in other places of the Body where it uses to grow: as well as the *Hair of his head, and his beard, and his eye-brows.*

And he shall wash his cloaths.] This seems to be a second washing, after the first, at the end of seven days. And the Hebrew Doctors note, that the *killing* of the Bird, the *shaving* and the *sprinkling*, were all to be done in the Day time; the rest might be done either by Day, or by Night.

Also he shall wash his flesh in water.] His whole Body. For which end such a measure is prescribed by the Hebrew Tradition, as would cover it intirely.

And he shall be clean.] So as to be not only restored to his Tent, but admitted to go to the Tabernacle of the Congregation, and offer the Sacrifices appointed (in the following part of this Chapter) for his compleat Purification. Till which time he was called *Mechussar Kapparah*, one that needed Expiation; and was not permitted to eat of the holy Things.

Ver. 10. *And on the eighth day.*] If we may believe the Hebrew Tradition, he washed himself again on this Day, in the Court of the Women; where there was a Room, called *the Chamber of the Lepers*, provided for that purpose. So *Maimonides*. Which great Caution was imitated by the Primitive Christians, who would not receive great Sinners into their Communion again, till they had made a long trial of the Truth of their Repentance.

He shall take two he-lambs without blemish, and one ewe-lamb without blemish.] There were three kinds of Sacrifices to be offered upon this occasion,

caſion, viz. a *Treſpaſs-offering*, a *Sin-offering*, and a *Burnt-offering*: For which theſe three Lambs were to be provided.

Of the firſt year.] Such were all the Lambs to be, both Male and Female.

And three tenth deals of fine flour for a Meat-offering.] To each of theſe Sacrifices there was a *Meat-offering* appointed, conſiſting of a tenth part of an *Ephab* of fine Flour, i. e. an *Omer*. See xvi *Exod.* 36. Which is a thing unuſual; for we read of no Meat-offerings ordered (in the ivth and vth Chapters of this Book, which treat of them) to accompany either *Treſpaſs-offerings* or *Sin-offerings*. But there were peculiar Rites belonging to the cleaning of a Leper, different from the common Uſages; to make him ſenſible how great a Mercy he had received from God, who alone could cure this Diſeaſe which his Hand had inflicted.

Mingled with oil.] As the Manner was in *Meat-offerings*. See Chap. ii. 1.

And one log of oil.] Which ſerved to another purpoſe, mentioned ver. 15, 16. of this Chapter. And Oil being of an healing Vertue, may be thought to denote the perfect health and ſoundneſs to which the Leper was now reſtored; as the fragrancy of it put him in mind of the Happineſs he now enjoyed.

A *Log* was the ſmalleſt Meaſure among the Jews, containing about half a Pint of our Meaſure, as a very learned Prelate of our own (Dr. Cumberland) hath computed in his *Scripture Weights and Meaſures*, p. 86.

Ver. 11. *And the Priest that maketh him clean.]* Who performeth this Office of declaring the Leper perfectly clean.

Shall preſent the man that is to be made clean, and thoſe things before the Lord, at the door, &c.] He ſet the Man in the firſt place at the Eaſt-gate of the Court of the *Iſraelites* (which in after-times was called the Gate of *Nicanor*) with his face towards the Sanctuary. For here all thoſe, who needed Expiation, ſtood: It being unlawful for them to enter into the Court of the *Iſraelites*, until the Expiation was made. So *Maimonides* obſerves in his Treatiſe called *Mechuſſare Kapparah*, *Seſt.* 4.

Ver. 12. *And the Priest shall take one he-lamb, and offer him.]* Next he was to bring one of the Lambs to the ſame Place, and preſent him to the Lord; as is directed in the end of the Verſe: For that's meant here by *offering him*; the ſlaying of him following in the next Verſe.

For a Treſpaſs-offering.] After the manner that the *Treſpaſs-offerings* were offered (of which ſee Chap. vii.) that he might beg pardon of God (as *Abarbinel* underſtands it) for ſuch ſins as he had ignorantly committed.

And the log of oil.] Which was preſented at the ſame time with the Lamb.

And wave them.] Both the Lamb, and the Log of Oil.

For a wave-offering before the Lord.] Which was done by waving them to and fro, up and down, and turning towards all the four quarters of the World, as was noted before. But *Maimonides* ſaith, this was waved towards the Eaſt: And if he waved them both together, or ſeparated one from the other, the Lamb firſt,

and afterward the Log of Oil, it made no difference.

Ver. 13. *And he shall slay the Lamb.]* The Lamb was brought, ſaith the ſame Author in the fore-named Treatiſe, to the Door of the Court where the leprous Man ſtood; who ſtretcht out his hands into the Court, and laid them upon his Sacrifice: After which it was killed, as is here directed.

In the place where he shall kill the sin-offering, and the burnt-offering.] See vi. 25.

In the holy place.] In the Court of the Tabernacle, at the North-side of the Altar of *Burnt-offering*, (Chap. i. 11.) which was a place more holy than the Entrance, or Eaſt-end of the Court, where the *Peace-offerings* were to be killed, iii. 2.

For as the sin-offering is the Priests, so is the trespass-offering.] See vii. 7. Both of them were to be eaten by the Priests in the Court of God's Houſe; and therefore were equally holy.

It is most holy.] See ii. 3.

Ver. 14. *And the Priest shall take some of the blood of the trespass-offering.]* There ſtood two Priests, as *Maimonides* repreſents it (in his Treatiſe before-mentioned, *Seſt.* 4.) ready to receive the Blood of the Lamb: One, in an holy Veſſel, with which he ſprinkled the Altar; the other, in his right hand, which he poured into his left: And then with the fore finger of his right hand, put it upon the right ear, &c. of him that was to be cleaned.

And the Priest shall put it upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.] The Priest ſtanding within the Court at the Entrance of it, and the Man ſtanding ſtill without; the Man thruſt his Head within the Gate, and the Priest put ſome of the Blood which he held in his hand upon the tip of his right Ear. After which, the Man ſtretcht-out his right Arm, and the Priest put ſome of the ſame Blood upon the Thumb of his right Hand: and next, his right Leg, on the great Toe of which he likewise put ſome more Blood. Thus *Maimonides* in the ſame Place. Where he ſaith, If the Priest had put the Blood upon the left Ear, Thumb, or Toe, all had been of no effect. And he adds, (*Seſt.* 5.) that the Blood was put upon half of the flap of his Ear, and upon the whole breadth of the top of his Thumb, and great Toe; for if he put it on the ſides, or beneath, it was ineffectual. Which is very reaſonable to believe, becauſe there was no natural efficacy in theſe things to cleanſe a Leper; but it depended wholly upon the will and pleaſure of God, which was punctually therefore to be obſerved; that by the exact performance of all theſe Ceremonial Signs (as *Pellicanus* ſpeaks) in the face of the Church, all Men might be ſatiſfied that he was perfectly purified; and he might be publicly authoriz'd to aſſociate himſelf with the reſt of God's People, and be no longer abominated by them for his impurity. For the ſignification of theſe Ceremonies ſome think to have been, that he was reſtored to free Communion with God, and with Man.

See

See xxix *Exod.* 20. And *Abarbinel* looks upon them as a signification also, that the Leprosie began in those Parts of the Body (which are less fleshy and fat) and were now therefore particularly declared clean. But whatever the intention of them was, there was a just and wise reason, no doubt, for them; tho at this distance from those Ages, Countries, and Customs, &c. we may not be able to discover it.

Ver. 15. *And the Priest shall take some of the log of oil, and pour it into the palm of his own left hand.*] Or, as *Maimonides* saith, he might pour some of it into the left hand of the other Priest, who sprinkled the Blood at the Altar.

Ver. 16. *And the Priest shall dip his right finger in the oil, &c.*] The forefinger of his right hand, as the same Hebrew Doctor observes.

And shall sprinkle of the oil with his finger, seven times before the Lord.] At every sprinkling he dipt his finger in the Oil, and directed it towards the most Holy place, where God dwelt: Tho if it were not exactly directed to it, the same Doctor saith, the sprinkling was good.

Ver. 17. *And of the rest of the oil that is in his hand, shall the Priest put upon the tip of the right ear, &c.*] Then the Priest returned to the Man who was to be cleansed, upon the tip of whose Ear, and Thumb, and Toe, he had put the Blood of the *Trespass-offering*, and put some of this Oil upon that Blood. Which seems to have been a Token of Forgiveness by the Blood; and of Healing by the Oil.

Ver. 18. *And the remnant of the oil that is in the Priest's hand, he shall pour upon the head of him that is to be cleansed.*] Which one thing, if it were omitted, the Leper was not cleansed. As for the rest of the Log of Oil, which was not all poured into his Hand, but only some of it (ver. 15.) that was distributed to the Priests (as the same *Maimonides* observes) who alone might eat it, in the Court of the Tabernacle, as they did other holy things. But none might taste of it, before the sprinkling, and other things before-mentioned, were performed. If any Man did, he was beaten; as he was who eat the holy things before the sprinkling of the Blood: For that was a great Prophaneness, for any Person to take his Portion before God had that which belonged unto him.

And the Priest shall make an atonement for him before the Lord.] This seems to suppose that the Leprosie was inflicted as a Punishment for some Sin, which by this Sacrifice was taken away. But the word *make atonement* doth not always signifie the taking away Sin; but sometimes meerly making a thing fit for holy uses. Thus *Moses* is said to *make an atonement for the Altar*, xxix *Exod.* 36, 37. (See there) and in the same sense may an Atonement be said to be made for the Leper by this Sacrifice; which restored him to be made partaker of the holy things offered at the Altar. See below ver. 53.

Ver. 19. *And the Priest shall offer the Sin-offering.*] The other *He-lamb*, mentioned ver. 10. which was to be offered after the manner of the Sin-offering for such Offences (as *Abarbinel* understands it) as he knew he had committed.

And make an atonement for him that is to be cleansed.] His atonement was begun by the *Trespass-offering* (ver. 18.) and was advanced by this. Which *Abarbinel* thinks was added, to make Men more cautious how they contracted any sort of Impurity, which would put them to great charges, before they were purged from it. For he could find no other reason, he saith, for the like Sacrifices which were offered by him that had an *Issue*, or had meddled with a *menstruous Woman*, or been defiled by the dead, or tasted *swines flesh*, or any *creeping thing*.

And afterward he shall kill the burnt-offering.] This being a Present to God himself, was not accepted till by the other Offerings for *Trespass* and *Sin*, the Man was purified. And this I take to be properly the *Δῶρον*, or *Gift*, mentioned by our Saviour, viii *Matth.* 4.

Ver. 20. *And the Priest shall offer the burnt-offering, and the meat-offering upon the altar.*] There were so many Offerings made, to show the greatness of his Uncleaness, and now his perfect Cure. We read of no *Meat-offering* made with the two former Sacrifices; but the *three tenth deals of fine flour* (mentioned ver. 10.) seem to signifie, every one of these Sacrifices, the *Trespass-offering*, the *Sin-offering*, and the *Burnt-offering*, had its proportion of a *tenth deal* of Flour offered with it. But if we think the whole was appropriated to the *Burnt-offering*, yet it was the same thing to the Leper, whose cleansing cost him as dear one way as the other. Only by understanding it thus, the Priest perhaps had a greater reward for his pains; if we suppose he only burnt an handful upon the Altar (as the manner was in these Offerings) and had all the rest to his own use. See Chap. ii. ver. 2, 3.

And the Priest shall make an atonement for him, and he shall be clean.] By this, his Atonement was compleated; and he was made so perfectly clean, as to be admitted to be partaker of the Altar, when *Peace-offerings* were sacrificed.

By this very long Process, thro' so many different Rites, and for so many Days, before Men could be purified from a legal Defilement in their Bodies, was a plain instruction to all Persons of good Sense, how much more difficult it would prove to cleanse their Souls from those moral Impurities which they contracted by long habits of Sin: And what great pains must be taken both by the Sinners themselves, and by God's Ministers, to root them out; and with what repeated Prayers the Mercy of God towards them was to be implored; of which they ought not hastily to presume.

Ver. 21. *And if he be poor, and cannot get so much.*] The Divine Goodness always made a merciful provision, that his Service should not be burdensome to Men; and therefore took care the Poor should not be charged with too costly Sacrifices; and yet partake of the benefit of them, as much as the Rich. See i. 14, 17. v. 11, &c.

He shall take.] After he had undergone all the Purgations before-mentioned, from the fourth Verse of this Chapter to the tenth: Which continued for seven Days together. For tho his Poverty excused him from such chargeable

chargeable Sacrifices, as others of greater ability were to offer; yet he was to be at all the trouble and pains that others took for their Purification; there being not one of the Rites before prescribed, which are omitted in the following Verses, only they were less expensive.

One Lamb for a trespass-offering.] It is not determined whether it should be a *He-lamb* or an *Ewe-lamb*; and therefore it was left indifferent, for the greater ease of his Poverty; only it was to be of the *first year*, and *without blemish*, as is prescribed *ver. 10.*

To be waved.] According to the Directions given *ver. 12.*

To make an atonement for him.] Which was effected by this, as well as by a more valuable Sacrifice; when it was the best he had to offer.

And one tenth deal of fine flour, mingled with oil.] Instead of *three tenth deals*, which the richer sort were to offer, *ver. 10.* But if a poor Man had vowed he would offer all that is prescribed in that Verse, in case God would be pleased to cure him, he was bound thereby (as *Maimonides* says in the fore-named Treatise) and this smaller Sacrifice would not serve for his Cleansing; but by the help of his Friends or Neighbours, he was to procure all that he had vowed.

And a log of oil.] This is the same quantity, the better sort were to offer; for Oil was not dear in this Country.

Ver. 22. And two turtle doves, or two young pigeons.] Instead of the other two Lambs, required of those who could provide them, *ver. 10.*

Such as he is able to get.] The best he could procure: but the meanest would be accepted, if he could get no better.

And the one shall be a sin-offering, and the other a burnt-offering.] Neither of which were to be omitted, tho the things offered were but mean. See *i. 14. v. 11.* it being necessary he should perform all religious Services, according to his Ability. And I think, the observation of *Conr. Pellicanus* is not absurd, that tho there was an exchange made of two Lambs for two Turtle Doves, or two young Pigeons, in consideration of a Man's Poverty; yet no Person whatsoever, whether Rich or Poor, could be cleansed without the Sacrifice of *one Lamb*: which may well be looked upon as a figure of *the Lamb of God*, who alone taketh away the Sins of the whole World.

Ver. 23. And he shall bring them on the eighth day.] This plainly suggests, that this poor Man had done all that was prescribed on the seven days foregoing, as well as the rich.

For his cleansing unto the Priest, unto the door of the Tabernacle of the Congregation, &c.] See *ver. 10, 11, &c.* where all that follows here, unto *ver. 33.* is explained: there being the same Rites prescribed, and in the same words, about a poor Man, which were used for the Cleansing of the rich.

Ver. 24. And the Priest shall take the Lamb of the Trespass-offering.] See *ver. 12.*

Ver. 25. And he shall kill the Lamb.] See *ver. 13.*

And shall take some of the blood of the Trespass-offering, and put it upon the tip, &c.] See this explained *ver. 14.*

Ver. 26. And the Priest shall pour of the oil into the palm of his own left hand.] See *ver. 15.* It is not said either there or here how much, but only *some of the oil* (as it is there translated) that is, as much as the Priest thought would be sufficient.

Ver. 27. And the Priest shall sprinkle with his right finger, &c.] According to the Directions given before, *ver. 16.*

Ver. 28. And the Priest shall put of the oil that is in his hand, upon the tip of the right ear, &c.] See *ver. 17.*

Upon the place of the blood of the trespass-offering.] It being not said here, *upon the blood of the Trespass-offering*, (as the words are *ver. 17.*) but *upon the place of the blood*. The Jews infer from thence, That if the Blood laid upon the tip of the *Ear, Thumb, or Toe*, were by any means wiped off, it was sufficient to lay the Oil in the very place where the Blood had been. So *Maimonides*, in the fore-named Treatise, concerning *those that wanted Expiation*, Sect. 5. But that which he there adds is very unreasonable; That if a Man wanted the Thumb of his right hand, or the great Toe of his right foot, or the Lap of his right ear, he could never be purified from his Uncleanness. For it is not to be thought that God would make his Cleansing impossible, who was maimed or defective in any of these parts; which had been to add one Misery to another. Therefore in this case the Blood and the Oil might be put upon the parts next to these.

Ver. 29. And the rest of the oil that is in the Priest's hand, he shall put upon the head of him that is to be cleansed, &c.] See *ver. 18.*

Ver. 30. And he shall offer the one of the turtle doves, or of the young pigeons, such as he can get.] *i. e.* The best that he is able to procure.

Ver. 31. Even such as he is able to get.] He repeats it again, that the Man might not be troubled if he was not able to procure the very best, provided he did his endeavour to bring the best that his Estate could reach.

The one for a sin-offering, and the other for a burnt-offering, &c.] See *ver. 19, 20.*

Ver. 32. This is the law of him in whom is the plague of leprosie.] Who was shut out of the Camp, because of the Leprosie, which formerly appeared in him.

Whose hand is not able to get that which pertaineth to his cleansing.] Who is so poor that he cannot procure what is prescribed to those that are able to make such Offerings as are before-mentioned (*ver. 10, &c.*) for their reception into the Congregation again, when they are found to be free from their Leprosie.

But here *Maimonides* puts this Case; Suppose a Man having brought the Offering of the Poor, suddenly becomes Rich; or on the contrary, having brought a rich Man's Offering, immediately becomes poor, what is to be done? He answers; If this happen before the Sacrifice be finished, he is to proceed according to the state in which he was when his *Sin-offering* was offered: that is, offer the Sacrifice of a rich

rich Man, viz. another Lamb, if he was then rich; or the Sacrifice of a poor Man, if he was then poor.

Ver. 33. *And the LORD spake unto Moses, and unto Aaron, saying.*] Now he again speaks to them both conjunctly, (which he did not ver. 1.) as he had done xiii. 1. because Aaron and his Sons were peculiarly concerned to judge concerning the Leprosie in Houses as well as in their Inhabitants.

Ver. 34. *When ye come into the Land of Canaan.*] This seems to import that the Leprosie did not infect their Habitations, till they came into the Land of Canaan. When some of the Rabbins say (as R. Levi Barcelonita observes, *Præcept.* clxxvii.) that God sent this Plague for the good of the Israelites, into certain Houses, that they being pulled down, the Treasure which the Amorites had hidden there, might be discovered. But this looks like one of their Dreams, who are not willing to think themselves at any time out of the Favour of God.

Which I give you for your possession.] From these words (and those in the conclusion of this Verse, where Canaan is called *the Land of their Possession*) Moses bar Nachman draws a better conclusion; That the Leprosie was a divine Stroke in this Country, and no where else; because it was a *boly Land*, bestowed upon the Israelites by God, who dwelt here himself, and punished great Offences against his Divine Majesty with this sore Disease; whereby he banished them from his Presence, till they amended.

And I put the plague of Leprosie upon a House, &c.] These words seem to be a good ground to think, that this Plague was a supernatural stroke: not like the Contagion which now adheres to the House and Cloaths of those who have the Pestilence. Thus Abarbinel understands it when he saith, *I put the Plague*, it shows the thing was *not natural*; but proceeded from the special Providence and Pleasure of the blessed GOD. And so the Author of *Sepher Cosri* (*Pars* ii. *sect.* 58.) God inflicted this Plague of Leprosie upon Houses and Garments, as a punishment for lesser Sins: and when Men continued still to multiply Transgressions, then it invaded their Bodies. So that it began in the Houses, which were not infected by the Inhabitants; but the Inhabitants by the Houses. And Maimonides will have this to have been the punishment of an evil Tongue, i. e. of Detraction and Calumny; which began in the Walls of his House, and went no further, but vanished, if he repented of his Sin. But if he persisted in his rebellious Courses, it proceeded to his Household-stuff; and if he still went on, it invaded his Garments, and at last his Body, *More Nevuch. P.* iii. *cap.* 47. The very same is quoted by Muscatius out of *Midrash Ruth*, to this sense; 'That God is so very merciful, as not at first to inflict punishment on Mens Bodies, as appears in the case of Job; whose Goods were first destroyed, and then his Children, before his Body was touched. And in the Plagues of Egypt it self, whose Vines and Fig-trees God smote, and then their Cattle, before he killed their First-born. In the

same manner the Plague of Leprosie, first invaded a Man's Habitation; tho not the whole House, but some Stones only, in the beginning of it. Then it spread all over, till the House was pulled down. From thence it went to Mens Garments; and, if they did not amend, to their Bodies; till in the issue they were shut out of the Camp, from the Company of their Brethren.' R. Levi Barcelonita explains it after the same manner, in the place before-mentioned. And Abarbinel thinks the end and intention of this Miracle (as he calls it) 'To be a Caution and Admonition from God, that the Man might be converted from his Sins: as if the Stone in the Wall had cried out, and the Beam out of the Timber answered it (as *Habbakkuk* speaks, ii. 11.) to the Master of the House, saying, *Turn unto the LORD thy GOD, O Israel: behold the Plague is come into thy House; and if thou wilt not be converted, it shall abide upon thee and thy Children.* And this he saith is the Opinion of their Rabbins.

In an house.] They had no Houses till they came into Canaan; but dwelt in Tents.

Of the land of your possession.] The Jews were so fond of Jerusalem, that they have excepted it from this Plague; because, saith the fore-named R. Levi, Jerusalem was not divided among the Tribes; and therefore cannot be comprehended under the name of *their possession*. This he had out of the Gemara of *Bava kama*, where this is reckoned among the ten Privileges of the holy City; That it was not defiled with the Plague of Leprosie. See *Con. l' Empereur* his Annotations on *Bava kama*, *cap.* 7. *sect.* 7.

Ver. 35. *And he that oweth the house, shall come and tell the Priest, &c.*] As soon as any Inhabitant (for he is meant by him that oweth the House) had a suspicion that this Plague was in his Dwelling, he was bound to give notice of it to the Priest; or else was in danger to incur a further punishment.

Ver. 36. *Then the Priest shall command that they empty the House.*] Of all the Household-stuff: and that the Inhabitants also should go out of it.

Before the Priest go into it to see the plague.] To see whether that which the Man suspected, was the Plague or no.

That all that is in the House be not made unclean.] Till the Priest had given his Judgment, all things in the House were accounted clean: as till a Man was pronounced by him to have a Leprosie, no body was bound to avoid his Company.

And afterward the Priest shall go in to see the House.] When it was cleared of every thing that might hinder his exact inspection.

Ver. 37. *And behold, if the plague be in the walls of the house.*] They were principally to be searched, together with the Pavement, and the Roof; where this Plague appeared.

With hollow strakes.] There was the same kind of mark of a Leprosie in an House, that there was of it in the Body of a Man: For if a Spot was deeper than the Skin of the Flesh, (xiii. 3.) it was a bad token: in like manner, when there were hollow or depressed strakes in the

the Wall of an House (or, as it is in the latter end of this Verse, *in sight lower than the Wall*) it was a sign of the Leprosie, which began to corrode and eat into it. This seems to be the import of the Hebrew word *Schickharuroth*, which signifies something that lies deep, and is sunk into the place where it is. For that's a more probable derivation of the word, from *Schakab*, than that of *Forsterus*, who derives it from *Schakar*, which signifies false. And so the LXX translate it by the Greek word *κοιλιάς*, signifying the Leprosie had so eaten into the Stones, as to have *pitted* them, (as we speak in our Language) *i. e.* made a cavity in them. Which the Jews justly looked upon as a thing very extraordinary; a *miraculous effect* (as *Maimonides* calls it) of the Divine hand.

Greenish or reddish.] Which was the mark of a Leprosie in a Garment, xiii. 49.

Ver. 38. *Then the Priest shall go out of the House, to the door of the House.*] Where he was to stay till he had seen the House shut up; that none might go into it, and thereby be endangered to be defiled.

And shut it up seven days.] In which time he might be able to make a certain Judgement, whether it was the Leprosie or no. (See xiii. 4.) For the Plague would sooner appear, when the House was not inhabited.

Ver. 39. *And the Priest shall come again the seventh day, and shall look.*] Make a new inspection, as he did when a Man or a Garment were suspected to have the Leprosie, xiii. 6, 51.

And behold, if the plague be spread in the walls of the house.] This was a bad sign, in a Man's Body, or Garment, xiii. 5, 51.

Ver. 40. *Then the Priest shall command that they take away the stones in which the plague is.*] As far as it was spread in the Walls of the House; which it seems were generally made of Stone, when they came to *Canaan*. Meaner Houses, the *Jews* say, were not infected with the Leprosie: nor an Habitation called a *House* (as their Doctors affirm) unless it had four Walls of four Cubits high, built of Stones and Timber, ver. 45.

And they shall cast them into an unclean place, without the City.] Where they threw their Dung, and all manner of Filth. For such places there were without their Cities; as there were others where no manner of Filth might be thrown; which were called *clean places*. See iv. 12.

Ver. 41. *And he shall cause the house to be scraped within round about, &c.*] All the rest of the Walls, where no Spots as yet appeared, were to be scraped; that if any of the Contagion stuck to them, it might be taken away, and the spreading of it prevented. For which end, these Scrapings were also thrown out into the same unclean place, where the Stones were laid.

Ver. 42. *And they shall take other stones, and put them in the place of those stones.*] Put fresh untainted Stones, in the room of the other which were taken out of the Walls.

And he shall take other mortar, and plaster the house.] Command them to lay fresh Plaster all over the Walls, where they were scraped

Ver. 43. *And if the plague come again, and break out in the house, &c. after he had taken away the stones, &c.*] If after all the fore-mention'd care (of putting in new Stones, scraping, and new plastering the Walls) the same marks appeared again, which are mentioned ver. 37. the House was to be pulled down, as it is directed in the next Verse but one.

Ver. 44. *Then the Priest shall come and look.*] Upon notice given him; or perhaps he was bound to come after a certain time, and examine the state of it.

And behold, if the Plague be spread in the house, it is a spreading leprosie.] Of the same nature with that in a Garment, which could not be stopt. See xiii. 51.

It is unclean.] Uncapable to be cleansed from the Leprosie, and therefore (as it follows) to be demolished.

Ver. 45. *And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house.*] This was a damage to the Owner, but it was to prevent a greater unto him, and unto others: and was not done till there was no remedy. For if he had hearkned to the Stones that cried out of the Wall, (as *Abarbinel* speaks) saying, *Repent, and amend, &c.* (which was the meaning of this Plague) the infection would have spread no further. See ver. 34. The same Author fancies, that this Plague in their Houses, was an Emblem of the Idolatry they would exercise there, when they came into *Canaan*: And that the pulling down of their Houses, was a sign of the destruction of the Sanctuary itself, because of their iniquities. This seems to be something forced: but we may not unfitly look upon this manner of proceeding with their Houses, when they were infected (some of the Stones whereof were taken out, &c. before all was pulled down) as a representation of God's proceedings with them, when they rebelled against him: For first, some of them were removed; and then the whole Nation, by degrees, very much impaired, before they were all carried captive out of their own Land.

And he shall carry them forth out of the City, into an unclean place.] Order them to be carried to the place, where the Stones and the Scrapings of the House, mentioned ver. 40, 41. were thrown. Which may well be looked upon as a Figure of their being carried away for their wickedness into Heathen Countries, which in Scripture are called *unclean Lands*. Such the Land of *Canaan* was before they came into it, ix *Ezra* 11. and such were all People uncircumcised, lii *Isa.* 1.

Ver. 46. *Moreover, he that goeth into the house all the while that it is shut up, &c.*] If he did but enter within the door of the House, while it remained under a suspicion of being defiled, he contracted a defilement himself, under which he lay till Night. Which strict care to keep the *Israelites* free from all such Pollutions, is an admonishment to us (as *Conradus Pellicanus* well notes) to avoid all suspected Places, and Company: According to the Exhortation of the Apostle, *Abstain from all Appearance of evil.*

Ver. 47. *And he that lieth in the house, shall wash his cloaths.*] It sufficed for the cleansing of him that only entred into such an House, but made no stay there; to be separated for a short time from Society: But he that lay there all Night, was to do more for his Purification; being in more danger to bring away the Infection; if there were any.

And he that eateth in the house shall wash his cloaths.] He that made a meal there, was also exposed to danger, and therefore was bound to wash his Cloaths, (which were very apt to catch the Infection) tho he did not stay so long as to lie there.

Ver. 48.] *If the plague had not spread in the house, after it was plastered, then the Priest shall pronounce the house clean.*] Just as it was in the Leprosie in Mens Bodies, or Garments, xiii. 6, 53.

Because the plague is healed.] A stop being put to its progress, it was a sign the House was free from the Plague, of which it was suspected.

Ver. 49. *And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop.*] The very same Rites are used for the cleansing of an House, which were appointed for the cleansing of Man, ver. 4. And the reason of it was, as *Abarbinel* well conjectures, to denote that the House was smitten for the Man's sake; who was to look upon himself as saved and preserved by the Divine Mercy.

It is not said here indeed that these two Birds should be *alive* and *clean* (as is directed ver. 4.) but that is necessarily understood; for he is ordered immediately to kill one of the Birds, and let the other fly away, (as in the former case) and nothing *unclean* could be of effect to cleanse a Man from Uncleanness.

Ver. 51. *And he shall take the cedar-wood, and the hyssop, &c.*] This whole Verse is explained before ver. 6. which differs not from this in any thing, but only, that the living Bird is *there* mentioned in the first place, and *here* in the last: And in this Verse is more distinctly declared, that all these things should be dipped in the blood of the slain bird, and in the running water.

Ver. 52. *And he shall cleanse the house with the blood of the bird, &c.*] There is nothing to be observed here, more than before, but only this, that the House is said to be cleansed *by the living bird*, as well as by the blood of that which was slain: Its flying away being a declaration the House was free for any Man's Habitation. Thus the Scape-goat, which was let run into the Wilderness, took away the Sins of the People, as well as the Goat offered at the Altar. See xvi. 5.

Ver. 53. *And he shall let go the living bird out of the city, into the open field.*] This justifies what the Jewish Doctors say upon ver. 7. See there.

And make an atonement for the house.] An Atonement was made for the House, no other way than for the Altar (see upon ver. 18.) by cleansing it so, as to make it fit for any Man to dwell in it.

And it shall be clean.] The Owner (who was

commanded to forsake the House, ver. 36.) or any one else, might return to it, and inhabit it as before it was suspected to have the Plague in it.

Ver. 54. *This is the law for all manner of plagues, and leprosie, and scall.*] The Rule whereby to judge and to cleanse all leprosies in the Bodies of Men; and that Leprosie in the Head or the Beard, called a Scall, xiii. 30, 31, 32, to ver. 38.

Ver. 55, 56. *And for the leprosie of a garment, and of an house, and for a raising, &c.*] The foregoing Verse, and these two, are a recapitulation of the Laws delivered in the xiiith Chapter and in this.

Ver. 57. *To teach when it is unclean, and when it is clean.*] To guide the Priest in Judgment, when to pronounce a Man, a Garment, or an House, infected with Leprosie; or when to declare them free from it.

This is the Law of Leprosie.] Here is a Conclusion of what belongs to this Matter. Which prophane Minds, who love to disparage the Holy Scripture, and admire no ancient Authors, but such as *Homer*, *Virgil*, and *Plautus*, (to use the words of *Pellicanus* upon ver. 39.) may deride as unworthy to be made a part of a divine Law. But Men better disposed may discern herein the great goodness of God to the *Israelites*, whom he had adopted for his peculiar People, in taking care to give them Precepts about all manner of things, which were many ways profitable, both for the regulating their Manners, and preserving their Health; and accustoming them to an exact Obedience to him, in every thing. And who doth not see that by these external Rites and Ceremonies, he admonishes us to keep pure Consciences void of Offence, both towards God and Men; in a strict observance of all the Rules of our most holy Religion.

CHAP. XV.

Ver. 1. **A**ND the LORD spake unto Moses, and to Aaron, saying.] For Aaron was particularly concerned to see these Laws observed, as well as the foregoing.

Ver. 2. *Speak unto the Children of Israel, and say unto them.*] Moses, it is likely, first delivered these Laws to them, in the presence of Aaron; who afterward instructed and exhorted them to the observance of them.

When any man hath a running issue.] He speaks of that Disease which Physicians call a *Gonorrhæa*: Which commonly proceeded from an ill course of Life, and had in those Countries a great virulency in it. If it proceeded merely from some strain in the back, by carrying too great a Burden, or by violent leaping, (and several other natural Causes, which *Maimonides* enumerates in his *Mechuss. Kapparah*, cap. 2.) the Man was not defiled with it, nor concerned in this Law. And therefore the Causes from whence it proceeded, were diligently to be considered, as *Maimonides* there admonishes; which might be discerned by such effects, as made it a very nasty and offensive Disease

Disease in those hot Countries, as it is sometimes here in these colder Climates.

Out of his flesh.] The word *Flesh* signifies the secret parts, as it doth vi. 13. xvii Gen. 13. xvi Ezek. 26. and other places.

Because of his issue he is unclean.] Upon that account alone he was to be kept from the Sanctuary, and separated from Company. See ver. 31.

Ver. 3. *And this shall be his uncleanness in his issue.*] The Rule whereby to judge of it.

Whether the flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.] Whether there were a continued distillation of the corrupt matter, or it was so coagulated as to stop in the passage: either way, it made the Man unclean.

Be stopped from his issue.] Rather, *with his issue*; as the Hebrew words will bear.

Ver. 4. *Every bed whereon he lieth that hath the issue, is unclean: and every thing whereon he sitteth, &c.*] This, and the following Verses, unto ver. 13. are a demonstration that this Disease made a Man legally unclean to a very high degree: being so offensive, that not only every thing he touched became unclean, but whosoever touched such things, was made unclean also. There is little in them, that needs any Explication; the only difficulty was, to know whether a Man laboured under this Disease. Which was not wholly left unto his Conscience to determine; but his Countenance discovered it: the continual Flux making a great alteration in the whole habit of his Body. For virulent *Gonorrhæa's* sometimes last several years, (as *Tho. Bartholinus* saith he knew one that had it ten years, and was reduced to skin and bone) being frequently accompanied with inflammations and ulcers in the neighbouring parts, from which the filthy Humour flows, *Bartholin. Hist. Anatom. Cent. ii. Hist. xxxvi.*

Ver. 5. *And whosoever toucheth his Bed.*] Upon which he hath lain.

Shall wash his cloaths, and bathe himself in water; and be unclean until the even.] Which was the Law in other Cases, when Men had touched an unclean thing, xi. 28.

Ver. 6. *And he that sitteth on anything, whereon he sat that hath the issue.*] Tho he did but just sit down, and did it ignorantly; presently rising up again as soon as he knew his error; he became defiled, and might not go to the Sanctuary till he was purified, by washing his Cloaths and himself in water.

Ver. 7. *And he that toucheth the flesh of him that hath the issue.*] That is, any part of his Body.

Ver. 8. *And if he that hath the issue spit upon him that is clean, &c.*] By the same reason, if he blowed his Nose upon him, it defiled him.

Then he shall wash his cloaths.] i. e. The Man upon whom the Spittle fell.

Ver. 9. *And what saddle soever he rideth upon, &c.*] By the same reason that the Seat he sat upon, was defiled, ver. 4.

Ver. 10. *And whosoever toucheth any thing that was under him, &c.*] Either the Saddle, or any thing else that was under him when he rode.

And he that beareth any of those things, &c.] Removeth them from one place to another;

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tho it be to carry them out of the way, that others may not be defiled by them unawares.

Ver. 11. *And whomsoever he toucheth that hath the issue (and hath not rinsed his hands in water) he shall wash, &c.*] It is somewhat doubtful, whether these words (*hath not washed his hands in water*) belong to him that had the Issue; or to him that his hands touched. Most understand it of the former, That if the Man who had an Issue touched any other Man, and had not first washed his hands, that Man whom he touched should be defiled. But the *Syriac* takes it to refer to the Man that was touched by him; who, if he did not immediately wash his hands with water, was to be cleansed after a more laborious manner, by washing his Cloaths, and bathing himself in Water. But I do not see how washing of his hands could cleanse him; when the Man that had the Issue, touched perhaps some other part of his Body.

Ver. 12. *And the vessel of earth that he toucheth, which hath the issue, shall be broken, &c.*] That it might not be employed hereafter to any use. See xi. 33. vi. 18.

And every vessel of wood shall be rinsed in water.] Such Vessels were not broken, but only well washed, because they were not so easily made as the other; and were of more value. There are so many washings prescribed here, and on other occasions, that it is reasonable to believe, there were not only at *Jerusalem*, and in all other Cities, but in every Village, several bathing places contrived, for these Legal Purifications; that Men might without much labour be capable to fulfil these Precepts. And one cannot but think, that such frequent washings were enjoined, to admonish them how carefully they ought to preserve purity of Heart and Life.

Ver. 13. *And when he that hath an issue is cleansed of his issue.*] It having ceased for some time.

Then he shall number to himself seven days for his cleansing.] That there might be sufficient proof made, whether the Issue was stopt: that is, he was really cured.

And wash his cloaths, and bathe his flesh.] In the conclusion of the seventh day.

In running water.] i. e. Spring-water (as we speak) which was most pure. River-water was the same, which comes from Springs.

And shall be clean.] So that he might keep Company with his Neighbours; but not have Communion with God at the Sanctuary, till after the following Sacrifices were offered. For, if in the end of the seventh day, after his washing, the Flux returned again, all this labour was lost, and he was to stay seven days more; as *Maimonides* observes in his Treatise on this Subject, cap. 3.

Ver. 14. *And on the eighth day.*] If he continued free from the Flux, after his washing on the seventh day, in the Evening.

He shall take to him two Turtle Doves, or two young Pigeons.] These were the Sacrifices appointed for the meaner sort of People, who were not able to be at the charge of a Lamb, or other Sacrifices of the Flock or Herd, v. 7. xii. 8. And perhaps the great trouble the

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Man had endured, and given others while he laboured under this Disease, might be considered so far, as to put him to as little charge as might be, for his Purification.

And come before the LORD, unto the door of the Tabernacle of the Congregation.] But not into the Court of the Israelites, till his Sacrifices were offered.

Ver. 15. *And the Priest shall offer them, the one for a sin-offering, and the other for a burnt-offering.]* As in the case of a poor Leper, (xiv. 31.) who was bound also to offer a Trespass-offering of greater value.

And the Priest shall make an atonement for him before the Lord, for his issue.] Perfectly restore him to partake of holy things; of which he was debarred while he had his issue. And here it may be fit to observe, that the greater part of all the Legal Defilements, depended upon the Seat or Place of the Divine Majesty; (as the Author of *Sepher Cosri* speaks, *Pars iii. sect. 49.*) whose Presence there made their Country be called the *Holy Land*, and was the ground of all these Injunctions about Cleanliness. To which, he thinks, they have no obligations at this day, now that they live in an *unclean Land*, (i. e. among us Gentiles) and want the Presence of the Divine Majesty among them.

Ver. 16. *And if any Man's seed of copulation.]* Tho the holy Writers speak very plainly of some things, that we think it not so modest to name in that manner; yet it is observable on the other hand, that in things of the same nature, they use Circumlocutions to express them, which we stick not to speak of in blunter words. As when they say, *The water of the feet*, meaning Urine; and call going to Stool, *Uncovering of the feet*: which shows that it is nothing but the vast difference of Times, and Places, which makes that Language seem uncivil to us that was not so to them; and, on the contrary, made them very cautious in their Expressions, where we think it unnecessary.

Go out from him.] Involuntarily; in his sleep, or otherwise: which the Hebrews call *keri*, i. e. accidental.

Then he shall wash all his flesh with water, and be unclean until the even.] This was one of the smallest legal Pollutions, from which they were soon cleansed without any Sacrifice; and which some of them think did not oblige them to wash, unless they intended to go to the Sanctuary. But tho that Opinion be not true, yet this Rite had such a respect to the Sanctuary, that now they have none, they do not think themselves bound to use it on such occasions.

Ver. 17. *And every garment, and every skin, &c.]* These things were made so unclean by such Accidents, that they might not be used the next day; nor till they were washed.

Ver. 18. *The woman also with whom man shall lie, with seed of copulation.]* It is no wonder the holy Writers speak so plainly of these Matters; being Men of great simplicity, free from all wantonness, commonly far advanced in years; among whom Marriage, and a numerous Issue, were accounted the greatest Blessings; and therefore coveted by all, and renounced by none.

They shall both bathe themselves in water, &c.] There is no sort of Pollution in the act of Marriage, which is of God's own Institution, but what this Law made: and the Law made it, as *Theodoret* thinks, that the trouble of such constant Purification after it, might preserve them from the immoderate use of it. So those words of his signifie, *καὶ ὁ ἄνδρ' ὁ καθαίρεται, ἵνα καλύψῃ τῆς συνουσίας τὸ συνεχές, ἢ ὡς ἐν τῷ κάδαρσιν ἀρχολία*, *Quest. xx. in Levit.*

Ver. 19. *And if a woman have an issue, and her issue in her flesh be blood.]* In the Hebrew the words run much clearer; *And a woman when she shall have an issue of blood, and her issue be in her flesh.* The latter part of which are added, to distinguish this from bleeding at the Nose, or from the *Hæmorrhoids*; (which did not pollute any body) for the word *Flesh* here signifies, as it doth *ver. 2.*

She shall be put apart seven days.] From her Husband, and from the Sanctuary: to which these sorts of Uncleaness have a peculiar respect, as I before noted. And *Maimonides* here, not unfitly, observes, That whereas the *Zabij* accounted a Man polluted if he did but speak with a menstruous Woman, or if the Wind, which came from the Quarter where she was, blew upon him; God only required her not to meddle with holy things, nor to approach to the Sanctuary. Otherwise, she might eat all manner of common Meat, and perform all domestick Offices for her Husband, as formerly; only not lie with him while she remained in this condition. So he explains this, *More Nivoch. P. iii. cap. 47.*

And whosoever toucheth her, shall be unclean until the even.] If they were grown Persons, as *Menochius* well observes; for Infants were excepted from this Pollution, by their Age, and the Necessities of Nature. The same is observed by *Maimonides*, in the Chapter fore-named; That the more frequent any of these Uncleanesses were, the greater and longer Purifications were required. As touching of a dead Body, especially of Friends and Neighbours, being the most usual, it could not be cleansed but by the Ashes of the red Heifer, (which were not easily had) and not till seven days were passed. In like manner Fluxes, and menstruous Pollutions, because they oftner happened, and were more grievous, than touching the unclean; those therefore that laboured under them, had need of seven days Purification; but they that touched them, of one day only, before they became clean.

Ver. 20. *And every thing that she lieth upon in her separation, shall be unclean, &c.]* The very same sort of Uncleaness was contracted in this Case, as in the foregoing, *ver. 4. &c.* For if we believe some Authors, it might not only be properly called *her sickness*; but such an one as had some infection in it (at least something offensive) in those hot Countries. See *Pliny, Lib. vii. 5.* and *L. xxviii. 2.*

Ver. 21. *And whosoever toucheth her bed, &c.]* This and the two following Verses, contain the very same Prohibition in this Case, which were given in the other. See *ver. 5, 6, &c.*

Ver. 24. *If a man lie with her at all.]* i. e. Unwittingly,

wittingly, not knowing in what condition she was: for if he did it knowingly, both of them were liable to be cut off, — xx. 18.

He shall be unclean seven days.] As having contracted one of the greatest sorts of Uncleanneſs, *ver. 19.* For tho this Flux was natural, and beneficial, and therefore could have no ſort of Uncleanneſs in it, but what was made by this Law; yet there was a great reaſon for the keeping Men from the Company of Women in this condition, if Leprofies and ſuch like Diſeaſes were thereby propagated, as *Theodoret* ſays ſome think; *Φάσι γὰρ τινες, ἐκ τῆς τοιαύτης συναφείας, καὶ λάβειν καὶ λέπραν ἀπογενέσθαι, &c.* Eſpecially ſince they were ſo libidinous a people (as he deſcribes them, in words of a very bad ſignification) that it was highly neceſſary to lay ſuch reſtraints upon them; and to make even involuntary Pollutions very penal, that they might learn ὅτι πολλὰ μᾶλλον ἐναγῇ ἐκείναι, that all wilful Uncleanneſſes were far more deteſtable.

Ver. 25. And if a woman have an iſſue of blood many days, out of the time of her ſeparation, &c.] As before he ſpoke of the natural Courſe of the Blood, ſo here of a Diſeaſe: which *Procopius Gazæus* calls *malum immedicabile*, an incurable Evil. So it ſometimes proved, as appears by the ſtory of the Woman in the Goſpel; whoſe caſe this was, ix *Matt. 20.*

All the days of the iſſue of her uncleanneſs ſhall be as the days of her ſeparation.] She was to be in the ſame condition with the Woman mentioned *ver. 19.* who was put apart ſeven days; i. e. as long as her Uncleanneſs laſted. Which made the caſe of theſe that laboured under this Infirmary very lamentable, becauſe it continued in ſome many years.

Ver. 26. Every bed whereon ſhe lieth all the days of her iſſue, ſhall be unto her as the bed of her ſeparation, &c.] Like the Bed and the Seat of her mention'd *ver. 20.*

Ver. 27. And whoſoever toucheth theſe things ſhall be unclean, &c.] As in the caſe fore-mentioned *ver. 21.*

Ver. 28. But if ſhe be cleansed of her iſſue.] Cured of her Diſeaſe.

Then ſhall ſhe number to herſelf ſeven days.] For a trial whether it was a perfect Cure or no.

After that.] If there were no return of the Flux.

She ſhall be clean.] So as to be reſtored to common Converſation: but not to the Sanctuary, till the following Oblations were made.

Ver. 29. And on the eighth day, ſhe ſhall take unto her two turtles, or two young pigeons, &c.] The ſame Sacrifices which were preſcribed in the caſe of a Man, who was cured of an Iſſue, *ver. 14.* And this relates only to the extraordinary Flux, out of or beyond the uſual Courſe of Nature, (*ver. 25.*) for it would have been too burdensome unto ſome Perſons, if they had been bound to offer thus once a Month.

Ver. 30. And the Priest ſhall make an atonement for her before the LORD, &c.] See *ver. 15.*

Ver. 31. Thus ſhall ye ſeparate the Children of Iſrael from their uncleanneſs.] Take care that they ſeparate themſelves; by inſtructing them, when they are under any of the fore-named Impurities, to obſerve the Directions now given. Thus

the LXX, and the *Vulgar Latin* underſtand theſe words.

That they die not in their uncleanneſs.] Left I puniſh them with death, if they approach unto my Sanctuary, having any of the fore-mentioned Uncleanneſſes upon them.

When they deſile my Tabernacle that is among them.] This ſhows what is meant by *Separation* and *Putting apart*, in the foregoing Verſes: which was principally from the Tabernacle, where God dwelt. Out of reſpect to which, and to preſerve their due regard to it (that is, to God himſelf) all theſe Cautions were given, as I obſerved before, *ver. 15.* of this Chapter. And ſee *chap. xii. ver. 4.* what I noted out of *Maimonides*, who diſcourſes excellently on this Subject, in his *More Nevoch. P. iii. cap. 47.* where he obſerves, That there could not well be a more notable means contrived, to maintain an holy fear and reverence to the Divine Ma-jeſty upon their Minds, than to forbid every Perſon, that was any way polluted, to come unto his Sanctuary. For there were ſo many ſorts of Pollutions, made by the Law, that it was very hard to avoid falling under ſome of them: and conſequently a buſineſs of great care, circumſpection, and labour, to approach, as they ought, into the Divine Preſence. For if a Man eſcaped deſilement by a dead body, yet he could not eaſily avoid being deſiled by ſome of the eight creeping things, which he might chance to tread upon; or might fall on his Meat, or his Drink: And if he eſcaped theſe, yet he might be deſiled involuntarily by the means mentioned here *ver. 16.* or by touching a menſtruous Woman, or one that had a Flux of Blood; or at leaſt by touching their Bed, their Seats, or ſomething belonging to them, &c. All which kept a Man from the Sanctuary; which he could not enter therefore when he pleaſed, but was to ſtay a certain time before he could be admitted to worſhip God there; and not then neither, till he had waſhed himſelf. By all which actions, reverence, affection and devotion was preſerved to the Sanctuary; and Men were excited to great humility, which in this was principally regarded.

Ver. 32. This is the law of him that hath an iſſue, &c.] In this and the next Verſe, he recapitulates the Matter of this Chapter: as he did, in the latter end of the foregoing, ſum up the Contents of that.

Ver. 33. And of him that hath an iſſue, of the man and of the woman.] Even of the Perſon that hath an iſſue, whether it be man or woman, &c.

C H A P. XVI.

Ver. 1. AND the LORD ſpoke unto Moſes, after the death of the two ſons of Aaron.] This Chapter would have naturally followed the Tenth Chapter, where the death of thoſe two Perſons is related, if that had not occaſioned the inſerting ſome other Laws about Uncleanneſs, (See Preface to Chapter xi.) which being delivered, Moſes now goes on to give direction about the great Sacrifice, in which the whole Nation was concerned: as he created

treated of lesser and common Sacrifices, in the beginning of the Book.

When they offered before the LORD, and died.] See x. 1. This is mentioned again, to make the Priests careful, not only to sacrifice unto the LORD alone, but after such a manner as he ordered.

Ver. 2. *Speak unto thy brother Aaron, that he come not at all times into the holy place, within the vail.]* Into the holy place without the Vail, he, or some of the other Priests, were bound to go every day, Morning and Even, when they offered Incense: But into this, as none of them might go at all, so he not at all times, when he went into the other; but only upon one particular occasion, which is mentioned here in this Chapter.

Before the Mercy-seat, which is upon the Ark.] This being the place of God's special Presence, none might enter into it but his principal Minister; and he no oftner than the Divine Majesty allowed; which was only once a year, (it appears from ver. 29.) when he offered the great Sacrifice here prescribed. And so much was intimated to *Moses* before, xxx *Exod.* 10. And the Jews add, That on this day of the year he might go in but *four* times; once to burn Incense; a second time to sprinkle the Blood of the Bullock; then to sprinkle the Blood of the Goat; and *lastly* to fetch out the Censer, wherein he burnt Incense. If he went in a *fifth* time, he died for his presumption, as they say; particularly *R. Levi Barcel. Præcept.* cclxxxvi. Such sacred places the Gentiles had in some Countries, which, according to this pattern, were opened only once a year. Particularly *Pausanias* mentions it in *Bæotica*, the Temple of *Dindymene*; which they thought it was not lawful to open more than one day in the year: *Μὴ δ' ἐφ' ἐκαστῶν ἐτῶν ἡμέρα, καὶ ἡ πύλη τὸ ἕξον ἀνοίγειν νομίζουσιν.* And the same he saith of another, in the same Book; and in his *Eliaca*, of the Temple of *Orcus*, *Ἀνιγνύται μὲν ἅπασι καὶ ἑκάστῳ, &c.* It is opened once every year. See *Dr. Owtram's* excellent Book *De Sacrificiis*, lib. i. cap. 3.

Lest he die.] As his Sons had done for their presumption, in offering with other fire than God allowed. In the like danger *Aaron* himself had been, if he had come into the Divine Presence without his leave, and without such caution as is given ver. 13. which is the reason of this order here delivered to *Moses*, and by him to *Aaron*, for the prevention of any such dangerous mistake.

For I will appear in the Cloud upon the Mercy-seat.] That was God's own Dwelling-place, where his Glory appeared; into which therefore none might enter, but when he appointed, and as he directed. The only difficulty is, what is meant by *the Cloud*, wherein he saith he will appear on the Mercy-seat. One would think he meant, as usually, the Cloud wherein the Divine Glory resided, xl *Exod.* 34, 35. 1 *Kings* viii. 10, 11. But *the Cloud* seems to have been on the outside of the Tabernacle; and within a *Glory*, or great Splendor only unclouded. And therefore most, I think, under-

stand this of the Smoak of the Incense, that the High-Priest burnt when he entered into the most holy place; which was *the Cloud* where-with the Mercy-seat was then covered, ver. 13. And there is great reason for this Opinion: for if there had been a Cloud in the most Holy place, over the Mercy-seat, before the High Priest entered, what need had there been to make a new Cloud of Smoak, (as he is ordered ver. 13.) when the Divine Glory was sufficiently obscured already. Besides, in the place before-mentioned, (xl *Exod.*) the *Cloud*, as I now observed, is said to be without the Tabernacle, and to cover it; the *Glory* only being within: and in the other place of the Book of *Kings* (and 2 *Chron.* γ. 13, 14.) it is said only *to fill the House of the LORD*, i. e. the Body of the Temple: but not to be settled upon the Mercy-seat. Where we may very well doubt whether there was any Cloud, or no; but only the Divine Glory. The only ground that I can see for it, is, that God is said there *to dwell in thick darkness*: which seems to import, that the Divine Glory was wrapt up in a Cloud. But however that be expounded, these words which we here translate, *I will appear in the Cloud upon the Mercy-seat*, may very well be rendred, *I will be approached in a Cloud* (i. e. of Incense). For so this word we translate *appear* is used xxiii *Exod.* 15. not for God's appearing to them, but for the Peoples appearing before him: and this sense the 13th Verse seems to enforce, as *Campenius Vitranga* hath observed, *Lib. i. Observ. Sacr. cap. 11.*

Ver. 3. *Thus shall Aaron come into the holy place.]* As he might come into it only once a year; so then with such preparation, and in such a manner, as is here prescribed. And the Jews say, that he was separated from his own House and Family seven days before, and dwelt apart from them in a Chamber of the Temple; that he might the better prepare himself for the Offices of this day, by sprinkling the Blood of the daily Sacrifice, burning Incense, and such like things. And lest he should be either ignorant of his Duty, (as some proved, in the latter end of their State, when the High Priesthood was bought for Money) or forgetful, *the Sanhedrim* sent some to read before him the Rites of this day; who adjured him also to perform every thing according to God's Command. The night before also they let him eat but a little, that no accident in the night might make him unfit to officiate the next day; and that he might awake the sooner, and begin the Service of the day betimes, as they did upon all great Solemnities. All this, and a great deal more, is related in *Codex Joma*, cap. 1. And Mr. *Selden* likewise hath observed out of *Sepher Schebat Jebuda*, with what a magnificent Pomp the High Priest was conducted from his own House, when he went to the Temple, seven days before this Day of Atonement, accompanied by the King, and the whole *Sanhedrim*, the Royal Family, and the whole Choir of Priests, &c. *Lib. iii. de Synedr. cap. 11. n. 7.* Something like this, was the Triumph wherein our blessed High Priest Christ Jesus

was conducted to *Jerusalem*, five days before he offered himself there, for the Sins of the whole World, xii *John* 1, 12, 13.

With a young bullock for a sin-offering.] To be offered for himself, and for his Family; as appears from *ver.* 6. For no other Sacrifice was allowed for the Sin of the High Priest (tho it were dubious) but only a young Bullock, iv. 2, 3.

And a ram for a burnt-offering.] Which accompanied the *Sin-offering* at his Consecration, viii. 18. But first of all the Morning Sacrifice was offered, with the Additionals usual on this Day, (as the Jews say) *viz.* a Bullock, a Ram, and seven Lambs, all for Burnt-offerings.

Ver. 4. He shall put on the holy linen coat, &c.] There were eight Garments belonging to the Attire of the High Priest: Four of which are here mentioned, which the Jews call his *white Garments*; and four more mentioned xxviii *Exod.* 4. which they call the *golden Garments*; because there was a mixture of Gold in them; whereas these were all made of fine Linen. Upon other Days, when the High Priest officiated, he was bound to put them on all (not one of the eight being wanting) but on this Day, when he went into the most Holy place, he put on only those four, which were the Habit of the ordinary Priests, as well as his. This, some conceive, was in token of Humility, because this Day was appointed for Confession of Sins, and Repentance, &c. Upon which account they imagine also, these Linen Garments were coarser than those which he wore every Day with his golden Garments. But all the Jews agree, that these Garments, which he wore on the Day of Expiation, were made of the purest and most precious *Linen* of all other: Which they call (in *Massechet Joma*, cap. 3.) *fine Linen* of *Pelusium*, which was a City in *Egypt*, famous for the richest and whitest Linen, as our *Sheringham* shows (in his Notes on that Treatise) out of *Pliny* and *Silius Italicus*. And if we may believe the *Talmudists*, as the High Priest put on fine Linen of *Pelusium* in the Morning of this Day, so he put on fine Linen of *India*, (*i. e.* in their Language, of *Ethiopia* or *Arabia*, as *Braunius* observes, *Lib. i. de Vest. Sacerd. cap. 7. n. 9.*) in the Evening of it; which was not of much less value than the other. And this is not disagreeable to *Moses*, who saith God commanded the Priests Garments to be made *for glory and beauty*, xxviii *Exod.* 2. And therefore the High Priest appeared, even upon this Day, in a splendid and noble Habit; which was not inconsistent with inward Humility and Lowliness of Mind; whereby the comely and beautiful performance of God's Service, was not to be obstructed. For whereas upon other Days, the High Priest washed his hands and his feet in the Brazen Laver; on this Day, if we may believe the *Jews*, he washed them in a Vessel of Gold, as the same *Braunius* observes out of *Massechet Joma*, c. 4. There are those who fancy the High Priest went into the most Holy place, with the *Ephod* and *Breast-plate*, whereon were the Names of the Children of *Israel*: But that is quite contrary to what *Moses* here delivers, who menti-

ons no other Garments but these of fine Linen which he wore upon this Day; no not when he went into the Holy place (*ver.* 23.) And the Hebrew Doctors thus understand it, as Mr. *Selden* shows out of them and *Josephus*, *Lib. ii. de Succession. in Pontific. Hebræor. cap. 7. p. 250.*

Yet the Roman Church hath grounded a solemn Practice upon the forementioned fancy the Priests, and Bishops too, being wont on *Good-Friday* to minister only in the Habit of Deacons, while they are reading or singing the Office of the Passion: But when they come to the Sacrifice of the Mass (as they call it) then they put on richer Vestments, proper to their Order. Which is a mistaken Imitation of the Ceremonies under the Law, upon this great Day of Atonement; when the High Priest never put on any of his golden Garments for the Service of it.

And he shall have the linen breeches upon his flesh.] To cover his secret Parts. For the word *Flesh* is to be understood here as in xv. 2.

And shall be girded with the linen girdle, and with the linen mitre, &c.] These two, with the two foregoing, make up the four *white Garments*: Which might possibly, as the *Jews* say, be made of the finest and richest *Linen* that could be got, that the High Priest might appear splendid, in the simplest Habit wherein he ministered. But it is evident he was not allowed to appear in those Garments which were wrought with Gold, and Scarlet, and Blue, and Purple, (xxviii *Exod.* 6, 8, &c.) because such very sumptuous Apparel, it must be acknowledged, was not so suitable to the Service of the Day. On which the High Priest (as the Hebrew Gloss notes upon this place) did not so much put on the Person of a *Patron*, as of an *Accuser*; confessing their Sins before God, and begging pardon for them.

These are holy Garments.] To be used only when he ministered in the Sanctuary, xxviii *Exod.* 2.

Therefore he shall wash his flesh in water, and so put them on.] There was no need, upon other Days, to wash more than once, in the beginning of Divine Service; but on this great Day he washed five times, as oft as he shifted his Garments, and went from one Ministry to another; as appears in part from *ver.* 23, 24. where see what I have observed. Here he seems to speak of his washing after he had offered the Morning Sacrifice, &c. in his golden Garments: And then began the Service of the Day in these *white Garments* alone.

Ver. 5. And he shall take of the Congregation of the Children of Israel.] The former Sacrifices, *ver.* 3. were for himself: These for all the People.

Two Kids of the Goat for a Sin-offering.] These two Goats made but one *Sin-offering*; which is described more largely and particularly, *ver.* 8, 9, 10. The former, perhaps, which was sacrificed to the LORD, was to procure those good things which they had forfeited by their Sins: And the other (the *Scape-goat*, as we translate it) to avert those Evils which they had deserved: For the name that is commonly given,

given it by the *Greeks*, signifies its Power to turn away Punishments. Or the simple Reason of it might be, that the *Israelites*, by this double Sacrifice (for both were presented before the Lord) might be the more fully satisfied of the Expiation of their Sins. There is the like Example before, of two Birds appointed for the cleansing of a Leper's House; one of which only was killed, the other let fly away; but both of them are said to *cleanse* the House, and to be for *atonement*; xiv. 49, 52, 53. In which some of the ancient Fathers thought they saw a notable Type of our Lord Christ. Whose Sacrifice, as it was prefigured by all the legal Sacrifices (or the *Paschal Lamb* it self was a Type of him sacrificed for us, 1 Cor. v. 7.) so by this more especially on the Day of Expiation: Which was of greater and more universal Efficacy than all the rest, and therefore represented him more fully than the other did: Insomuch that these *two Goats*, joined in one Sacrifice; may be thought to represent one Christ consisting of two Natures. For since it was not possible, as *Theodoret* expresses it, to adumbrate both the *τὸ θνητὸν, καὶ τὸ ἀθάνατον*, that which was mortal, and that which was immortal in Christ; he commanded two to be brought, *ἵνα ὁ μὲν θνήσκῃ, καὶ ὁ ἄλλος ζήσῃ*, *καὶ τὸ παθητὸν προτίπῃ, ὁ δὲ ἀπαθὴς καὶ ἀόριστος*, that the Goat which was offered in Sacrifice, might prefigure the passible Nature of his Flesh: And that which was let go, might show the impassible Nature of his Divinity, Quæst. xxxii. in *Levit.* And St. Cyril discourses to the same purpose, in his *ninth Book* against *Julian*.

And one Ram for a burnt-offering.] Which was no more than was appointed for *Aaron* himself, ver. 3. who herein is equalled with all the Princes of the People; in whose Name this Ram seems to have been offered.

Ver. 6. And *Aaron* shall offer his Bullock of the Sin-offering, which is for himself.] Not by killing it, which was done afterwards (ver. 11.) but only by presenting it before God to be sacrificed; which was done with a solemn Prayer, wherein he beseeched God to be propitious unto him and his. The form of it is set down in *Massechet Joma*, cap. 3. Sect. 8. He laid his hand upon the head of the Bullock, and said, *I have done amiss, and been rebellious, and sinned before thee, I and my House. I beseech thee now, O LORD, remit my Rebellion and my Sin which I have committed, and my House, &c.*

And make an atonement for himself, and for his house.] For his Family, as I said, ver. 3. and for all the Priests; who are called *the House of Aaron*, cxv *Psal.* 10, 12. cxxxv. 9. And I do not see why all the House of *Levi* should not also be understood: For they are not comprehended under the name of *the Congregation of the Children of Israel* (mentioned in the Verse before) and therefore must be contained here under the name of the House of *Aaron*. See i *Numb.* 49.

Ver. 7. And he shall take the two Goats.] Mentioned ver. 5. which were to be of equal stature, of the same colour, and the same price (as the Hebrew Doctors say in *Joma*, cap. 6.)

both designed to the same end; the Expiation of their Sins.

And present them before the LORD, at the door of the tabernacle, &c.] All the Sin-offerings which were made for the Congregation, were presented either by the High Priest, or by the Elders, (iv. 15.) and by them devoted to God, to be sacrificed on his Altar. For this presenting of the Goat, is the same with his offering of the Bullock in the Verse foregoing; which was nothing else but his solemn Consecration of them, as I said, to be sacrificed. According to which pattern, our blessed Lord and Saviour, a little before he suffered upon the Cross, and made himself a Sacrifice for us, voluntarily offered himself to die for our Sins. Which is the meaning of those Words of his, xvii *John* 19. where praying for his Apostles, he saith, *For their Sakes I sanctify myself*: that is, offer my self to die as an expiatory Sacrifice for them. For that *ἀγιάζω* sometimes signifies as much as *προσφέρειν*, Dr. *Owtram* hath demonstrated, *Lib. ii. de Sacrificiis*, cap. 3. And so St. *Chrysostom* here expounds these words, *I sanctify my self*, by *προσφέρω σοὶ θυσίαν*, *I offer thee a Sacrifice*; or consecrate and devote my self to be sacrificed. And it is not an improbable Conjecture of another very learned Friend of mine, now also with God (Dr. *Spencer*) that the appointing of *two Goats* to be both presented to God at the same Time, and with the same Rites, was to preserve the Jews in a Belief that there is but *one Principle* of all things; who both bestows good things, and inflicts evil: Contrary to the Opinion of the Gentiles, who made *two Principles*, one good, and the other bad; which was the ancient Belief of the *Chaldeans*, and other Eastern People, and from them propagated to the *Greeks* and *Romans*: Most of whose Sacrifices (as another very learned Man of our own Country hath observed) had respect to these two Principles; to one of which they offered in the Morning, and to the other at Night. See Dr. *Windet*, *de Vita Funerum statu*, Sect. 3. where he observes, that there are plain footsteps of this old Error at this Day, through all the East, as far as *China*: For there was an Endeavour to infect Christianity with it, by *Manes the Persian*, in the Reign of the Emperor *Aurelian*; nor was there any Heresie that spread so far as this Dotage did.

Ver. 8. And *Aaron* shall cast lots upon the two Goats.] The manner of it is described in the same Treatise (*Massechet Joma*, cap. 3. Sect. 9.) The High Priest went to the East-part of the Court, on the North-side of the Altar, having the *Sagan* (his Vicar) on his right hand, and the Head of the House of the Fathers on his left. There stood two Goats, with an Urn or Box, which they call *C A L P I* (the very same name which *Lucian*, and the Scholiast upon *Aristophanes*, give to the same thing, as our learned *Sheringham* upon that Book, and *Bochart* in his *Hieroicoicon*, have observed). Into this Urn the two Lots were cast, which were made of Box-wood (as the *Misna* here says) and in after-times came to be of Gold. But *Maimonides*, in his Treatise on this Subject, saith, they might be made either of Wood or Stone, or any

any Metal; provided one of them was not bigger than the other, (nor one of Gold, the other of Silver, &c.) but both every way equal, as the Goats were to be. Upon one of these Lots was written the name of the Goat which was for the Lord; and on the other, that which was for *Azazel*. And then the Priest shaking the Urn, and putting in both his hands (as it there follows in *Joma*, cap. 4.) took up a Lot in each. And if he brought up God's Lot in his right hand, the *Sagan*, who stood there, said, *My Lord, lift up thy right hand*: If in his left hand, the Head of the Fathers said, *Lift up thy left hand*. And so the Priest let the right hand Lot fall upon the Goat that stood on the right hand; and his left hand Lot upon the other.

One lot for the LORD.] To be offered unto the Lord at the Altar.

The other lot for the scape-goat.] Or, as it is in the Hebrew, for *Azazel*; as some have anciently translated it. Now why a Goat was offered in Sacrifice, and another Goat let go free, laden with their Sins, rather than any other Creature, may be understood, perhaps, from the inclination of the Heathen World in those Days, when they worshipped *Dæmons* in the form of a Goat. The *Egyptians* were famous for this, and the *Israelites* themselves (it appears from the xviith Chapter of this Book, ver. 7.) were prone to offer Sacrifices *le Seirim*; which signifies *Dæmons* in that form. And therefore to take them off from such idolatrous Practices, God ordained these Creatures themselves to be sacrificed and slain, to whom they had offered Sacrifice. And the young ones he appointed for this purpose, (for so *Seirim* signifies) which the *Egyptians* most of all honoured, and abhorred to offer or kill. So *Juvenal*:

— *Nefas illic fœtum jugulare Capellæ.*

Sat. xv. ver. 11.

Now from hence perhaps it was, that some fancied *Azazel* signified the Devil; as *R. Menachem* and *R. Eliezer* among the Jews; *Julian* among the Heathen; and some great Men lately among us: Who conceive, that as the other Goat was offered to God at the Altar, so this was sent among the *Dæmons*, which delight to frequent desert places, and there appeared often in the shape of this Creature. But this will not agree with the Hebrew Text, which says this Goat was for *Azazel*, as the other was for the LORD. Now none sure will be so prophane, as to imagine, that both these Goats being set before the Lord, and presented to him, as equally consecrated to him, he would then order one of them to be for himself, and the other for the Devil. We must therefore be content with our own Translation, which derives the word *Azazel* from *Ez*, a Goat; and *azal*, to go away; and fitly calls it the *Scape-goat*: So *Paulus Fagius*, and a great many others: Against which I see nothing objected, but that *Ez* signifies a *be* Goat, not a *be*. Which made *Bockartus* fetch this word from the *Arabick*; in which

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Language, *Azala* signifies to remove, or to separate. And this agrees well enough with the name of this Goat, according as the ancient Translators understood it; some of which, as *Symmachus*, render it ἀποχόμενον, the Goat going away: Others, as *Aquila*, ἀπαλειψίνον, the Goat let loose: And the LXX, ἀποαιμαίνον. In which they had no thought of the notion of this word among the Greeks, who called those *Dæmons* by this name, who were esteemed ἀλγιστακοί and ἀπολείπαιοι (as *J. Pollux* speaks) *aversers of evil things from them*: But simply meant, as *Theodoret* interprets it, ἀποαιμαίνοντες εἰς τὴν ἔρημον, the Goat sent away into the Wilderness. And so *St. Hierom* expounds it, *Hircus emissarius*: Which agrees with the notion which *Bockartus* puts upon the word out of the *Arabick* Tongue. This Goat being sent away into remote places, there to remain separate from the Flock to which he belong'd; and that upon a Mountain (as the Jews fancy) in the Wilderness of *Sinai*, which from this Goat was called *Azazel*: But I see no ground for this.

Ver. 9. And Aaron shall bring the Goat upon which the LORD's lot fell.] In the Hebrew the word is, *went up*: For he first took it up out of the Urn, and then let it fall upon the Goat.

And offer him for a sin-offering.] Devote him to God, to be a Sacrifice for their Sins: beseech him to accept of this Sacrifice for that end. So the word *offer*, I observe, signifies ver. 6. order being given afterwards for the killing of the Goat, ver. 15.

Ver 10. But the Goat on which the lot fell to be the Scape-goat, shall be presented alive before the LORD.] This shows that the *Scape-goat* was equally consecrated and devoted to God, as the other was: Tho' not to be killed, but sent away alive; after the other had been offered in Sacrifice.

To make an atonement with him.] For this was a Sin-offering, tho' not slain, no less than the other: As appears from ver. 5. which shows these two Goats made but one *Sin-offering*: Which was partly slain at the Altar, and partly let go (as it here follows) to run whither he would; the more perfectly to represent the taking away of their Sins, and removing their *Iniquity* (as the Prophet speaks, iii *Zeck.* 9.) by vertue of this Offering for them.

Some indeed have thought that this Goat was not sacrificed, but only presented alive before God, and so let go; lest it should be thought God could not forgive their Sins, unless he was appeased by some slain Beast. Which imagination was destroyed by letting this *Sin-offering* be left alive, at full liberty to run quite away. But I can see no ground for such a Construction; because these were not two, but one *Sin-offering*, as I said before: Which being slain in part, established that Opinion in them, of the impossibility of obtaining Reconciliation, without a bloody Sacrifice. Certain it is, that the whole Law supposes this, that *without shedding of blood is no remission*, as the Apostle observes ix *Heb.* 22. And therefore it will be more agreeable to the Holy Scriptures, if we think, as some do,

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That

That the first Goat represented our Lord in his Sufferings, and this other in his Resurrection; whereby he was freed from the Bands of Death: Both his Death and his Resurrection being for our Deliverance, as the Apostle shows in *Rom. ult.*

And let him go free.] Whither he pleased. For so the Hebrew Word Schalac (send him away, or dismiss him) signifies in Scripture, intimate Liberty, such as God demanded for the Israelites from Pharaoh, in Exod. 23. v. 1.

For a Scape-goat.] Into remote places.

Into the Wilderness.] Intoken their sins were quite carried away, to be found no more: For the Goat was not merely sent into the Wilderness, but into the most desert places of it, as appears from ver. 22.

Ver. 11. And Aaron shall bring the Bullock of the sin-offering, which is for himself, &c.] This former part of the Verse is word for word the same with ver. 6. which shows that offering there (as we translate it) was nothing else, but bringing it to be offered; or presenting it before the Lord, to be a Sacrifice for himself, and for his Family. But now his bringing it, was, that it might be killed immediately, as it follows in the latter part of this Verse

And shall make an atonement for himself and his house.] By killing it, as the next words tell us.

And shall kill the Bullock of the sin-offering, which is for himself.] He was first to offer for himself, before he could acceptably offer for the People, as the Apostle observes, v Heb. 3. ix. 7. And, as the Jews tell us (in Massechet Yoma, cap. 4. sect. 2.) he again put his hand upon the head of the Bullock, and made the Confession and Supplication before-mentioned upon ver. 6. And when he had done, then he killed the Bullock with his own hands. For tho all other Sacrifices might be killed by any person, yet the High Priest himself was bound to kill this; as they say in the same place of the Misna, sect. 3. And having received the Blood of the Bullock in a Basin, he delivered it to another Priest, to keep it in continual agitation, till he had offered incense in the holy Place, that so it might not grow thick and be clotted; but be kept liquid and thin, fit to be sprinkled before the Mercy-seat.

Ver. 12. And he shall take a Censer full of burning coals of fire.] Which he held in his right Hand.

From the Altar before the LORD.] From the brazen Altar where the Bullock was slain: For coals were burning before God no where else but there.

And his hands full of sweet Incense, beaten small.] With his left Hand he took as much of the Incense mentioned xxx Exod. 34, 36. as his hand would hold (besides the Incense which he burnt every Morning and Evening, which was a whole Pound) and put it into a Cup.

And bring it within the Vail.] With both these, the Censer of Coals, and the Cup of Incense, (the former in his right Hand, the other in his left) he went within the Vail, which divided

the holy Place from the most holy: And set down the Censer; and then (as it follows in the next Verse, see there) threw the Incense upon the burning Coals. This the Hebrew Doctors take to have been so difficult a work, that in the Gemara upon Yoma (cap. 1.) they say some of the elder Priests were sent to him before-hand, to show him how he should fill his hand with the Incense. And the Misna there says, that they adjured him in these words; *We are the Legates of the great Sanhedrim, and thou art our Legate and theirs; we adjure thee, we adjure thee by him whose name dwells in this house, that thou change not any one thing of all that we have said unto thee.* And so they parted with tears on both sides. The reason of which solemn Adjuration, they say, was, That the Sadducees affirmed, he might burn the Incense without the Vail, and so enter into the most holy Place; directly contrary to this Text, which required him to do it within; where no body could see what the High Priest did, and consequently could not tell whether he performed the Service there aright. Therefore they took this Oath of him, in the latter Ages of their State, when some of the Faction of the Sadducees were thrust into the Priesthood, as Mr. Selden probably conjectures, *Lib. iii. de Synedriis, cap. 11. n. 2.* This was the first time of the High Priest's going into the Holy of Holies on this great Day.

*Ver. 13. And he shall put the Incense upon the fire before the LORD.] He entered (as the Misna saith in Yoma, cap. 5.) with his Face towards the South; and so went side-ways (for he might not look upon the Ark, where the Divine Glory was) till he came to the Staves of the Ark; where he set down the Censer, and put on the Incense. And having filled the House with a Cloud of Smoak, he went out backward (out of reverence to the Divine Majesty) into the holy Place without the Vail. Where, when he was come, he made this short Prayer, *May it please thee, O LORD GOD, that this year may be hot and also wet; that the Scepter may not depart from the Family of Judah, nor thy People Israel want food; and that the Prayer of the wicked may not be heard.* And then he presently went out of the Sanctuary, and showed himself to the People; that they might not suspect he had done amiss, and miscarried in his Office. For so, they say, it sometimes happen'd, that the High Priest, having violated these holy Rites appointed by God, was struck dead in the holy Place.*

The Incense which was burnt every Day in the holy Place, at the golden Altar, representing the Prayers of the Saints, as St. John teaches us (*viii Rev. 3, 4.*) this Incense, which was burnt in the Holy of Holies, may well be thought to represent the Prayers of the High Priest himself, which he made upon this occasion; as our blessed Saviour did before he offered the great Sacrifice of himself (*xvii John*, of which more hereafter) with the Blood of which he now appears in the Heavens before God for us.

That the cloud of the Incense may cover the Mercy-seat that is upon the Testimony.] So that nothing of it might be seen : it being the place of the Residence of the divine Majesty, (xxv *Exod.* 21, 22.) whose Glory was inaccessible.

That he die not.] By gazing on the divine Glory. See *ver.* 2. and xxxiii *Exod.* 20.

Ver. 14. *And he shall take of the blood of the Bullock.]* Having done what is commanded in the foregoing Verses, he came out of the Sanctuary, and went to the Priest, whom he left at the Altar of Burnt-offering, stirring the Blood in the Basin, which he delivered to him (as I observed *ver.* 11.) and taking it from him, went with it (the *second* time) within the Vail; and standing where he did before, when he burnt the Incense, sprinkled it as is directed in the words following.

And sprinkle it with his finger.] The very root or essence of a Sacrifice (as the Maxim of the Jews is) *lies in the sprinkling of the Blood.*

Upon the Mercy-seat.] One would think, by this Translation, that he sprinkled the Mercy-seat itself, with some of the Blood. But all the Jews understand it quite otherwise: and indeed the Hebrew words are *Al pene*, over-against the Face, *i. e.* as they interpret it (in the *Misna* before-mentioned, *cap.* 5.) towards the Mercy-seat. And so it follows in the next words, *and before the Mercy-seat shall he sprinkle.* Only this difference there was in the sprinkling; that this Particle *al*, they think, imported that he was to make the first sprinkling, here mentioned, *toward the top* of the Mercy-seat. The Vulgar Latin wholly omits this part of the Verse, and only mentions the latter sprinkling, seven times *contra propitiatorium* over-against the Mercy-seat Eastward.

Eastward.] I should have thought the observation of our learned Country-man (Mr. J. Gregory) very remarkable, if he had been commanded only to sprinkle the Blood *eastward*. For then there might have been room for his Conjecture; that tho' *Aaron* at all other times turned his face towards the *West* (where the most holy Place was) and at the very killing of the Goat and the Bullock, not only lookt that way himself, but turned their Faces towards the *West*, (as the Jews say in *Joma*) yet when he came to perform the chief Part of this Mystery, *he turned his back upon the beggarly Elements of the World*, and sprinkled this Blood *eastward*, to represent the Man, whose name is the *East*, *i. e.* Christ. But I do not see how this agrees with this sprinkling the Blood *before the Mercy-seat*; which could not be done without looking towards the *West*. And therefore it must be confessed that he did not sprinkle it eastward; but standing eastward of the Mercy-seat, with his face towards it, he performed this Office, as Mr. *Selden* observes, *Lib.* iii. *de Synedr.* *cap.* 16. *p.* 426. Or it may be said to be done *eastward*, because that part of the Ark, before which he sprinkled, looked *eastward*.

And before the Mercy-seat shall he sprinkle of the blood with his finger seven times.] This is a distinct sprinkling from the foregoing, which was done but once, and towards the upper part of the Mercy-seat; but this was done seven

times, towards the lower part of it, as the *Jews* understand it: who say he sprinkled *eight* times in all, but none of the Blood touched the Mercy-seat. So the *Gemara* on that place, and *Maimonides* in his *Jom hakippurim*, and *Obediah Bartenoca*, whose words are these; *The drops of Blood did not come upon the Mercy-seat, but fell upon the Ground*; as two of our very learned Country-men have observed, Mr. *Sheringham* upon *Joma*; and Dr. *Owtram*, *Lib.* i. *de Sacrificiis*, *cap.* 16. *n.* 4.

Seven times.] Concerning this Number *seven*, See before iv. 6. This was the *second* time of going into the Holy of Holies upon this Day.

Ver. 15. *Then shall he kill the Goat of the sin-offering, that is for the People.]* The Blood of which was received in a Basin as that of the Bullock was, (see *ver.* 11.) and he carried it within the Vail, (as here follows) and did just as he had done before, *ver.* 14. But whether he first burnt Incense, as he had done before he brought in the Blood of the Bullock, is uncertain: It is likely the Fume that had been then made; still remained; so that there was no need to renew it.

And do with that blood, as he did with the blood of the Bullock, and sprinkle, &c.] For he stood in the same place (as the *Misna* observes) and there sprinkled once towards the top of the Mercy-seat; and then seven times before the bottom of it. Which is not here expressly said, but is to be understood from what goes before; which orders him to do with this Blood as he had done with the other.

This now was the *third* time of his going into the most holy Place, upon this day. See *ver.* 2.

Ver. 16. *And he shall make an atonement for the holy Place.]* By the sprinkling before-mentioned (both of the Blood of the Bullock, and of the Goat, as I gather from *ver.* 18.) God's own dwelling-place was purified: the Blood (which was sprinkled seven or eight times before the Mercy-seat) being thrown, it is probable; towards both sides of it.

Because of the uncleanness of the children of Israel; and because of their transgressions in all their sins.] The many sins whereby they had transgressed God's holy Laws, the whole year before, had made them so unclean, that it provoked God to leave them, and made this most holy place unfit for his Habitation; unless he were reconciled to them: For it was seated among an unclean People, as the rest of the Sanctuary was; and on that score might need an Atonement. See xxix *Exod.* 36, 37.

And so shall he do for the Tabernacle of the Congregation.] When he had done all this within the Vail, he was to do the same without, in the Sanctuary: where he sprinkled first the Blood of the Bullock, and then the Blood of the Goat, against the Vail which parted the Sanctuary from the Holy of Holies. So the *Misna* in the place fore-mentioned; and R. *Solomon Jarchi* upon these words; *As he sprinkled part of the Blood of both Sacrifices, once above, and seven times beneath, in the inward Sanctuary; so he sprinkled towards the Vail without, once above, and seven times below.* For they all agree the Blood was not sprinkled upon the Vail, but be-

fore it: by which sprinkling the Sanctuary was purified, as the Apostle observes, when he saith, *Almost all things were, by the Law, purged with Blood, &c.* ix Hebr. 21, 22, 23.

That remaineth among them, in the midst of their uncleanness.] Surrounded by a sinful People, who are full of legal, as well as other Impurities: and had been likewise defiled by many, who had ignorantly come into it, in their uncleanness. So *Maimonides* judiciously observes. It could scarce be avoided, but some or other would ignorantly, and some presumptuously offend, by going into the Sanctuary, or eating holy things when they ought not: and therefore God commanded this Expiation to be made for the Pollutions of the Sanctuary and its Utensils, by such means. *More Nevoch. P. iii. cap. 47.*

Ver. 17. *And there shall be no Man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the holy place.*] During this action, none of the Priests, who used to attend in the Tabernacle, were to come into it, till the High Priest had expiated its Uncleanness; which it was supposed to have contracted, by their coming into it all the year before.

Until he came out.] Of the holy place.

And have made an atonement for himself, and for his household, and for all the Congregation of Israel.] Finished all that he had to do there, for the Expiation of his own Sins, and his Families, and all the Peoples. That is, from the time of his going to offer Incense, till he came out to purify the Tabernacle. Some of which time he spent in prayer to God (as I observed ver. 13.) for all the People: as he had done before when he presented the *Sin-offerings* to him; with solemn Supplication for himself and for his Household, and for all the Congregation of Israel; the Forms of which are extant in their Books. In conformity to which, when our blessed Saviour consecrated himself to be a Sacrifice for us, (as I noted upon ver. 7.) he first commended himself to God, in that solemn Prayer before his Death, xvii Job. ver. 1, 2, &c. and then his Apostles, who were his Household, ver. 9, 10, and so forward to the 20th Verse; and then prayed for all that should believe on him; i. e. the whole Congregation of Christian People, from ver. 20. to the end. Immediately after which he went to the Place where he was apprehended, and led to be condemned and crucified, xviii Job. 1. See Dr. *Owtram de Sacrificiis, Lib. ii. cap. 3. n. 3.*

Ver. 18. *And he shall go out unto the Altar that is before the LORD.*] These words, *before the LORD*, seem to restrain this to the Golden Altar, where Incense was offered in the Sanctuary: and so I find it is generally interpreted, even by the Jews themselves (in *Joma, cap. 5. sect. 5.*) as well as Christians. But the words, *he shall go out*, plainly signify his coming from the Sanctuary, where the golden Altar was (and had been cleansed, we may well suppose, together with it, ver. 16.) in the outward Court, to the Altar of *Burnt-offering*, which was also *before the LORD*, (xxix Exod. 11.) tho' at a greater distance from him: and

which, one would think, stood in need to be cleansed, as much as the Altar of Incense. Now unless it was ordered to be cleansed in these words, I can see no care taken about it at all. In xxx Exod. 10. there is express mention indeed made of *making an atonement* upon the Altar of Incense once a year; and nothing said of the other: and if we will so understand it here, then the words, *he shall go out*, must have respect to *his going into the holy place*, mentioned in the Verse before.

And make an atonement for it.] This is generally understood, as I said, of the golden Altar, because such express mention is made of its Purification yearly, in the place now mentioned, xxx Exod. 10. And, no doubt, that which is here commanded, was done there, when he made Atonement for the Table, where it stood: But there being the same need, as I said, to expiate the other Altar (where no fewer Errors had been committed than here, and which stood nearer to an unclean People, who encompassed it) I cannot but think that it is here included.

And shall take of the blood of the Bullock, and of the Goat.] He put the Blood of the Bullock and of the Goat together, and then poured them into another Vessel, that they might be well mingled. For here is no command in this place, that he should go round the Altar twice, and tip the Horns of it, first with the Blood of the Bullock, and then of the Goat, separate one from the other, as the *Misna* in *Joma* observes, cap. 5. sect. 4.

And put it upon the horns of the altar round about.] He began at the North-east corner, and so went to the North-west; and from thence to the South-west, and lastly to the South-east: and as he came near to each corner, he put the Blood upon it. So the Jews describe this matter in the same place, sect. 5.

Ver. 19. *And he shall sprinkle of the blood upon it with his finger seven times.*] Not upon the middle of the Altar, but nigh the corners; viz. in the place where he ended, when he put the Blood upon the horns of the Altar. So the Jews say in the place above-mentioned, sect. 6. And I do not see why the Particle *upon*, should not be expounded here, as in ver. 15. (if their Interpretation be true) to signify, that he sprinkled the Blood *before* the Altar; which he did not touch.

And shall cleanse it, and hallow it, from the uncleanness of the children of Israel.] The Jews refer this cleansing to his taking the Coals and the Ashes from the Altar, that he might sprinkle the Blood in a clean place. And then the words are to be translated, *He shall sprinkle the Blood, &c. having cleansed and hallowed it.* But the conclusion of the Verse determines us to another sense, which is, That by sprinkling the Blood, he cleansed and sanctified it from the *uncleanness of the children of Israel*, whereby it had been defiled: the Priests having either come in their uncleanness thither, or not performed their Service as they ought there, and the People thereby remaining in their Impurities.

Now

Now when the High Priest had done all this, the Jews say (in the *Misna* before-named) he poured the rest of the Blood of the Bullock and Goat, at the bottom of the Altar of *Burnt-offerings*, (where, I conceive, he concluded this Atonement) for there was a conveyance to carry it away, as I observed upon iv. 17. And they make account also, that if every thing was not done in this order, it was ineffectual, and was to be done over again. For example; If the Blood of the Goat was sprinkled before the Blood of the Bullock (contrary to the directions ver. 14, 15. he returned, and sprinkled the Blood of the Goat, after that of the Bullock, &c.

Ver. 20. *And when he hath made an end of reconciling the holy place.* Making it fit to continue God's dwelling place, ver. 16.

And the Tabernacle of the Congregation.] By this I think is meant the Sanctuary, and every thing in it; particularly the golden Altar.

And the Altar.] Of *Burnt-offerings*, where he ended his atonement for the whole House of God.

He shall bring the live Goat.] Two had been presented to the LORD, ver. 7, 10. that is, solemnly consecrated and devoted to be expiatory Sacrifices; one of which having been slain, the other was now brought to be made an Expiation for Sin, after another manner. And he was brought, no doubt, to the door of the Tabernacle of the Congregation, where they were wont to lay their hands upon other Sacrifices, i. 3, 4.

Ver. 21. *And Aaron shall lay both his hands upon the head of the live Goat.]* Laying of the hand upon the head of the Beast, was a Rite used in all sorts of Sacrifices, whether *Burnt-offerings*, *Peace-offerings*, or *Sin-offerings*. See i. 4. iii. 2. iv. 4, 33. In which places, mention is made only of *laying on his hand*: But here the High Priest is commanded to lay on *both hands*, as he and his Sons did, in the Sacrifice of the Bullock, and the Ram at their Consecration, viii. 14, 18. The meaning of which was, the more solemnly and intirely to devote the Sacrifice to the use for which it was designed; which, in this Sacrifice, was to bear all their Sins. For they were all laid upon this Sacrifice, unto which the punishment of them was transferred: This Rite signifies as much as if they had said, *Whatsoever we have done amiss, let not us, but this Sacrifice be charged with it*: that is, let it bear the punishment which we deserve. Such phrases there are 2 Sam. i. 16. ix Esther 25. vii Psal. 16. and other places.

And confess over him.] This must have been understood, if it had not been expressed; for *imposition of hands* was always accompanied with Prayer, of one sort or other, according to the occasion of it. Insomuch that the Jews say, *Where there is no Confession of Sins, there is no Imposition of Hands; for Imposition of Hands belongs to Confession.* See Dr. Owttram de Sacrif. Lib. ii. cap. 15. n. 8. And it is observable, that the High Priest made confession three times on this day: First for himself, and then for his Brethren the Priests, and now for the whole Congregation; saying this Prayer, (as they tell us in *Joma*, cap. 6. sect. 2.) *I beseech thee, O LORD;*

this People, the House of Israel, have done wickedly, and been rebellious, and sinned before thee. I beseech thee, now O LORD, expiate the Iniquities, the Rebellions, and the Sins, which thy People the House of Israel have done wickedly, transgressed, and sinned before thee: According as it is written in the law of Moses thy Servant, (viz. in the 30th Verse of this Chapter) on that day he shall make an atonement for you, to cleanse you, that you may be clean from all your Sins before the LORD. Which last word (LORD) as soon as all the Priests and the People, that were in the Court, heard pronounced by the High Priest, they bowed and fell down flat upon their Faces, and worshipped, saying, *Blessed be the LORD; let the Glory of his Kingdom be for ever.*

All the iniquities of the Children of Israel, and all their transgressions, in all their sin.] These three words, *Iniquities*, *Transgressions*, and *Sins*, are the very words used by the High Priest in his Confession before-mentioned; which comprehend all manner of Offences, whether committed deliberately, or not, against *Negative* or *Affirmative* Precepts, (as they call them). *Grotius* in his Notes on this place, hath thus distinguished them; but whether exactly or not; cannot be determined. But it is probable that *Sins*, signify Offences committed by Error, not deliberately; *Iniquities*, such as were deliberately committed against the prohibiting Precepts; and *Transgressions*, those that were deliberately committed against commanding Precepts. All, except those to which *cutting off* was threatned, which were not expiated by any Sacrifice.

Putting them upon the head of the Goat.] By putting his hand on the head of the Goat, and confessing their Sins over him (with Prayer to God to remit them) they were all charged upon the Goat, and the punishment of them transferred from the *Israelites* unto it. Just as the Sins of all Mankind were afterwards laid upon our Saviour Christ (as the Prophet speaks, liii Isa. 6.) *who his own self bore our sins in his own body*, (saith St. Peter i ii. 24.) the punishment passing from us to him, *who was made Sin for us*, 2 Corin. v. 21. Which expressions are manifest Allusions unto this Sacrifice on the great day of Expiation: which was the most illustrious Figure of the Sacrifice of Christ; and shows, beyond all reasonable contradiction, that Christ suffered in our stead, and not merely for our benefit. For it is very evident, the Sacrifice offered on this day, was put in the place of the People; and all their Sins, that is, the punishment of them, laid upon its head. And it appears by the form of all other *Sin-offerings*, which were occasionally offered at other times, that the who brought them, put off the guilt, which he had contracted, from himself, and laid it on the Sacrifice, which was to die for him: Which he did, by laying his hand on the head of it, at the door of the Tabernacle, while it was yet alive. Then with his hand so placed, he made a Confession of his Sins, for which he desired forgiveness by the offering of this Sacrifice: That is, he prayed by these Rites, that the Beast being offered and slain, he might be spared from punishment; which

which was a plain transferring the guilt from himself unto his Sacrifice. Which being yet alive, and thus laded with his guilt, was then brought to the Altar, and there slain for the guilty Person: That is, it died in his stead; for there was no other reason of its being put to death there, and in that manner.

I have insisted the longer on this, because nothing can better explain the true meaning of *Christ's dying for us*: Which was by transferring the suffering, due to our Sins, upon him; as the manner was in the Legal Sacrifices. Which was a thing, let me add, so notorious in the World, that other Nations, from hence derived the like Custom, to that here mentioned by *Moses*. Particularly the *Egyptians*, as *David Chytræus* hath long ago observed, and since him many others out of *Herodotus*: Who tells us (*Lib. ii. cap. 39.*) that they made this Execration over the Head of the Beast which they sacrificed; *ἢτε μέλλει ἡσφισι τοῖς θύουσι, ἢ Αἰγύπτῳ τῇ συμπασίᾳ κακὸν γενέσθαι, εἰς κεφαλὴν ταύτου τραπέσθαι* that if any evil was to fall, either on themselves who sacrificed, or upon the whole country of Egypt, it might be turned upon the head of that beast. And this, he saith, was the Custom over all the Land of Egypt; and the reason why no Egyptian would taste of the Head of any Animal. Nor was this the Notion of the Egyptians only, but of other Countries also; who called those Sacrifices which were offered for them *Ἀντίψυχα*, being sacrificed in their stead; and the Life of the Beast given for theirs. Thus the Greeks sometimes sacrificed Men, when some very heavy Calamity was fallen upon them, whom they called *καθάρματα*, Expiations to purge them from their Sins, by suffering in their room. For they prayed thus over him, who was devoted every Year, for the averting Evils from them, *πρεσβυτέρα ἡμῶν γένε, ἢτοι σωτηρία καὶ ἀπολύτρωσις*. *Be thou our Cleansing; that is, our Preservative and Redemption, or Ransom.* And with these words they threw him into the Sea, as a Sacrifice to Neptune. And thus the *Massilienses* did, as *Servius* tells us (upon the 3d. *Æneid*) in time of a Plague, praying *ut in ipsum reciderent mala totius Civitatis*, that on him might fall the Evils of the whole City.

And shall send him away.] As soon as the Confession was over, the Goat was sent away.

By the hand of a fit Man.] By a Man prepared before hand, (as the Ancients interpret it) or, that stood ready for this purpose. *Jonathan* saith, he was designed for it the Year before; others say only the Day before; and that the High Priest appointed him: Who might appoint any body, whom he thought fit; but did not usually appoint an *Israelite*, as they say in *Yoma cap. 6. n. 3.*

Into the wilderness.] It is not certainly known what Wilderness this was; but the *Hebrews* call it the Wilderness of *Tzuk*, which, they say, was ten Miles from *Jerusalem*. And they say, that at the end of each Mile there was a Tabernacle erected, where Men stood ready with Meat and Drink, which they offered to him that went with the Goat, lest he should faint by the way. And the Nobles of *Jerusalem*,

they add, accompanied him the first Mile; further than which they might not go, because this Day was a *Sabbath*. After which, they that were in the first Tabernacle accompanied him to the next; and they that were there, to the third, and so forward to the last; that they might be sure to have this great work done, of carrying their Sins quite away from them. So we read in the Treatise on this Subject, called *Yoma, cap. 6. sect. 4, 5.* which *Maimonides* hath explained, as I have now done.

Ver. 22. And the Goat shall bear upon him all their iniquities.] This shows more fully still, the nature of this Sacrifice, in which all their iniquities, i. e. the punishment of them was laid, that he might carry them away. For this Goat was not capable to bear their sins, but only their punishment; as Christ also did, who knew no sin, and yet was made sin; by having the punishment of our sins laid on him. For that this Scape-goat, which was loaded with their sins, was a Sin-offering, is plainly said before in this Chapter; and consequently represented Christ (who is our Sin-offering) as well as the other part of this Sin-offering did, whose Blood was carried into the holy Place. And, in some regard, this Scape-goat was a very notable representation of him; if it be true, that our Saviour entered upon his Office, of being the Mediator of our Reconciliation with God, upon this great Day of Atonement, which was the Day on which he was Baptized, as our *Dr. Jackson*, together with some good Chronologers think. For though the Tradition of the Western Church be, that his Baptism was on the Sixth of January; yet as *Jansenius*, and some others of the Roman Communion, do not think fit to follow it, so he judges it more probable to have been on the Tenth of September: In the beginning of which Month, when the Feast of Blowing of Trumpets was celebrated (as we read xxiii of this Book, 24.) *John Baptist* began to lift up his Voice like a Trumpet, and call the Jews to Repentance. Who accordingly flocked to him, and, confessing their sins, were baptized by him in *Jordan*; where our Saviour also being baptized on the Tenth day, which was the Day of Atonement, and being declared the Son of God by a Voice from Heaven, was immediately driven by the Spirit into the Wilderness, as *St. Mark* tells us, i. 12. Which was a manifest indication (he thinks) to *John Baptist*, that this was the Redeemer of the World, prefigured by the Scape-goat; who going into the Wilderness on the Day of Atonement, immediately after the People had made Confession of their sins, gave him to understand (who was well acquainted with the meaning of the Legal Rites) that he was sent by God to take upon himself the Sins of the World, and carry them away, by being, in due season, offered to God, and slain as a Sacrifice to God for them. And this he did at that very time, when the *Paschal Lamb* was killed, (as I have shown upon xii *Exod. 6.*) to the end that they might take notice he was the Lamb of God, whose Sacrifice that Lamb prefigured: As by being

led into the Wilderness on the same Day the Scape-goat was carried thither, he shew'd that the Mystery, represented by that Ceremony, was exactly fulfilled in him.

This Notion of his I thought good to mention (tho, as far as I know, he is singular in it) because it carries some probability in it, if what the Apostle saith, ii. *Coloss.* 17. be well considered, That the Law contained *shadows of things to come, the body of which was Christ.* Who was a *Body* consisting of so many different Parts, and so compleat, (as he observes) that no one, nor a few legal Ceremonies, could perfectly *fore-shadow* it: But as the Ceremonies were many, and almost infinite; so every one did *fore-shadow* some part or piece of this compleat *Body*: That is, no remarkable part of it, no special Event or Action, which concerned our Saviour Christ, but was fore-shadowed by some or other Legal Ceremony: See *Christ's Answer to John's Question*, numb. 62, 63, 64. And his *Ninth Book* upon the Creed, concerning *the Consecration of the Son of God*, (which was printed several Years after) *sect. 4. chap. 24. n. 5, 6, 7, 8.* where he resumes this Argument, and endeavours to answer this Question; *Why*, since Christ was to accomplish the Legal Priesthood and Sacrifice, by his bloody Sacrifice upon the Cross, *he did not offer himself, and die upon this very Day of Atonement.* To which he gives full satisfaction: but it is too long here to be inserted.

Unto a land not inhabited.] So the LXX. translate the Hebrew Word *gezera*, גְּזֵרָה, *a Land into which no body came, or desolate country.* The Hebrew Word properly imports *a Land cut off* (as *Bochart* observes, *Lib. ii. Hierozoic. cap. 54. P. i.*) that is, from habitable Countries: Not which *cuts off* what is sent into it, by its rugged and sharp stones, as the *Jews* expound it. This still sets out the design of this Sacrifice, which was to free Men so perfectly from the punishment of their sins, that they should not fear the return of them any more. For this Goat was not merely sent into the Wilderness, but into the most uninhabitable and inaccessible part of it (as the Greek word properly signifies) where none were likely ever to see it again.

And he shall let go the Goat in the wilderness.] When he came to the last stage, no body accompanied him that led the Goat any further; but he went the *tenth* Mile alone by himself; and the Men in the Tabernacle only stood looking to see what he did with it. And the *Misna* saith, (in the place before-named) that he threw it headlong down the Rock *Tzuk*; where, they say, it was broke in pieces before it came to the middle of it; or, as *Jonathan* said, God raised a storm, which blew the Goat down with a mighty force. But this is contrary to the very words of *Moses*, who saith, he was to *let the Goat go*, or dismiss him, *in the Wilderness*, to run whither he would. And it seems contrary also to the intention of this Law, which was, that only one of the Goats should be killed, the other let go alive. Whereby was represented, that their sins, which were expiated by the Blood of the Sacrifice, should not return

again to be charged upon them. Or, that they were as free from their Sins as the Leprous Person was from his Confinement, when the Bird was let fly into the Fields. Which perfect freedom from the punishment of their sins, was further signified by the burning of the Flesh, the Skin, and the Dung of the *Sin-offering*, without the Camp: Which denoted that all memory of the sins, for which this Expiation was appointed, was clean removed and abolished.

The *Jews* will have it, that a piece of Scarlet Cloth being tied upon the Horns of this Scape-goat (as another was about the Neck of the Goat which was sacrificed) when the Man had brought it to the top of the Rock *Tzuk*, he divided the Cloth into two pieces, and let the Goat go away with one, but tied the other to the Rock, that he might see when it changed colour and became white, as they say it did when the Goat was thrown down headlong. Anciently indeed they say, this Scarlet Cloth was tied to the Gate of the Temple, and if it turned white when the Goat was sent away, (as they pretend it usually did) there was great joy among the People; because it was a sign their sins were forgiven, according to that of the Prophet, i. *Isa.* 18. *Though your sins be as scarlet, they shall be white as snow, &c.* But if it did not change its colour into white, they hung down their heads, and were full of sorrow; they looking upon it as a Token of God's anger. Which I relate only for this purpose, that I may take notice how the same Authors, who tell this story, confess, that for forty years before the destruction of the second Temple, that is, from the time of our Saviour's death, this shred of Cloth never changed its colour at all. Which, if it be true, was a notable Token of the Wrath of God coming upon them, for their crucifying the LORD Christ.

Ver. 23. *And Aaron shall come into the Tabernacle of the Congregation.*] All that the High Priest did about the Scape-goat, was performed at the door of the Tabernacle of the Congregation; where he laid his hands upon him, and confessed over him all their sins, (see ver. 20, 21.) which being done, and he having sent the Goat away, he is now ordered to come into the Sanctuary it self.

And shall put off the linen garments, which he put on when he went into the holy place.] See ver. 4. The *Jews* say there were two sorts of white Garments, which he wore on this Day: One in the Morning, which were made of fine Linen of *Pelusium*, which was a third part of greater value than those he wore in the Evening, which were of *Indian* Linen. Now here he speaks only of the Garments that he wore in the Morning, wherein he had hitherto officiated; but is ordered, after he had done all this, to put them off; there being many other things to be still performed upon this Day; yea, he was to go once more into the holy Place, in order to which he put on other Garments; as will appear in what follows.

And

And shall leave them there.] Never to be used more either by him; or by any body else. But they were laid up where they were left, and new ones made against the next year, as the *Gemara* upon the *third* Chapter of *Joma* relates. And the same is affirmed by *Maimonides*; *R. S. Jarchi*, and others mentioned by *Braunius*, l. ii. de *Vest. Sacerd.* cap. 25. n. 9. *R. Levi Barcelonita* also gives the same Exposition of it, *Præcept.* 99. and see *Mr. Selden*, l. 3. de *Synedr.* cap. 9. p. 143.

Ver. 24. And he shall wash his flesh with water in the holy place.] Either in the Laver which stood in the outward Court, or in a Room in the Tabernacle, which in after-time was called *Happarvah*; where the Priest, they say, washed himself upon this day, every time he changed his garments. And this agrees well enough with the words of *Moses*, which here follow, that when he had put on his Garments, he should *come forth*; that is, from this Chamber, to perform such Offices as are after-mentioned. The end of this washing, in this place, seems to have been, that he might purify himself after he had touched the Goat, which bare all their iniquities, *ver. 21.* as the Man that carried him into the Wilderness was to wash, after he had done that business, *ver. 26.* Tho others will have it, that it was in token he had now finished the Expiation. Certain it is, here is another washing distinct from that mentioned *ver. 4.* when he put on the white Garments. Which in part justifies what the *Misna* saith in *Joma*, cap. iii. *sect. 3.* that the High Priest washed *five times* upon this day; all in the House *Happarvah*, except the first; which could not be in the Court of the Tabernacle, because he was to wash before he entered into it. For there were *five* Ministeries to be performed upon this day, at each of which he changed his Garments; and between every Ministry, when he changed his Garments, he washed himself. There is a long Discourse about this, and about washing his hands and his feet, in *Torah Cobanim*, quoted by our learned Country-man *Mr. Sheringham*, in his Annotations upon *Codex Joma*, p. 57, &c. which they endeavour to ground upon the very words of this Verse.

Now as the leading of Christ into the Wilderness, upon the Day of Atonement, was fore-shadowed by the Ceremony of the Scape-goat; so his Baptism on the same day was as expressly fore-shadowed or prefigured, as any event concerning him, either was, or could be, by the Legal Ceremony here mentioned, of *Aaron's* washing his Body in the holy place. They are the words of *Dr. Jackson* in *Christ's Answer to John's Question*, *sect. 64.* where he endeavours to make out this.

And put on his garments.] Viz. His other Garments, wherein he officiated upon other days; which the Jews call his *golden Garments*, to distinguish them from the *white Garments*; which alone he wore when he went into the most holy place. And the Jews call by this name of *golden Garments*, all the eight Garments of the High Priest: four of which were common to him with the lower Priests, and were made only of Linen, (yet they never call them by the

name of *white Garments*, which they appropriate to those in which he went into the most holy place) the other four, which gave the name to all the rest, were proper only to the High Priest himself; *viz.* the *Robe* (which had Bells of Gold at the Bottom) the *Ephod*, the *Breast-plate*, and the *Golden-plate* upon his forehead: which being put over the other four common Garments, made him appear as if he were all clothed in Gold: For they either consisted of solid Gold, as the Plate on his forehead; or had solid Gold appendant, as the Robe had; or had Gold interwoven, as the Ephod, and the Breast-plate. Now he put on these, after he had put off the Linen Garments, mentioned *ver. 4, 23.* which were never used, but when he ministered in the Holy of Holies; where he did not appear with the Breast-plate of *Urim* and *Thummim*, and the rest of the golden Garments, as some learned Men have imagined; particularly *Corn. Bertram*, in his Book *de Republ. Hebr.* cap. vii. where he saith, *Hujus Sacerdotis erat semel in anno adytum sanctuarii adire, indutus ipso Ephode.* It belonged to the High Priest to go once in the year into the most secret place of the Sanctuary, clothed with the Ephod. Which is directly contrary to *ver. 4.* of this Chapter. But many other great Men have fallen into the same mistake: See *J. Braunius de Vestitu Sacerdot. Hebr. lib. ii. cap. 20. n. 29. & cap. 25. n. 9, 10.*

And come forth.] From this place where he put on his golden Garments, unto the Altar of Burnt-offerings.

And offer his burnt-offering, and the burnt-offering of the people.] I take this for the daily Evening Sacrifice, which usually was one Lamb; but on this day was *two Rams*, one for himself, and another for the People; unto which there was an additional offering of *seven* Lambs of the first year; as they tell us in *Joma*, c. 7. *sect. 3.* But before this, they there say, he went and read to the People out of the Book of the Law, which was with great Ceremony delivered to him. And he might read either in his Pontifical Habit, or in his own Robes (which he pleased) for *Reading was no Ministry*, as the *Gemara* there observes. This Reading began at *xxix Numb. 7, &c.* where the Sacrifice of seven Lambs is ordered upon this day.

And make an Atonement for himself and the people.] Rather, *having made an atonement*: which was already done by other Sacrifices; not by these.

Ver. 25. And the fat of the sin-offering shall be burnt upon the Altar.] This also, I think, should be translated in the same manner, *having burnt the fat of the sin-offering*: which was done, I suppose, in the Morning, when both the *Bullock* and the *Goat* were offered for Sin, *ver. 11, 14.* but was not mentioned till now, to show that their Sacrifices were not perfected, till both *Aaron* and the People were reconciled to God; after which their burnt Sacrifices were acceptable to him. This burning of the Fat was ordered in all *Sin-offerings*, *iv. 8, 10, 26.* and therefore was not now to be omitted. And perhaps it was reserved to be burnt when the Flesh of the Bullock and the Goat was burnt without

without the Camp, *ver.* 27. which was in the conclusion of all the Services of this Day.

Ver. 26. *And he that let go the Goat for the Scape-goat.*] After the Man had dismissed the Goat, it was not lawful for him to return farther back than one Mile; to the last Tabernacle; where he was permitted to rest himself after his labour, and not remain all Night in the Wilderness. So they tell us in *Joma*, *cap.* 6. *sect.* 6.

Shall wash his cloaths, and bathe his flesh in water.] This Goat being a publick καθαγμα, or Pur-gation; (upon whom all their Sins were thrown) was extreme impure: and therefore could not be touched, without rendring the Person, who led him away, unclean in the highest degree. Which was the reason that he was bound to wash both his Cloaths, and also his whole Body in water, before he could so much as come into the Camp. *Porphyry* observes the same custom among the Heathen, who ἐν ποταμοῖς ἢ ποταμοῖς, (as his words are) in such kind of Sacrifices as those for the averting Evils, permitted no Man who had medled with them, to come into the City, or to go to his own House, μὴ πρότερον ἐλθῆτα καὶ πλυνεῖται ἢ πηγήν ἢ ποταμόν, who had not first wash'd his Cloaths and his Body in some River, or in spring water, *l.* ii. *περὶ Ἀποχρῆς*, *sect.* 44. For nothing is more known than that such a kind of Purification for washing themselves, was a Custom all the World over; and continues to this day in the Eastern, or other hot Countries; not only among the *Mahometans*, but the *Pagans*; who plunge themselves frequently three times one after another into their Rivers, rising up with their faces to the East, as all Travellers into those Parts tell us.

And afterward come into the Camp.] Have free Conversation with his Brethren; and, I suppose, without any farther Ceremony, be admitted to the Sanctuary.

Ver. 27. *And the Bullock for the sin-offering, and the Goat for the sin-offering.*] Mentioned *ver.* 11, 15.

Whose blood was brought in to make atonement in the holy place.] Of which we read in the same place, *ver.* 14, 15.

Shall one carry forth.] But first they were ript up, and the *Imurim*, as they call them, (mentioned *iv.* 8, 9.) taken out, to be burnt upon the Altar. And then the Priest dissected them, (as the *Misna* saith in *Joma*, *cap.* vi. *sect.* 7.) not to pieces, as was wont to be done in *Burnt-offerings*; but made only deep Incisions, letting the parts hang still together. Which being done, *four* Men, saith *R. Solomon*, carried them forth upon two Staves or Bars, one being not able to do it: and accordingly the *LXX* translate these words ἐξοίσουσιν, they shall carry forth. But one Person, it's likely, had the principal care, to see them burnt; which is the reason he only is mentioned.

Without the Camp.] Into a clean place, where the Ashes were wont to be poured out, *iv.* 12. There were *three* Camps, (as I noted before, *xiii.* 46.) the Camp of the People, unto which *Jerusalem* answered in after-times; the Camp of the Levites, unto which answered the Mountain of the House (as they called it) the whole Circuit

about the Temple; and the Camp of God, or the Sanctuary with all its Courts, unto which answered the Temple and its Courts. So *Maimonides*, in his Treatise called *Beth Habbechira*, *cap.* vii. Now as these Sacrifices were carried to be burnt without the Camp of the People, when they were in the Wilderness; so they were burnt without the City of *Jerusalem*, after the Temple was built there.

Which illustrates the words of the Apostle, *xiii* *Heb.* 10, 11, &c. where he takes it for granted, as a thing they all knew, that *Jerusalem* answered to the Camp of *Israel*: And from thence shows, that the Mytery prefigured by this Goat, whose Blood was brought into the holy place to make atonement; (as he speaks in this Verse) was accomplished in our blessed LORD and Saviour, who, that he might sanctify the People with his own blood, suffered without the Gate, as the Apostle there observes: that is, without the City, yet near the Suburbs of *Jerusalem*; whose Type or Figure was the Camp of the *Israelites* in the Wilderness.

And the intent of the Apostle in this, and other such like Observations, was to show, that our Saviour's Sufferings on the Cross were a most true and proper Sacrifice; a Sacrifice fully satisfactory for the Sins of the World: or rather, more satisfactory for all the Sins of Men against the Moral Law of God, than the Sacrifices on the Day of Atonement, the Passover, or other Anniversary Solemnities, were for Sins merely against the Law of Ceremonies: As the Apostle shows in the foregoing part of that Epistle, *ix* *Heb.* 13, 14.

And they shall burn in the fire their skins, and their flesh, and their dung.] Here it is plain, there was more than one, who carried the Bodies of these Beasts without the Camp; they being too heavy for any single Person to bear. And they burnt them intirely: (see *iv.* 11, 12.) except what was offered upon the Altar. Yet *Josephus* is pleased to except τὰς ἐξοχάς, by which he seems to mean their Rumps, *lib.* iii. *cap.* 30. In which he forgot himself; for tho these were comprehended under the *Imurim* of some Sacrifices: (see *viii.* 3.) yet neither here, nor in the fourth Chapter, *ver.* 8, 9. is there any mention of this Fat; nor it is comprehended under the Fat mentioned above, *ver.* 25. which the *Misna* in *Joma* says, was the Fat of the Inwards only.

Ver. 28. *And he that burneth them.*] The vulgar *Latin*, I think, rightly translates it, *Quicumque combusserit*, whosoever burneth them: for there was more than one, as I said before, employed in this business.

Shall wash his cloaths, &c.] Being defiled by touching the Sacrifices, which were charged with so many sins; as he that carried away the Scape-goat was, *ver.* 26. where there is the very same order in the same words. Now when all this was done, the *Misna* saith (*cap.* vii. *Joma*, *sect.* 4.) the High Priest washed himself again, and put on his white Robes, which were proper to this day; and went into the most holy place, to fetch out the Censer, with the Dish, or Cup, which he carried in when he went to burn Incense, *ver.* 12, 13. And when he came

out from thence, he washed, and put on his *golden Garments*, and offered Incense upon the golden Altar, and trimmed the Lamps. Which being done, they brought him his own Garments which he wore constantly; and when he had put them on, they accompanied him to his House, where he entertained his Friends with a Feast, being come out of the Sanctuary in peace; that is, safe and in health. For by shifting his Garments, and washing so often, he was in danger to catch Cold, (as we speak) and they did sometimes fall into various Diseases upon this occasion, as *P. Cunaeus* observes out of *Maimonides*, l. ii. *de Repub. Heb. cap. 14.* and some died in the holy place, not having performed the Service duly. Which made it very reasonable, that he and his Friends should rejoice, when he returned in health and safety.

Ver. 29. *And this shall be a statute for ever unto you.*] Till the coming of Christ, in whom all that these Sacrifices signified, was accomplished: Who put an end therefore to this Legal Dispensation: See xii *Exod. 14.*

That in the seventh month.] When they had gathered in all the Fruits of the Earth, and thereby had the more liberty to attend such a solemn Service. Which was the reason perhaps, why there were more Solemnities appointed in this Month, than in any other Month in the Year; as appears from xxiii. of this Book. It had been anciently also the first Month in the Year, being the Month, it's likely, wherein the World was created: But upon the deliverance of *Israel* out of *Egypt*, the Month *Abib*, by God's special command, was ordered to be the first. Yet not absolutely, but only in respect of that which was most eminent, *viz.* for the Ecclesiastical Account: For as to their Civil or Temporal Affairs, the seventh Month (*Tisri*) still retained the precedence.

On the tenth day of the month.] The *Arabians* imitated this; calling the Fast of the Tenth day of the Month *Mobarram*, by the name of *Asbura*; which is exactly the *Asbor* (*tenth day*) here mentioned by *Moses*; from whom these People derived it, before the appearance of *Mahomet*: Who finding the Jews, when he came to *Medina*, fasting upon this day *Asbura*, askt them the reason of it; who told him (as the *Mahometan* Writers report) it was in remembrance of *Pharaoh's* being then drowned in the Red-Sea: Whereupon he said, I have more to do with *Moses* than you, and thereupon commanded his Followers to fast on this Day: See *Dr. Pocock* upon *Abul-Farajius* concerning the *Manners of the Arabians*, p. 309, 310. But this is plainly an idle Tale, invented by him, or his Followers; for the Jews would rather have feasted, than fasted upon the Day of such a Deliverance. But it shows that this Day was remarkable among the Jews, and solemnly observed by them, wheresoever they were; and was chosen by God, rather than any other Day of the Month, (if we may believe *Maimonides*, *More Nevoch. p. iii. cap. 43.*) because it was the Day on which *Moses* came down from the Mount, with the second Tables in his

hand, and proclaimed to the People the Remission of their great Sin, in worshipping the golden Calf; in memory of which it was ordered to be intirely a Day of Repentance, and of Divine Worship.

Ye shall afflict your souls.] By Fasting and Abstinence, not only from all Meat and Drink, but from all other Pleasure whatsoever. Inso-much that they might not wash their Faces, much less anoint their Heads, nor wear their Shoes, nor use the Marriage-Bed; nor read (if their Doctors say true) any portion of the Law, which would give them delight: For example, the story of their coming out of *Egypt*, and leading them thro' the Red-Sea, &c. So far is the *Mahometan* Story from having any colour of Truth. It is likely also, that to increase their Grief, they rent their Cloaths, (as they did in other Fasts in after times) put on Sackcloth, girded it close to their Flesh, sprinkled Ashes on their Heads, &c. Which were all intended, no doubt, to work in them an inward sorrow for all their sins, with an hearty abhorrence of them, and resolution to mortifie and abstain from them. For tho the word *Soul* be generally expounded the *sensitive* part of us, which is *afflicted* by *fasting*, (as the Prophet *Isaiab* expounds this Phrase, lviii. 3, 5.) yet it is absurd to think that God was pleased with this alone, without that inward Compunction of *Mind*, which made them break off their sins by *righteousness*: Which the Prophet there declares was the only acceptable Fast to the LORD.

The Hebrew Doctors here observe, that they did not afflict little Children on this Day, by making them fast from all Food, till they were of the Age of Eleven Years: But only taught them what they were to do when they came of Age, that they might be accustomed to the Precept: See *Joma, cap. 8. sect. 4.*

And do no work at all.] Not only abstain from all Pleasure, but from all Labour whatsoever: Nothing being to be done upon this Day, but confession of Sins, and Repentance; as *Maimonides* expresses it in the place beforementioned.

Whether it be one of your own Country, or a Stranger that sojourneth among you.] The Hebrew Word *Ezrach* is extant only here and xxiii. 42. which signifies as much as one that had his *original* among them, being born an *Israelite*, as it is there expressed. The opposite to which is *gber* (a *Stranger*, we translate it) one that was of another Nation, but had embraced the Jewish Religion, and lived among them; who in the *New Testament* is called a *Proselyte*.

Ver. 30. *For on that day shall the Priest make an atonement for you.*] If upon this Day, they afflicted and humbled their Souls (as *Conr. Pellicanus* glosses) with *fasting*, and *prayer*, and *anguish for their sins*, with *alms also*; *beseeching God's mercy with tears and signs in sackcloth and ashes*; *resting from all servile works*, and *devoted wholly to the LORD*.

To cleanse you.] From all the Transgressions and Sins mentioned, ver. 16. from which both the High Priest, and his Family, and all the

People were to be purged on this Day. For which reason the greatest care was to be used, to see it rightly observed, because all their happiness depended upon it. For the Land of *Canaan* was promised them, upon condition that they kept the Law, offering all the Sacrifices therein prescribed; especially this great Sacrifice, which was to cleanse them from the guilt of all their Neglects, or Breaches of this Law. Which should teach us Christians to conclude, That as the Inheritance of that good Land, was assigned the Jews in consideration of their Sacrifices, as the condition of that Covenant, by which they were prescribed; so the Inheritance of the Kingdom of Heaven, is made over to us by the Covenant of Grace, in consideration of the Obedience and Sufferings of Christ Jesus, of which they were a Figure. For it is his Blood *that cleanseth us from all unrighteousness*, (as St *John* speaks) and secures our Claim to the heavenly Inheritance.

That ye may be clean from all your sins.] If a Man was bound to offer Sacrifice for any sin that was *certain*, he was not excused from it by this Sacrifice on the Day of Expiation; but was bound to make that other Sacrifice also. But the Day of Expiation freed those, who were bound to offer Sacrifices for *dubious* Offences. So *Maimonides* saith (in his Treatise of *Offences committed through Error*, cap. 3. sect. 9.) that those sins which were known to none but God, were taken away by this solemn Day of Expiation, without any other Sacrifice. But the *Misna* in the last Section of *Joma*, acknowledges very honestly, that the Day of Expiation did not purge Men from the guilt of the Offences they had committed against their Neighbour, unless they first gave him Satisfaction.

Before the LORD.] Who dwelt among them, and would continue to do so, if they observed his Laws, and took care to be thus cleansed from all their sins. But lest any Man should mistake this matter, it may be here fit to observe, that there were no Sacrifices at all appointed by the Law of *Moses* for capital Offences; and therefore when he speaks here of making them clean from *all their sins* upon this Day, such as these (for instance, *Murder*, *Adultery*, *Idolatry*, &c.) are not included: For this great Sacrifice could not obtain a Pardon for them, but only for Offences committed against the Ritual Laws contained in this Book; and that also when they were committed through Error or Ignorance: For if they were done presumptuously, *cutting off* was threatened to them: see xv *Numb.* from *ver.* 22 to *ver.* 32. And this appears plainly from the Sacrifices themselves that are here appointed; which had no virtue in them from their own worth and value, but only from God's Institution, to make Expiation for any Sin. For the death of a Bullock or a Goat, was not of such account with God, that it could prevail for the taking away of guilt, unless he had given it such a Power. And that Power which he was pleased to allow unto them, was neither infinite, nor could it be so. For the guilt

that they were principally designed to abolish, was not of such a nature as to require such an Expiation; it arising from things which were neither good nor evil in themselves, and therefore could not create such a guilt: Such were all the Uncleanesses from certain natural Fluxes, from touching a dead Body, and innumerable other such like Impurities: Which depending wholly upon the Will of God, who by a positive Law made such things to bring Men under a guilt; by the same Will he appointed a proportionable Expiation of it by these Sacrifices, whose power to cleanse depended also purely upon his Pleasure. And if they had any virtue to purge Men from the real guilt of sins committed against the Eternal Laws of God; this they had not of themselves, but from the most gracious Will of God, who was pleased to apply to this purpose, the future Satisfaction of the immaculate Lamb of God, of which these Sacrifices were a Shadow and Type. For a Body being prepared for the Son of God, and he offering himself for us, that was a Sacrifice of such infinite value in its own nature, that it expiated all manner of sins of all Men. To this effect, that excellent Person *Job. Wagenfeil* discourses, in his Confutation of *R. Lipman's Carmen Memoriale*, p. 488.

Ver. 31. It shall be a Sabbath of rest unto you.] In the Hebrew the Words are *a Sabbath of Sabbaths*, i. e. *a great or perfect Sabbath*, like that of the Seventh Day in every Week, on which they might do no manner of Work. And so *the Seventh day* is called just as this is, *a Sabbath of Rest*, or *Sabbath of Sabbaths*: see xxxi *Exod.* 15. xxxv. 2. which gave occasion to those jeers we meet withal in *Martial* and others, at the Jews fasting on their *Sabbath-days*: For reading *Moses* his Books carelessly, they fancied the Jews observed as strict a Fast upon every *Sabbath-day*, as they did on this, which was but once a Year.

And ye shall afflict your souls by a statute for ever.] See *ver.* 29.

Ver. 32. And the Priest whom he shall anoint, &c.] The High Priest, who should be anointed and consecrated in his Father's stead, (when he was dead) is here ordered to make this Atonement yearly: That is, what was now done by *Aaron*, was to be done by every High Priest successively, when he was legally put into his Office; by vesting him with the Priestly Garments, anointing him, and offering the Sacrifices of Consecration, viii. 7, 10, 22.

This Statute confined the sacred work of this Day to the High Priest, who alone could perform it: But it shows withal, as the Apostle observes, the great imperfection of this Legal Priesthood, which could not, *by reason of death*, continue always in one Person: But there were *many Priests*, succeeding one another in the Office, which became often vacant. Whereas our great High Priest, *because he continued for ever*, i. e. never dies, *hath an unchangeable Priesthood*: and therefore is able to save to the uttermost, or evermore, *those that come to God by him*, vii *Heb.* 23, 24, 25.

And shall put on the linen cloaths, even the holy garment.] He was to take a special care not to officiate on this Day, in any other Garments, but those mentioned *ver. 4.* which were peculiarly appropriated to this Service, and called *the white Garments*; which were a Figure perhaps of the perfect Purity of our great High Priest, who, as it there immediately follows, (*vii Heb. 26.*) *is holy, harmless, undefiled, separate from sinners.*

Ver. 33. And he shall make an atonement for the holy Sanctuary, &c.] In this Verse he only sums up the whole duty of the day; in which a general Atonement was made, for all Things, and for all Persons. The only thing to be observed is, That the Expiation of the *Sanctuary*, the *Tabernacle*, and the *Altar*, preceded the Expiation of the *Priests* and of the *People*, who were to be expiated by the Sacrifices offered there. But the Expiation of the *High Priest* himself, who was to make the Expiation of the Sanctuary, preceded all the rest; as is apparent from *ver. 11.*

Ver. 34. And this shall be an everlasting statute.] The repetition of this the third time (See *ver. 29, 31.*) shows of how great importance it was, that this annual solemnity should be observed.

Unto you.] The High Priests (before-mentioned) of whom he speaks in the Plural Number, because none of them could continue always, (as I observed *ver. 32.*) but enjoyed the Office successively, upon the death of their Predecessors.

To make an atonement for the Children of Israel, for all their sins once a year.] This is only a repetition of what was said *ver. 30.* that it should be incumbent on the High Priest, by a perpetual Obligation, to make an Atonement for the Peoples sins on this day; as it was incumbent on the People (*ver. 29.*) to afflict their Souls upon this day.

And he did as the LORD commanded Moses.] The Service of this day was immediately performed by *Aaron*, according to the fore-named order.

C H A P. XVII.

Ver. 1. AND the LORD spake unto Moses, saying.] After he had ordered the great Anniversary Sacrifice, in the foregoing Chapter; he gives some Directions about other Sacrifices, for which there would be occasion every day.

Ver. 2. Speak unto Aaron and his sons, and all the children of Israel.] Who were all concerned in what follows; and therefore this Command is directed to the whole house of Israel, (*ver. 3.*) to whom this was delivered, it is likely, by their Elders: or else *Moses* himself went from Tribe to Tribe, and spake to their several Families.

And say unto them, This is the thing which the LORD hath commanded.] Enjoined by a special Law.

Ver. 3. Whatsoever man there be of the House of Israel, that killeth an Ox, or Lamb, or Goat.] viz. For a Sacrifice or Offering, (as it follows *ver. 4.*) these being the only Creatures of the

Herd and the Flock, that were permitted to be brought to God's Altar. There are those indeed, who think *Moses* speaks of killing these Creatures for common use; which it was lawful for them to do any where, after they came to the Land of *Canaan*, (*xii Deut. 15.*) but now they were not to kill them, for their food, unless they brought them to the door of the Tabernacle, and there first sacrificed some part of them to the LORD, before they tasted of them themselves. By which their sacrificing to *Dæmons* was prevented, (to which they were prone, *ver. 7.*) and they also constantly feasted with God, while they dwelt in the Wilderness. But this is better founded upon *xii Deut. 20, 21.* where it is supposed that they had thus done, while they remained in the Wilderness; and were so near to the House of God, that they might easily bring thither every Beast they killed for ordinary use. But they were dispensed withal as to this, when they came into *Canaan*, and could not possibly, when they had a mind to eat Flesh, go so far as to the Tabernacle or Temple, which was many Miles from some of them. Instead whereof, they were bound to come to the *three* great Festivals, and appear before God at his House, wheresoever they dwelt.

In the Camp, or that killeth it out of the Camp.] This seems to show that he doth not speak of killing these Beasts, *ad usum vescendi*, as *St. Austin's* words are, *for the use of eating*, (for that they did not do out of the Camp, but in their Tents) but *de Sacrificiis*, he speaks concerning Sacrifices. For he prohibits (as he goes on) private Sacrifices, lest every Man should take upon him to be a Priest, &c.

Ver. 4. And bringeth it not unto the door of the Tabernacle of the Congregation, to offer an offering unto the LORD.] In antient time every Man had performed the Office of a Priest in his own Family: But now that liberty is taken away, because they had abused it to Idolatry: and every Man was bound to bring his Sacrifice to the House of God, where none but the sons of *Aaron* could officiate, and had the most sacred Obligations on them to offer only to the LORD. The very Heathens themselves, in future times, found it necessary to enact the very same; as appears by *Plato* in the latter end of his *Tenth Book of Laws*, where he hath these memorable words: "Εσω νόμος ἔδει τοῖς ἑυμπαῶσι κείμην ἀπλῶς ἰερεῖ μὴδὲ εἰς ἐν ἰδίῳ οἰκίᾳς εὐχέσθω. Let this be a Law imposed absolutely upon all, that no Man whatsoever have a sacred place in private Houses; but when he hath a mind to offer Sacrifice, let him go to the publick Temples, and deliver his Sacrifice to the Priests, whether Men or Women, οἳ ἀγνεία τέτων ἐπιμελήε, whose business it is to take care, that these things be performed in an holy manner. By which it appears that these were two established Principles of Religion in wise Mens minds, to sacrifice publickly, and to bring their Sacrifices to the Priests; who were to take care to offer them purely. Unto which *Moses* adds one thing more, that their publick Sacrifices should be offered only at one place: which was a most efficacious preservative from all strange Worship; nothing being done but under the Eye

Eye of the Ministers of Religion, and the Governors of the People. Infomuch that St. *Chrysostom* (as our learned Dr. *Spencer* observes, *Lib. i. de Rit. & Leg. Hebr. L. i. cap. 4. sect. 1.*) calls *Jerusalem*, which was afterwards established to be this place, *καθ' ἃπερ τινα σύνδεσμον ἀφ' ἑαυτῆς, a kind of bond or knot*, whereby the whole Nation were tied to the Judaical Religion.

Before the Tabernacle of the Lord.] Before the Divine Majesty, which dwelt in the Tabernacle; round about which they all inhabited, and were so near it while they travelled in the Wilderness, that, as there was no trouble in bringing all their Sacrifices thither, so they knew certainly whither to go. And thus the Hebrew Doctors observe it was when they came into *Canaan*; where, while the Tabernacle was fixed in *Shilo*, none might sacrifice any where else: But when it wandered uncertainly (after *Shilo* was destroyed) being sometimes in *Mispech*, sometimes at *Gilgal*, and at *Nob*, and *Gibeon*, and the House of *Obed-Edom*, they fancy it was lawful to sacrifice in other places. For so we find *Samuel* did, 1 *Sam. vii. 9. ix. 13.* (where he sacrificed in an high place) *xi. 15. xvi. 2.* and *David*, 2 *Sam. xxiv. 18.* and *Elias*, 1 *Kings xviii. 23.* But these may be thought extraordinary acts, done by an immediate warrant from God; for none of these Persons were *Priests*, but *Prophets* guided by divine Inspirations. See Dr. *Owtram*, *Lib. i. de Sacrific. cap. 2.*

Blood shall be imputed unto that man, he hath shed blood.] He was to be punished as a Murderer; that is, die for it. For to have *Blood imputed to a Man*, in the Hebrew phrase, or to be guilty of *Blood*, is to be liable to have his Blood shed, or to lose his Life. Which, as of old, it was the punishment of every one who killed another Man, (ix *Gen. 6.*) so here he is condemned to die who sacrificed any where, but at the Tabernacle.

And that man shall be cut off from among his people.] This, not another punishment, (unless we suppose it relates to his Posterity) and therefore the first word should be translated, not *and*, but *for*. And the meaning either is, that the Magistrate should pass the Sentence of Death upon him, or God would destroy him himself. The latter sense is most probable, because he threatens (*ver. 10.*) to execute Vengeance with his own hand, upon him that was guilty of *eating Blood*. It is thought indeed by some, that *cutting off* doth not signify death; but, as in other places of this Book, *cutting off* is so evidently joined with *death*, that so little cannot be meant by it, as depriving such Persons of the privileges of God's People, (for instance, when any offered his Children to *Moloch*, *xx. 2, 3, 4, 5.* or did not afflict his Soul on the Day of Atonement, *xxiii. 29, 30.*) so here in this place it most certainly signifies the putting him that was guilty of this Crime to death; because he was to be punished as a Murderer. Which severe Penalty was enacted in this case, to preserve the *Israelites* from Idolatry. For if they had been permitted to offer Sacrifice where they pleased, they might easily have forsaken God, by altering the Rites which he had ordained; nay, by offering to strange Gods:

particularly to the *Dæmons*, which, in those days, frequented the Fields, and endeavoured to persuade the ignorant, that they were Gods, as seems to be intimated in the next Verse, and *ver. 7.*

Ver. 5. To the end.] Or, *For this cause*; i. e. to avoid that heavy punishment before-mentioned.

That the Children of Israel may bring their Sacrifices.] Or, *Shall bring*; as the Vulgar Latin translate it, (regarding the sense more than the words) *Ideo Sacerdoti offerre debent, &c. Therefore they ought to bring to the Priest their Sacrifices, &c.*

Which they offer in the open field.] Where the Pagans erected their Altars, to procure fruitfulness to their Fields. Infomuch that *Libanius* saith (in his Oration *ὕπερ ἱερῶν*) that the Temples, or holy Places, were the very Soul or Life of the Fields: *Ψυχὴ γὰρ, ὡ βασιλεῦ, ποιεῖ ἄγροισι τὰ ἱερά,* And that in them lay the hope of the Husbandmen: *ἐν τοῖς γεωργήσιν ἐν αὐτοῖς αἱ ἐλπίδες.* How old this Idolatry was, we cannot certainly tell; but it continued a long time among the *Israelites*, as we learn from the Prophet *Jeremiah*, *xiii. 27.* and *Hosea* *xv. 11.* where he saith, *Their Altars were as heaps in the furrows of the field*: that is, there were abundance of them; notwithstanding this early prohibition given by *Moses*. And among the Gentiles, *Festus* tells us they offered Sacrifices to the *terrestrial Gods*, *in terra*, upon the very ground (according to the Hebrew phrase here, *on the face of the field*) but to the *infernal Gods*, *in terra effossa*, in holes or pits digged in the Earth; and to the *celestial*, *in ædificiis à terra exultatis*, in Buildings exalted above the Earth; i. e. upon *Altars*; which had their name from hence, *ab altitudine*, from their height, as both he and *Servius* also tell us. And every one knows that they delighted to set them in high places, on the tops of Mountains and Hills; especially where there were Groves and shady Trees; under which they set them, even in Vallies, and in the High-ways, Fields and Meadows. For they were so fond of them, that those who were against erecting of Temples to their Gods (as *Zeno* was) yet never sacrificed without Altars; which they set in the open Air, to signify they believed he whom they worshipped could not be circumscribed.

Even that they may bring them unto the LORD.] Or, *They shall bring them even unto the LORD*; who had settled his Habitation at the Tabernacle, and would be worshipped no where else with Sacrifices.

Unto the door of the Tabernacle of the Congregation unto the Priests.] Here seems to be another reason, why they were not permitted to offer in the Field; because God would have none but the Priests (Men appointed by himself, to attend for this purpose at his House) to offer Sacrifices to him, according to the Rites he had prescribed.

And offer them for peace-offerings unto the LORD.] Upon these words *Nachmanides* grounds the forenamed opinion, That whilst the Jews continued in the Wilderness, they eat no Meat at their own private Tables, but what had been first offered

offered to God at the Tabernacle. *Behold, saith he, God commanded that all which the Israelites did eat, should be Peace-offerings.* Which was afterwards altered, when they came to *Canaan*, and lived remote from the House of God. And such a Custom prevailed among the Gentiles, who would not sit down to eat at their Tables, till they had offered Bread and Wine unto their Gods. Thus it was among the *Chaldees*, as appears from *i Daniel 8*. But then they had many Altars every where, even in their own private Houses. Whereas here in the Wilderness there was but one Altar; which could not contain all the Fat that was to be burnt on it every Day, if we suppose the *Israelites* to have commonly killed Beasts for their own eating. It seems to be the truer Opinion, that they seldom or never did that, while they were in the Wilderness; but all the Beasts they killed were for Sacrifice, of which *Moses* here speaks. So *R. Levi Barcelonita* (*Præcept. clxxxvii.*) and other Jewish Doctors, they are here forbidden to offer a Sacrifice to God any where, without the Tabernacle. He mentions indeed only *Peace-offerings*; but the reason is, because they were most common; being offered not only for all the Mercies they had received, but for all they desired to obtain from God; as *Abarbinel* observes upon the viith Chapter of this Book, where the several sorts of them are mentioned. Men were more forward also to bring these Offerings than any other, because they were to have their share of them, and feast upon them.

Ver. 6. *And the Priest shall sprinkle the blood upon the Altar of the LORD, at the door of the Tabernacle.*] This depends upon the foregoing command of offering all their Sacrifices at the Tabernacle; that so the Blood might be sprinkled upon the Altar, (and poured out at the bottom of it, as is required in other places of this Book) and not kept together in a Vessel, or a hole in the Ground; as the manner of the ancient Idolatry was, when they offered their Sacrifices in the Field, and ate about this Blood, and feasted upon the Flesh of their Sacrifice. So *Maimonides* saith the Custom of the *Zabij* was, *More Nechoch. P. iii. cap. 46.*

And burn the fat.] So the manner was in all Sacrifices: Which is said also, to be for a sweet savour unto the LORD: see *i. 8, 9. iii. 3, 5. iv. 35, &c.*

Ver. 7. *And they shall no more.*] It seems by this, they had been guilty of other Idolatrous Practices, besides that of worshipping the Golden Calf, *xxxii Exod.* And so much is expressed *xxxii Deut. 17.* And it was a sin of which their Fathers had been long guilty, especially in *Egypt*, *xxiv Josh. 14. xx Exek. 7. xxiii. 2, 3.* which they had not left, but continued in the Wilderness, *v Amos 25.*

Offer their Sacrifices unto Devils.] These words show the reason why God commands them, under such a heavy Penalty, to offer only in one place, at the Tabernacle; because, while they sacrificed in the open Fields, they had been in danger to be seduced by *Dæmons*, who were wont to frequent those places, (especially

in Deserts) and present themselves to ignorant People, as if they were Gods, and intice their Devotion towards them. Which *Dæmons*, or evil Spirits, appeared, it is likely, in the form of *Goats*; and therefore are here called *Seirim*, which properly signifies *Goats*. And hath made some imagine, that they really sacrificed to these Creatures, as some of the *Egyptians* did, who held *Goats* to be sacred Animals. So *Diodorus* tells us, *lib. ii. τὸν δὲ γάγον ἀποθεῖσαν, &c.* They deified a Goat, upon the same account that the *Greeks* worshipped *Priapus*. *Herodotus*, in his *Euterpe, cap. 46.* saith the same of the *Mendej*; who, he saith, worshipped the Males more than the Females. And many other Authors mentioned by *Bochartus* (in his *Hieroicoicon, p. i. l. ii. cap. 53.*) report the same. But I question whether the *Egyptians* were guilty of such Idolatry in the days of *Moses*. Nor is there more truth in their Opinion, who think the *Israelites* now worshipped Images in this form of *Goats*. Which the *LXX* seem to have thought, when they translated it τοῖς μῆλαις, to vain things, as *Idols* are called in Scripture. And yet this very word *Seirim*, is by the Greek Translators rendered δαίμονια, *xiii Isa. 21.* which we here follow; only instead of *Dæmons*, translating it *Devils*, whom the ancient *Zabij* worshipped, they appearing to them in the form of *Goats*; and this Custom was universally spread (as *Maimonides* thinks) in *Moses* his time, which was the cause of this Precept, *More Nechoch. p. iii. cap. 46.*

And indeed nothing is more common in the Writings of the ancient Heathen, than the mention of *Fauns* and *Satyrs*, and *Ægipanes*, whose shape below was that of a Goat. And to this Day, in the solemn Conventions of Witches, the chief Devil that presides in their Assemblies, is said by all that have examined such matters, to have the form of a Goat. And our famous Countryman *Alexander Hales*, in his Discourse upon the *Scape-Goat* (which is in his *Summa, p. iii. q. 55.*) derives the reason of it from the frequent appearance of *Dæmons* in this shape, in the Wilderness; as *Mr. Selden* observes in his *Prolegomena* to his Book *de Diis Syris*. They that would see more of these *Seirim*, may consult *J. G. Vossius, l. i. de Orig. & Progr. Idol. cap. 8.* and *Bochartus* his *Hieroicoicon, p. ii. l. vi. cap. 7.*

There is one indeed (*Anton. Van Dale*) who hath lately endeavoured to explode all these Fancies, as he esteems them, of *Dæmons*: Which he would have to be the mere Invention of the antient *Chaldeans*; and from them derived to other Nations. But he will never be able to make any wise Man believe, that the World was so sottish, as to worship the Images of *Goats* (which he takes to be meant by *Seirim*) if there had not been an appearance of something in that shape, which they accounted Divine.

After whom they have gone a whoring.] i. e. With whom they have committed Idolatry. For this sin was justly called by the name of *whoredom*, ever after they were solemnly contracted and espoused to God, to be his peculiar People (*xix Exod. 5.*) Which is the reason that he

he is said, so often, to be a *jealous God* (particularly xx *Exod.* 5.) highly incensed, that is, at their worshipping other Gods besides him. For this, and such like words are never used but concerning Idolatry; which *Ezekiel* describes as the foulest Whoredom, xvi. 22. and particularly mentions this Whoredom with the *Egyptians*, ver. 26. and the *Assyrians*, ver. 28, &c.

This shall be a statute for ever unto them, throughout all generations.] These words seem to me to determine the sense of the foregoing Precept, to which they relate, (from ver. 2, &c.) not to be, that all the Meat they killed for their own Tables, should be Peace-offerings: For that, all confers, was not a *statute for ever* (if it were one at all) *throughout all generations*; but only while they were in the Wilderness.

Ver. 8. *And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you.*] These words also show he speaks in the foregoing, of bringing all Sacrifices whatsoever to the Tabernacle; the same Law which was given before to the *Israelites*, being now extended to all *Strangers* that sojourned among them. By whom he means all such as were *Profelytes* to the Jewish Religion. So the LXX here translate it; and they add the very same words to ver. 3. where *the house of Israel* is only mentioned in the original Hebrew. The only question is, What sort of *Profelytes* are here intended? And I take it, he speaks of the *Profelytes of Righteousness* (as the Jews call them) who were circumcised, and thereby embraced the whole Religion of *Moses*. And this, I find, is the general Opinion: Tho some few learned Men contend, that any Stranger, who had renounced Idolatry (whom they called a *Profelyte of the Gate*) might bring their Sacrifices to the Altar. Which one can hardly allow (tho asserted by so great a Man as *Grotius*, lib. i. de *Jure Belli & Pacis*, cap. 16.) because he speaks of the same *Strangers* here, which are mentioned ver. 10. where all such *Strangers* are forbidden to eat Blood. Which plainly belongs to such *Strangers* as were become Jews by Circumcision: For other *Strangers* might eat it, as appears from xiv *Deut.* 21. where the *Israelites* are allowed to sell what died of itself to a Stranger, that he might eat it, if he pleased: And such Creatures had their Blood in them.

That offereth a Burnt-offering or a Sacrifice.] i. e. Any other Sacrifice besides Burnt-offerings, viz. *Sin-offerings*, or *Trespass-offerings*, or *Peace-offerings*. None of which were accepted, but from such as were admitted into the Jewish Religion: Tho the pious Gentiles, the Jews say, might bring *Burnt-offerings*.

Ver. 9. *And bringeth it not to the door of the Tabernacle of the Congregation, to offer it unto the LORD.*] As he ordered their *Peace-offerings* to be, ver. 4, 5.

Shall be cut off from among his People.] This demonstrates that the foregoing Precept, and this, belong to the same matter; being enforced with the same Penalty, ver. 4. And it also shows that the *Strangers* before-mentioned, signify such Gentiles as were circumcised:

For otherwise they were not of the Body of the People of *Israel*, from which they are threatened to be cut off, if they did not observe this Law.

Ver. 10. *And what man soever he be of the house of Israel, or of the strangers that sojourn among you.*] See ver. 8.

That eateth any manner of blood.] This is forbidden before, iii. 17. and repeated again vii. 26. (See both those places) where it is explained what Blood he means; either of *Birds* or *Beasts*. Nothing is said of *Fishes*, because they were not offered at the Altar, and have little Blood in them: Nor is there any direction given any where, how they should be killed. It is said indeed in this place, that they should not eat *any manner of Blood*; but the meaning seems to be, neither of Blood offered at the Altar; nor of Beasts killed for their own use: Or else it is to be limited as before, to the Blood of Beasts and Birds, (ver. 13.) for *Fishes* were not at all considered. And here the reason is added why they should not eat Blood, (which was not mentioned in the fore-named places) because it was the Life of the Beast, and was therefore reserved to make Atonement for their Souls.

I will even set my face against that soul, &c.] That is, be extremely angry with him, and severely punish him, by cutting him off (as it here follows) from the Body of the Nation. *Maimonides* observes in the fore-named place (*More Nevoch.* p. iii. cap. 46.) that this is the same Expression which is used against him that offered his Children to *Moloch*, xx. 3. and that this Phrase is never used in Scripture concerning any other sin, but only these two, *Idolatry* and *eating Blood*. For the eating of Blood gave occasion (he shows) to one kind of Idolatry, in the worshipping of *Demons*: Whose Food the ancient Idolaters imagined the Blood was; by eating of which, their Worshipers had Communion with them. See xvi *Psal.* 4. and *Grotius* there.

Ver. 11. *For the life of the flesh is in the blood, and I have given it to you upon the Altar, to make an atonement for your souls, &c.*] Some think here are two distinct Reasons against eating of Blood: but the words, as they lie in the Hebrew, may well be translated, *Because the life of the flesh* (of any Beast that is) *is in the blood*, therefore *I have given it to you* (or, appointed it for you) *upon the Altar, to make an atonement, &c.* Which is as much as to say, The Life of the Beast lying in the Blood, I have ordained it to expiate your sins, that by its death in your stead, your life may be preserved: and therefore I require you not to eat that, which is appointed for so holy an end. For it would have been very unseemly, if they had vulgarly used that, to which they owed the favour of God, and their very Lives.

Nothing could be more rational than this Precept, viz. That a thing so sacred, as to be peculiarly appointed for them upon the Altar, should not lose that honour and esteem that was due to it: As the Blood would have done, if it had been allowed to be commonly eaten; for that is very contemptible which goes into the

the Draught, (as our Saviour speaks) and at last becomes Ordure.

For it is the blood that maketh an atonement for the soul.] The Blood, that is, of the Sacrifices, which by God's appointment are offered to expiate your sins; that is, to preserve you from perishing. For to *make an atonement*, and to be a *Ransom*, are the very same thing; as appears from xxx *Exod.* 12. compared with *ver.* 15, 16. And to be a *Ransom*, is to deliver from Death, as appears from the words in that place, they shall every Man give a Ransom for his Soul, unto the Lord, *that there be no plague among them.* For the Sins of the Sacrificer being laid upon the Beast which he offered, by imposition of his hand on its Head, and confessing them there, they were taken away by the Blood of that Beast, unto which they were translated: And that not merely by the Obedience of him that offered the Sacrifice, (which the followers of *Socinus* say, God accepted) but by the blood of the Sacrifice itself, as these words expressly declare, which was offered in his stead. Thus *Theodoret* upon these words; *God commanded the Soul of the Irrational Creature, with its Blood* *ἡ ψυχή τῆς σαρκὸς*, &c. *to be offered, instead of thy rational and immortal Soul.* And thus the Jews themselves understand it; particularly *Aben-Ezra* upon these words, *faith, the Soul, instead of the Soul*; i. e. the Soul of the Beast was offered instead of the Soul of the Man. And *R. Solomon Jarchi* to the same purpose; *One Soul comes, and makes Expiation for another Soul.* And *Maimonides* more largely; *I have spared the Soul of the Man, and given this Blood upon the Altar; that the Soul of the Beast may make Expiation for the Soul of the Man.* And so *Abarbinel* and many more, which may be seen in *Dr. Owtram's* most learned Book *de Sacrificiis*, *Lib. i. cap. 22. n. 11.*

Ver. 12. Therefore I said unto the Children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.] What other reason soever there was before, for not eating Blood (See ix *Gen.* 4.) this is the reason why God forbid it to the children of Israel; and to all that joined themselves unto their Religion.

Ver. 13. And whatsoever man there be of the Children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any Beast or Fowl that may be eaten.] Tho no other Beasts or Fowls be mentioned, but those that were taken in Hunting, (that being a very common thing in those days) yet the Precept extends to all those that were bred at home, and were allowed by the Law for their Food. So a *MS.* Author, mentioned by *J. Wagenfeil*, in his Annotations upon *Sota*, *cap. 2. excerpt. Gemaræ*, *n. 6.* where he puts abundance of Cases upon this Subject.

He shall even pour out the blood thereof, and cover it with dust.] Tho it was not the blood of a Sacrifice offered at the Altar, but of a Beast or Bird killed for their own use, they might not eat it, but bury it in the Ground, lest any Beast should lick it up, as it is commonly interpreted. *Maimonides* hath found a deeper reason for this, which is, That no Body might

meet, and feast about it. By which means *Moses* broke their Society and Fellowship with *Dæmons*; who in those times were thought to feed upon the Blood, in a Bowl, or Hole, whilst their Worshipers sat about it eating of the Flesh. So he writes in the place often before-mentioned, *More Nevoch. P. iii. cap. 46.* And this was the more necessary while they remained in the Wilderness, because *Dæmons* were wont to haunt such places, and there appear; but not in Cities or habitable Places. See *Mr. Selden, Lib. ii. de Synedr. cap. 4. p. 201.* If a Man therefore saw his Neighbour kill a Beast, and neglect to cover its Blood with Dust, he was bound to go and do it himself; because God speaks here unto the children of Israel, i. e. to all of them, (*ver. 12.*) as *R. Levi Barcelonita* glosses, *Præcept. clxxxv.* And the fore-named *MS.* mentioned by *Wagenfeil* faith, they covered the Blood with this form of Benediction, *Blessed be the LORD our GOD, the King of the World, who hath sanctified us with his Precepts, and commanded us to cover Blood.* Which shows they thought this a Precept of great weight.

Ver. 14. For it is the life of all Flesh, &c.] Whether of Beasts or Fowl before-mentioned: and therefore prohibited to be eaten by them, (as was before observed) because it was offered to God, and accepted by him for their Life, when they had forfeited it by their sins.

Therefore I said unto the Children of Israel, Ye shall eat the blood of no manner of flesh.] See *ver. 12.* Where the same thing is said, but not so fully as here: for he only faith in that Verse, *No soul of you shall eat blood:* but in this, *Ye shall eat the blood of no manner of flesh.*

For the life of all flesh is the blood thereof.] This is so often repeated (no less than three times in this Verse) the more to deter them from eating Blood: which was the Life of the Beast, and therefore offered to God, as the LORD and Giver of Life; and consequently belong'd to no Body else.

Ver. 15. And every soul that eateth that which dieth of it self.] And consequently had the Blood remaining in it; as all things also, which were not rightly killed, had, (the Hebrews think) and therefore here forbidden.

Or that which was torn with Beasts.] Which was nothing else (as *Maimonides* speaks) but the beginning to be a dead Carcase, *More Nevochim, P. iii. cap. 48.*

Whether it be one of your own Country, or a stranger.] By a *Stranger*, is meant one that had embraced the Jewish Religion: For other Gentiles might eat such things. Nay, the *Israelites* themselves (as *Maimonides* observes) when they went to War, and entered the Countries of the Gentiles, and subdued them, might eat that which died of it self, or was torn of Beasts; nay, Swines-flesh, and such like Food, when they were hungry, and could find no other Meat. See *Schickardi Mishpat Hamelek, cap. 5. Theor. 18.*

He shall both wash his cloaths, and bathe his flesh in water, &c.] When he had eaten these things unwittingly, and came to know it, he was thus to purify himself. If he did it knowingly, it was an high Crime, against an express

Law repeated more fully xiv *Deut.* 21. and punished, as some think, with Death. But I suppose they mean; he was obnoxious to the Divine Displeasure, and in danger to be cut off by him, if he did not offer a Sacrifice to expiate his Offence: Which seems to be allowed in such Cases, as it was for greater Offences, vi. 1, 2, &c. And the Jewish Doctors say; he who violated this Law, was only to be beaten: For *cutting off*, either by the Hand of God, or the Court of Judgement, was not threatened to sins of so light a nature as this. So *Maimonides* observes in his *More Nevoch.* p. iii. cap. 41.

Ver. 16. *But if he wash them not, nor bathe his flesh, he shall bear his iniquity.*] Be liable to be punished by God, for the neglect of the means of his Purification. And if while he continued thus unclean, he adventured to eat of the *Peace-offerings*, he was in danger to be cut off from his People, vii. 20.

CHAP. XVIII.

Ver. 1. **A**ND the LORD spake unto Moses, saying.] It is not said, when the LORD delivered these Laws to Moses; but it is likely after the other, and before those that follow.

Ver. 2. *Speak unto the Children of Israel, and say unto them.*] They were all concerned in these Laws about Marriage; and therefore they are directed to the whole Body of the People: Who received them, I suppose, by their Elders and Heads of the Tribes, to whom Moses delivered them, and charged they should be communicated to every Family and Household. See xvii. 2.

I am the LORD your GOD.] I have a right to give you Laws (being your Sovereign, upon more Titles than one) to which all humane Customs must yield, tho long practised, and spread every where in the World. This reason is mentioned six times in this Chapter; and oftner in the next. See ver. 4.

Ver. 3. *After the doings of the Land of Egypt wherein ye dwell, shall ye not do: and after the doings of the Land of Canaan, whither I bring you, shall ye not do.*] The Manners of these two Countries (of Egypt, wherein they had dwelt a long time; and of Canaan, wherein they were going to settle) they were in the greatest danger to imitate: Especially in taking the liberty of making such Marriages, as they saw practised among them, against which they are here severely cautioned. But tho these words seem to have a particular respect to those Marriages, yet *Maimonides* extends them to all their other Practices, for which they could see no reason. *Magick* being in much use among them, in dressing their Trees, and ploughing their Ground, and such like common things: In which they had a respect also to the Disposition of the Stars of Heaven, which led them to the Worship of them; as he shows at large in his *More Nevoch.* p. iii. cap. 37. *R. Levi Barcelonita* also extends these words to the Customs of all other nations, (*Præcept.* cclxii.)

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which he that observed, was to be beaten. But the *Doings*, or Customs, which Moses here speaks of, seem to be those that follow, ver. 6, 7, &c. as appears from ver. 24, &c. And the other Customs of those Nations, about their Cloaths, and cutting their Hair (which the forenamed Author mentions) are forbidden in other places.

Neither shall ye walk in their Ordinances.] The Hebrew word *Chukkoth*, which we commonly translate *Statutes*, and here *Ordinances*, seems to import that the incestuous Marriages here mentioned, were allowed by the Laws and Constitutions of those Countries; which made their Wickedness the more intolerable, ver. 24.

Ver. 4. *Ye shall do my Judgments, and keep my Ordinances, to walk therein.*] Frame your Lives according to the Laws and Rules which I give you to observe; and not according to their wicked Practices, which were grown into Customs and Precedents. The *Gemara Babylonica* mentioning these words, saith, it is a Tradition of their Doctors, that by *Mishpatim* (which we translate *Judgments*) are to be understood such Natural Laws, as all Mankind are bound to observe, tho there were no written Commands for them: Such as those against Idolatry; and those about uncovering the Nakedness of such near Relations, as are here mentioned; and Murder, &c. And by *Chukkim*, (*Ordinances*, or *Statutes*) such Laws are meant as depend only on the Pleasure of God; and obliged none but those to whom they were given: Such as those, about Meats, and Garments, and Leprosie, &c. Against which, lest any one should object, it is here added, *I am the Lord your God.*

I am the Lord your God.] I, who am your Sovereign Lord; and by redeeming you from the Egyptian Bondage, am become, in a special manner, your God, have ordained these things. Therefore let no Man dispute them, or make a question of them, as the forenamed *Gemara* expounds these words. See *Selden*, lib. i. de *Jure N. & G.* cap. 10. p. 122. where he observes, that the Laws called *Statutes*, are, in their Language, such as depend only on the Royal Authority.

Ver. 5. *Ye shall therefore keep my Statutes and my Judgments.*] Observe the Laws before-mentioned. For the word we here translate *Statutes*, is the same with that translated *Ordinances*, in the foregoing Verse.

Which if a man do, he shall live in them.] Not be cut off; but live long and happily, in the enjoyment of all the Blessings which God promised in his Covenant with them.

I am the Lord.] Who will faithfully keep my Covenant, and fulfil my Promises, vi *Exod.* 3.

Ver. 6. *None of you.*] In the Hebrew the words being *isch, isch*, (as much as to say, *Man, Man*;) that is, no Man; the *Talmudists* take it as if he had said, neither Jew nor Gentile. For all Mankind, they say, are comprehended under these Laws about Incest. Nay, the very *Karaites* (or those who adhere only to the Scripture, and reject a *Talmudical* Exposition) are of this mind, as Mr. *Selden* ob-

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serves,

serves, *lib. i. de Uxore Heb. cap. 5.* But the *Talmudists* themselves do not all understand this matter alike. For some of them think all the *Gentiles* (at least those who were under the Dominion of the *Israelites*) were bound to refrain from all incestuous Marriages; to which Death is threatened by the Law. But others of them think they were concerned only in those *six* things which were unlawful before the Law of *Moses* was given. See *Selden, lib. v. de Jure Nat. & Gent. cap. 1. and cap. 11. p. 596, &c.* But the ancient Hebrews give a good reason for all these Laws, as *Grotius* observes, *lib. ii. de Jure Belli & Pacis, cap. 5. sect. 13. n. 2.*

Shall approach.] Some of the Jews have been so rigorous, as to expound this word, as if it bound them not to have any familiarity with the Persons after named, (*R. Levi Barcelonita Præcept. clxxxviii.*) which is against all Reason and natural Affection. The plain sense is, they should not *approach*, or *come near* to them, for the end afterward mentioned, *viz. to uncover their Nakedness.* Nay, this very Phrase is used for the same thing (*xx Gen. 4.*) without the addition of *uncovering their nakedness.*

Any that is near of kin to him.] It must be confessed that these words *near of kin*, do not sufficiently express the full sense of the Hebrew Phrase; nor are they of a determinate signification: For a Man may be *near of kin* to a Woman, who is not *the remainder of his flesh*, as the Hebrew Phrase is: That is, *so near of kin to him, that nothing comes between them.* This is properly the *nearness of Flesh* here spoken of; she that is immediately born of the same Flesh that a Man is, or she out of whose Flesh he is born; or she that is born out of his Flesh: That is, in plainer words, a Man's *Sister, Mother, or Daughter.* These are a Man's own immediate Relations; which the *Karaites* call *the Foundation and Root of all that is here forbidden*, as *Selden* notes *lib. i. Ux. Hebr. cap. 2.* For the sake of whom, the rest here mentioned are prohibited, having a *nearness of flesh* to them, *viz. his Father or Mother's Sister; his Granddaughter, and his Niece.* For the best Explication of this Phrase, is the express Particulars mentioned by God himself in this place.

To uncover their nakedness.] To have Carnal knowledge of her, as the Scripture modestly speaks in other places. For *nakedness* in the holy Language signifies the Secret Parts, which natural Modesty teaches all civilized People to cover; and not to reveal them to any but those whom they marry. Therefore *not to uncover the nakedness* of the Persons here named, is properly, not to take them in Marriage; and much less to have Knowledge of them without Marriage. Answerable to this is the Name of a *Virgin*, whom the Hebrews call *Alma*, which is as much as *covered, cloathed, or veiled*: Because those Parts were never exposed to any one, but those to whom they were espoused and joined in Marriage.

I am the LORD.] By my Authority, who am your Sovereign, and the Sovereign of the World, these Laws are enacted: And I will punish those that break them.

Ver. 7.] The nakedness of thy father, or the na-

kedness of thy mother, thou shalt not discover.] It is commonly thought by Interpreters, that the Particle *we* translate *or*, is here as much as *that is*, (for so it signifies in some places, particularly *1 Sam. xxviii. 3.*) So that the latter part of the Verse is only an Explication of the former, and makes them but one Prohibition, against a Man's marrying his Mother. And this indeed the next words seem to imply, *she is thy Mother*; who bare thee, and therefore not to be taken to be thy Wife, much less to be otherwise known by thee. But we may as well think, that *the nakedness of the Father, and of the Mother*, are both here mentioned, to show neither the Daughter might marry her Father, nor the Son his Mother; and consequently, that in all the following Particulars, Women were concerned just as Men were; tho the Men be only mentioned. And under the Name of *Father* and *Mother*, are comprehended Grandfather or Grandmother, or other Progenitors before them.

She is thy mother, thou shalt not uncover her nakedness.] This is the very first Prohibition; it being a going back in Nature for a Man to marry his Mother. Which, tho it was practised in those Days by the *Canaanites*, and *Egyptians*, and by the *Persians* also, in after-times, and some other Eastern Countries, yet in the Western part of the World (as Mr. *Selden* observes) such Marriages were *nunquam non execranda*, execrable in all Ages, *lib. v. de Jure Nat. & Gent. cap. 11. p. 601, &c.* Such were the Marriages of *Oedipus* with *Jocosta*, of *Nero* with *Agrippina*, *Pelopeia* and *Thyestes* her Father, of whom *Ægistus* was born; which every Body detested. See *Grotius de Jure Belli & Pacis, lib. ii. cap. 5. sect. 2.* For the Law of Nature was against such Marriages, notwithstanding the practice of Persons, nay whole Nations, whom God gave up to *πᾶσι ἀτιμίαις* (as *St. Paul* shows) *dishonourable affections*, for their other sins; especially for their forsaking him, and falling to idolatry.

Maimonides gives this as the general reason of prohibiting this, and all the following Marriages, because the Persons here forbidden to be so joined together, are all, in a manner, such as are wont to live together in the same House, (for so Fathers, Mothers, Children, Brothers and Sisters do) who might easily be tempted to lewdness one with another, if even marrying together were not severely forbidden. And thus the *LXX* translate the words of the foregoing Verse, none of you shall approach to any *that is near of kin to him*, *πρὸς οἰκίαν σαρπός*, or, as other Copies, *πρὸς οἰκίαν σαρπός*, to those that are so near of kin, that they usually dwell in the same House; as Parents and Children; Brothers and Sisters; and the Brothers and Sisters of our Parents. *Mahomet*; as lewd and impudent as he was, had not the boldness to controul these Laws; but in the fourth Chapter of his *Alcoran* expressly forbids his Followers to marry their *Mothers*, their *Mothers-in-law*, &c. and a great many of the rest which here follow.

Ver. 8. The nakedness of thy father's wife shalt thou not uncover.] That is, of a Step-mother. Such

Such was the incest of *Reuben* with *Bilhah*, xxxv Gen. 22. and of *Abalom* with the Wives of his Father *David*, 2 Sam. xvi. 21, 22. and of *Antiochus Soter* with *Stratonice*; who abhorring from such a Conjunction, was taught that all things were honest that pleased the King. But the thing itself is so hateful, that the very naming it is a Condemnation; and therefore it is all one with the prime natural Law, which prohibits the Conjunction of *Parents* and *Children*. For *she that is one flesh with my Father* (as a great Man speaks) *is as near to me as my Father, and that's as near as my own Mother. As near, I mean, in the estimation of Law, though not in the accounts of Nature: and therefore, though it be a Crime of a less turpitude, yet it is equally forbidden, and is against the Law of Nature, not directly, but by interpretation*, Book ii. chap. 2. *Ductor. Dubitantium* Rule iii. n. 29.

It is thy father's nakedness.] He having known her, it was not permitted the Son to have her also. Nay, the Jews say, if the Father had only espoused her, it was not lawful for the Son to have her to Wife; or if he had divorced her, it was not lawful for the Son to have her, even after he was dead: see *R. Levi Barcelonita*, *Præcept. cxc.* *Buxtorf. de Sponsal. p. 16, 17.*

Ver. 9. The nakedness of thy sister.] As the nearness of *Flesh* (mentioned *ver. 6.*) above a Man, is his *Mother*; and below him, is his *daughter*: so on the side of him, is his *Sister*.

The daughter of thy Father.] Tho she were begotten by his Father of another Wife, not of his Mother; yet he might not marry her.

Or the daughter of thy mother.] Born of her by another Husband, not by his Father.

Whether she be born at home, or born abroad.] Be legitimately born, in wedlock; or illegitimately, out of wedlock; as the *Tulmudists* expound it: see *Selden, lib. v. de jure N. & G. cap. 10. p. 591.* where he observes, that tho the *Egyptians*, (as *Philo* and others report) with such like Nations, thought the Marriage of Brothers and Sisters to be lawful, and it was practised also in *Greece*; yet the greatest Men in the Western Countries condemned such Marriages; which some of the *Greek Philosophers* also disallowed; and *Euripides* himself called barbarous, even when it was practised. Insomuch, that in after Ages this wicked custom was quite abolished; and that before Christianity was well settled among them. For *Sextus Empericus* saith, that in his time it was utterly unlawful: see there *cap. xi. p. 603, 605, &c.* where he shows, the *Romans* always abhorred such Marriages; nay, it was late before the *Persians* took up this abominable Custom, after the example of *Cambyfes*: who being in love with his own Sister, as *Herodotus* relates (in his *Thalia, cap. xxxi.*) and having a mind to marry her, which was never practised before in that Country; he commanded the *Royal Judges*, (as he calls them) who were the Interpreters of the Laws, to advise whether he might lawfully do it, or no: Who, to please him, and yet not seem to give an illegal opinion, answered, νόμον ἔδνα ἔξουσίαν οὐ κελεύει ἀδελφῇ συνοικεῖν ἀδελφόν, &c. *That they could find no law which permitted a Brother to marry his Sister: but there was a Law, that the Persian*

King might do, even what he would: see Grotius, lib. ii. de jure Belli & Pacis, cap. 5. sect. 13.

Even their nakedness thou shalt not uncover.] It shall be unlawful to thee to marry any of the forenamed Sisters. For tho the Marriage of Brother and Sister was necessary in the beginning, when God created but one Man and one Woman, by whose Children the World was peopled; yet, when it was so, there was great reason that it should be made utterly unlawful, as many have demonstrated; particularly *Bishop Taylor*, in his *Ductor Dubitantium*, Book ii. chap. 2. Rule 3. n. 24, 25, &c. For now it is next to an unnatural mixture, (as he speaks) it hath something of confusion in it, and blending the very first partings of Nature; which makes it intolerably scandalous, and universally forbidden; for if it were not, the mischief would be horrible and infinite.

Ver. 10. The nakedness of thy son's daughter, or of thy daughter's daughter; even their nakedness thou shalt not discover.] This Law concerns a Man's Grand-daughter, by his Son or his Daughter; whether legitimately or spuriously begotten; as *R. Levi Barcelonita* expounds it, *Præcept. cxciii.* Who adds in the next Precept but one, this is another Prohibition, *Thou shalt not uncover the nakedness of thy daughter*: which (saith he) is not expressly mentioned in this Law, because it was not necessary. For a Man's Grandchildren, either by Sons or Daughters, which are more remote, being forbidden, there was no need to say it was unlawful for him to marry his own Daughter.

For theirs is thy own nakedness.] They have their original from thy Nakedness. For which reason some of the Jews extended this to those Descendants which were still farther off; as an *Hedge* to this Law. So *R. Levi* calls it in the place fore-named. The ancient *Romans* also (as our *Mr. Selden* shews) were very strict in restraining the marriage of Men with their Nieces, either by their Brothers or Sisters, and with others mentioned in the following Laws of *Moses*, *lib. v. de jure Nat. & Gentium, &c. cap. 11. p. 605, &c.*

Ver. 11. The nakedness of thy father's wives daughter, begotten of thy father (she is thy sister) thou shalt not uncover her nakedness.] This Prohibition, seeming to be the same with that *ver. 9.* some of the Hebrews have expounded this concerning the Daughter of a Mother-in-law begotten by another Father. For the words may be thus translated, as *Mr. Selden* observes the order of them will bear (*lib. i. de Uxore Heb. cap. 4.*) *The nakedness of the Daughter of thy Father's Wife (for she that is born of thy Father, is thy Sister) thou shalt not discover.* And with this the *Greek*, and several other Versions of the Bible agree, who make the Prohibition of the *Wives* Daughter to end, before he speaks of his own Sister. And it is the sense of the principal Men among the *Karites*, as he shows, *cap. vi.* But this is against the constant sense of the Hebrew Doctors, who say it is lawful to marry the Daughter of a Mother-in-law, which she had by another Husband; for there is no nearness of *Flesh* at all between these two. And therefore, as in the ninth Verse, the Marriages

of all Brothers and Sisters in general, are forbidden, so here more particularly the Marriage with a Sister by the same Father, tho not by the same Mother : which was necessary to be expressly forbidden, because before the Law the Sons of *Noah* thought it lawful to marry a half Sister (as we speak) by the Father's side, tho not by the Mother's : see *Buxtorf. de Spons. & Divort. p. 15, 16.* And this was the ancient Law of *Solon* among the *Athenians*, that they might marry ἀμιτραίετες, their Sisters by the same Father, but not ἀμομητρίετες, their Sisters by the same Mother ; as *Joh. Meursius* shews in his *Themis Attica, lib. i. cap. 18.* And if the one of these had not been in so many words prohibited, as well as the other, the Jews might still have continued in that practice, which was usual before the Law : see *Sam. Petitus in Leges Atticas, p. 440.*

Some are of the opinion, that, in the ninth Verse, the Son of a Second *Venter* is forbidden to marry the Daughter of the first : and here, the Son of the first *Venter*, to marry the Daughter of the second. And others fancy, that the Sister here meant, is one that was adopted by his Father.

Ver. 12. *Thou shalt not uncover the nakedness of thy father's sister.*] And it made no difference whether she was his Father's sister legitimately or illegitimately begotten by his Grandfather ; as *R. Levi Barcelonita* represents the opinion of the Hebrew Doctors, *Præcept. cxcvii.* Such Marriages also were prohibited by the ancient Romans, as *Mr. Selden* observes in the place fore-named (*lib. v. cap. 11. p. 605.*) tho before the Law of *Moses*, they are supposed to be lawful ; for it is commonly thought that his Father *Amram* married his Aunt *Jochobed*, vi *Exod. 20.* and therefore no wonder it was practised in other Countries, who were not acquainted with this prohibition : particularly at *Sparta*, where *Herodotus* saith in his *Erato, cap. lxxi.* *Archimius* their King married *Lampito*, who was Sister to his Father *Zeuxidamus*, δαίλος ἀντὶς Ἀδρυχιδῶς ; *Leutichydes* (who was Father both to her and to *Zeuxidamus*) giving her to him in Marriage.

She is thy father's near kinswoman.] So near, that as he could not be permitted to marry her, so his Son also, who was but a little farther removed from her, was forbidden to touch her. And by the same reason that a Man might not marry his Aunt, an Uncle might not marry his Neice. Which tho practised among the Romans after *Claudius* married *Agrippina*, till the time of *Constantine* ; yet it was a new thing, as *Claudius* himself acknowledges in *Tacitus*, (*Novæ nobis in fratrum filias conjugia, lib. xii. Annal.* Marriages with our Brother's Daughters are new things with us.) And all he could say for it, was, That it was common in other Nations, *nec lege ulla prohibita*, and not forbidden by any Law. And indeed the newness of it so frightened *Domitian*, that he would not venture upon it ; nor did many use it. Which shews that this Law had some foundation in Nature ; which made those Men cautious about such Marriages, who had nothing else to guide them. Or, at least, there had been such a long Custom against them, in the Western part of the World, that

Men, who were otherwise very bad, would not help to alter it.

Ver. 13. *Thou shalt not uncover the nakedness of thy mother's sister : for she is thy mother's near kinswoman.*] There is the same reason for this, as for the former Prohibition : the Aunt, by the Mother's side, being as near to a Man, as his Aunt by the Father's.

Ver. 14. *Thou shalt not uncover the nakedness of thy father's brother.*] This is explained in the next Words, *Thou shalt not approach to his Wife* : that is, not marry thy Uncle's Wife. And therefore much less might an Uncle marry his Brother's Daughter : as *Herodotus* tells us *Darius* married *Phrataguna*, the Daughter of his Brother *Atarnes*, who gave him all his Estate with her ; and *Leonides*, King of *Sparta*, married *Gorgo* the Daughter of his Brother *Cleomenes* : see *lib. vii. (called Polymnia) cap. 224, and 239.*

She is thy Aunt.] By such near Affinity, that Marriage is forbidden with her, as well as with an Aunt by Consanguinity, v. 12, 13. In which the ancient Romans also were very strict, as our *Selden* observes in the place above-named. And it made no difference, whether he were only espoused to her, or had after Marriage divorced her, or was separated by Death : or whether he was his Father's Brother legitimately, or spuriously, as *R. Levi Barcelonita* observes, *Præcept. cxcix, and cc.* Where he notes, that tho the Father's Brother's Wife be only mentioned, yet the Mother's Brother's Wife is also prohibited. This is repeated xx. 20.

Ver. 15. *Thou shalt not uncover the nakedness of thy daughter-in-law : she is thy son's wife, &c.*] Tho only espoused to him ; and therefore much more when solemnly married ; as the same *R. Levi* explains it, *Præcept. cci.* where he hath the same observation as before ; that if she was afterwards divorced, he might not marry her : and that it is probable the Wife of a Bastard Son is prohibited ; for he is his Son ; though a Child by a Slave, or a Stranger, is never called a Man's Son.

Ver. 16. *Thou shalt not uncover the nakedness of thy brother's wife, &c.*] Unless he died Childless ; for in that case the next Brother was bound to marry her, xxv *Deut. 5.* see *Buxtorf. de Spons. p. 25.* and *Grotius* in xiv *Matth. 4.* Much less might a Man marry his Brother's Daughter, (as was before noted) who was nearer to him, and of his own Flesh. Which was so much abhorred by the ancient Romans, that *Claudius Cæsar* durst not celebrate his Marriage with *Agrippina*, till he had got a Decree of the Senate for it, *Quo justæ inter patruos, fratrumque filias, nuptiæ etiam in posterum statuerentur* : which made the Marriage of Uncles with their Brothers Daughters to be lawful for the future ; which hitherto had been without example. So *Tacitus* relates in the fore-named Book of his *Annals, cap. v.* where he saith, notwithstanding this Decree, there were none found, but only one Man, who desired such Matrimony ; and most thought he did it to gain *Agrippina's* favour : *Neque tamen repertus est, nisi unus, talis matrimonii cupitor, &c.*

Ver. 17. *Thou shalt not uncover the nakedness of a woman and her daughter.*] If a Man married

ried a Widow that had a Daughter, it was a wicked thing to marry that Daughter, either while her Mother lived, or after she was dead.

Neither shalt thou take her son's daughter, nor her daughter's daughter, to uncover her nakedness.] To preserve them from this, the Jews added, as a Hedge to this Law, a Prohibition to marry the Grand-daughters of such Daughters, as *R. Levi Barcelonita* tells us, *Præcept. ccv.*

For they are her near kinswomen.] Of such Consanguinity with her (from whom they directly come) as makes it very criminal in him that is one with her, to marry them.

It is wickedness.] The Hebrew word *Zimma* imports more than *Wickedness*. The LXX translate it *ἀσέβεια*, *Impiety*; the vulgar Latin, *Incest*; others, *nefarious Wickedness*, which is the word in the Civil Law for those Marriages that are contrary to Nature. Such were these in some measure, tho not in the highest degree.

Ver. 18. *Neither shalt thou take a wife to her sister.*] There are a great many eminent Writers, who following our marginal Translation, [*one wife to another*] imagine that here plurality of Wives is expressly forbidden by God. And they think there is an example to justify this Translation in xxvi *Exod. 3.* where *Moses* is commanded to take care the five Curtains of the Tabernacle were coupled together, *one to its sister* (as the Hebrew phrase is) *i. e. one to another.* And so the *Karaites* interpret this place, That a Man, having a Wife, should not take another while she lived. Which, if it were true, would solve several difficulties: but there are such strong Reasons against it, that I cannot think it to be the meaning. For, as more Wives than one were indulged before the Law, so they were after. And *Moses* himself supposes as much, when he provides a Man should not prefer a Child he had by a beloved Wife, before one by her whom he hated, if he was the eldest Son. Which plainly intimates an allowance in his Law, of more Wives than one. And so we find expressly their Kings might have, tho not a multitude, xvii *Deut. 17.* And their best King, who read God's Law day and night, and could not but understand it, took many Wives, without any reproof: Nay, God gave him more than he had before, by delivering his Master's Wives to him, 2 *Sam. xii. 8.* And besides all this, *Moses* speaking all along in this Chapter of Consanguinity, it is reasonable (as *Schindlerus* observes) to conclude he doth so here: not of *one Woman to another*; but of *one Sister to another.* There being also the like reason to understand the word *Sister* properly in this place, as the words *Daughter* and *Mother* in others, ver. 17. and xx. 14. where he forbids a Man to take a *Woman and her Daughter*, or a *Woman and her Mother*, as *Theodorick Hackspan* judiciously notes, *Disput. i. de locutionibus sacris, n. 29.* see *Selden lib. v. de Jure Nat. & Gent. cap. 6.* and *Buxtorf. de Sponsal. p. 28, 29.*

The meaning therefore is, That tho two Wives at a time, or more, were permitted in those days, no Man should take two Sisters (as *Jacob* had formerly done) begotten of the same Father, or born of the same Mother, whether

legitimately or illegitimately, as the fore-named *R. Levi* expresses it, *Præcept. ccvi.* Which tho it may seem to be prohibited before, by consequence and analogy, (because the Marriage of a Brother's Wife is forbidden, ver. 16.) yet it is here directly prohibited, as other Marriages are; which were implicitly forbidden before. For ver. 7. the Marriage of a Son with his Mother is forbidden: and ver. 10. the Marriage of a Father with his Daughter.

To vex her.] There were wont to be great Emulations, and Jealousies, and Contentions between Wives (some of them being more beloved than others, and also superior to them) which between two Sisters would have been more intolerable, than between two other Women: who not being a consanguinitate, *equiore animo sub eodem marito, ætatem una agent* (as *Petrus Cunnæus* speaks, *lib. ii. de Repub. Heb. cap. 23.*) of the same Consanguinity, (as two Sisters are) might live with more equal and quiet minds under the same Husband. The vulgar Latin understands this, as if *Moses* forbade them to make one Sister their *Wife*, and the other their *Concubine*; which could not but beget the greatest discords between them.

In her life-time.] From hence, some infer that a Man was permitted to marry the Sister of his former Wife, when she was dead. So the *Talmudists*; but the *Karaites* thought it absolutely unlawful, as *Mr. Selden* observes, *lib. i. de Uxore Heb. cap. 4.* For it is directly against the Scope of all these Laws, which prohibit Men to marry at all with such Persons as are here mentioned, either in their Wives life-time, or after. And there being a Prohibition, ver. 16. to marry a Brother's Wife, it is unreasonable to think *Moses* gave them leave to marry their Wives Sister. These words therefore, *In her life-time*, are to be referred, not to the first words, *Neither shalt thou take her*, but to the next, *To vex her*, as long as she lives. *Chaskuni* refers it to both the Sisters, according to the *Targum*, and makes this the sense; *lest they should both be afflicted Widows as long as they live*: for no Body would marry either of them, being defiled by such an incestuous Conjunction, for which God cut off their Husbands.

In this the ancient Christians were so strict, that if a Man, after his Wife died, married her Sister, he was by the tenth Canon of the Council of *Eliberis*, to be kept from the Communion five years.

Ver. 19. *Also thou shalt not approach to a woman.*] No, not to his own Wife, as the fore-named *R. Levi* expounds it, *Præcept. ccvii.* tho all other Women also are comprehended, even their *Canaanitish* Slaves, as he observes.

As long as she is put apart for her uncleanness.] Which was seven days, xv. 19. All the Laws about Marriages unto this place, seem to have a special regard to the wicked Customs among the *Egyptians*; who, above all other People, were then polluted with such incestuous mixtures. And now he proceeds to direct them to abhor the Customs of the *Canaanites*; who were polluted more than other Nations, with Adulteries, and offering their Children to *Moloch*, and the rest of the foul Crimes which follow.

low. For against the Practices of these two Nations, the *Egyptians* and the *Canaanites*, *Moses* cautions them, *ver. 3.* and accordingly first mentions the *doings* of the *Egyptians*, unto this place; and then those of the *Canaanites*, in the following Verses.

Ver. 20. Moreover thou shalt not lie carnally with thy Neighbours wife.] While he lived with her: For this was to commit Adultery.

To defile thy self with her.] This signifies the foulest impurity, as appears from *ver. 23.* and was punished with death, *xx. 10.*

Ver. 21. And thou shalt not let any of thy seed.] *i. e.* Of their Children, as it is explained *xviii Deut. 10.* This was a Spiritual Adultery, and therefore here mentioned.

Pass through the fire to Molech.] It is certain that *Molech* was particularly worshipped by the Children of *Ammon*, (at least in future Ages, *1 Kings xi. 7.*) but seems to have been the name of many of the Heathen Gods, and the same with *Baal*: Both of them signifying *Dominion*. This appears by comparing *xix Jer. 5.* with *xxxii. 35.* But more especially it signifies the *Sun*, the Prince of the heavenly Bodies, (See *Vossius de Orig. & Progr. Idolol. Lib. ii. cap. 5.*) as the Queen of Heaven was the *Moon*, *vii Jer. 18.* Now it is evident by several passages in Scripture, that the ancient Pagans (whom the *Israelites* were prone to imitate) not only made their Children *pass through the fire*; but also offered them in Sacrifice unto *Molech*. The former I take to be forbidden in this Law; the latter in *xx. 3.* where giving their Children to *Molech* is prohibited under a severe Penalty, of being put to death for that Crime: Whereas there is no Penalty annexed here to their making them *pass through the fire*. Which I take therefore to have been a less Crime than the other; tho' an idolatrous Rite practised by those, who abhorred the cruelty of offering the very Life of their dear Children to *Molech*. Instead of which, this Rite was devised, of making them pass thro' the fire (for tho the word *fire* be not here in the Hebrew Text, yet it is understood by all, and expressed *xviii Deut. 10.*) by way of Purification, and *Lustration*, as they called it; and by this means to dedicate them to the Worship and Service of *Molech*. And therefore, being a Rite of Initiation, whereby Parents consecrated their Sons and Daughters to their Deities; we never find it mentioned in Scripture, but only concerning Children (not concerning Men and Women) whom the *Israelites* are forbidden to dedicate in this manner; which was in truth, to alienate them from the Lord God of *Israel*.

Now that this was practised among the ancient Pagans as a Rite of Initiation, appears particularly in the Mysteries of *Mithra*, (See *Suidas* upon that word) and continued long among the *Persians*, if we may believe *Benjamin Tudelensis*, in his *Itinerarium*, *p. 214.* See *G. Schickardi Tarich*, *p. 126, &c.* And this very phrase, *make to pass unto*, (for the word *fire*, as I said, is not here mentioned) signifies as much as *ad partes ejus transire*, to be addicted to any one; like that phrase *προσέρχεται τῷ Θεῷ*, *to come unto God*, *xi Hebr. 6.* And so this Hebrew Phrase is used

xiii Exod. 12. and may very well be thus understood here, for devoting, or making over their Children unto *Molech*. For the Heathen thought their Children unclean, and obnoxious to the Anger of their Gods, and consequently in danger to be taken away from them, if they were not thus expiated, as *Maimonides* tells us, *More Nevoch. P. iii. cap. 37.* And on the contrary, they fancied (as *R. Levi Barcelonita* observes, *Præcept. ccviii.*) that if only one of their Children were thus consecrated to *Molech*, all the rest were blessed, and should be prosperous. For he very nicely takes notice that the *Israelites* are forbidden to make *any of their seed* to pass through the fire: It not being the manner, he saith, to make them all pass. But the idolatrous Priests (to make the People more willing to this Service) cunningly perswade them, that if any one Child was offered to *Molech*, it procured a Blessing upon all; and if there was only one Child in a Family, they laid no Obligation on the Parents to do this.

The manner of doing it, at this distance of time, cannot certainly be known. Some say their Parents carried them through two fires upon their shoulders. Others, that they were led between them by their Priests: And so *R. Levi* in the place before-named; *The Father delivered the Child to the Priest, in the name of the Idol; just as it is said concerning Legal Sacrifices (xv. 14.) he shall give them to the Priest.* Others think that the Priest, or some Body else, waved the Child about in the very flame, while Men and Women danced round the fire; nay, leaped through the flame. And *Joh. Coch.* observes, upon the Title *Sanhedrim, cap. 7. n. 7.* that some are of the opinion, the Children thus dedicated did not walk, but dance thro' the fire: which being an emblem and representative of the Sun, plainly signified such Children were consecrated to that Deity. And this comes nearer to the Hebrew phrase, as we translate it, that they did not pass *between fires*, but *through the fire*. But which may soever it was done, whether they waved the Child thro' the very fire, and presented it to *Molech*, before whom the fire was kindled, or led it between two fires; when they had so done, the Priest restored the Child to the Father again. And in some such way *Abaz* made his Son to pass thro' the fire according to the abomination of the Heathen, *2 Kings xvi. 3.* which cannot be meant of his burning him: For *Hezeiah* his Son out-lived him, and succeeded in his Throne. See *Theodoret* in *iv Kings quest. 47.* *Maimonde Idol. c. 6. sect. 14. n. 4, 5, 6, 7.* and *Vossius* his Notes; with *Simeon de Muis* in *cvi Psal. 37.*

Neither shalt thou prophane the name of thy God.] By offering their Children to *Molech*, they in effect rejected and disowned (as I before observed) the Lord God of *Israel*: Which was to pollute his Name, by giving that honour, which was due to him alone, unto another God: For he gave them Children, who were therefore to be devoted to none but him.

I am the Lord.] The only Sovereign of the World; who will severely punish the Transgressors of this Law.

Ver. 22. *Thou shalt not lie with mankind, as with woman-kind: it is an abomination.*] A detestable wickedness; condemned by all Nations; tho practised by some lewd Persons among them. Infomuch that the Apostles of Christ make mention of it, with the greatest abhorrence, i *Rom.* 27. i *Corinth.* vi. 9. i *Tim.* i. 10. For not only several of the *Roman* Emperors were infamous upon this account; but some also of the *Greek* Philosophers.

This Prohibition is repeated, according to *Maimonides*, in xxiii *Deut.* 17. whom our Translation follows; there shall not be a *Sodomite* of the Sons of Israel. But *Onkelos* interprets that place otherwise.

Ver. 23. *Neither shalt thou lie with any Beast, &c.*] i. e. Of any kind whatsoever. Some are apt to say, What need was there of such Prohibitions? when it is so monstrously unnatural, to mix with Creatures of a different Species from us, as all Beasts are. But such Persons do not understand, that this was not only practised in *Egypt* (against whose doings he cautions them, *ver.* 3.) but was also made a piece of Religion: Women devoted to the Worship there used, most filthily submitting to the Lust of their sacred Goats. So *Strabo* tells us, *Lib.* vii. p. 802. that at *Mendes*, where they worshipped *Pan*, *Τράγοι ἐνλαῦθα γυναιξὶ μίγνυνται*, Goats (which were there also worshipped) lay with women. For which he quotes *Pindar*; as doth also *Priscianus* and *Ælian*, *Lib.* vii. de *Animal.* cap. 19. as *Cassaubon* there notes. And *Herodotus* vouches this upon his own knowledge, and saith they did it openly (so ἀναφανδὸν signifies) when he was in *Egypt*. His words are these in his second Book called *Euterpe*, cap. 46. Ἐγένετο δὲ ἐν τῷ νόμῳ τῷ ἐπ' ἐμοῦ τὸτο τέρας: Γυναικαὶ τράγων ἐμίσγητο ἀναφαντόν. This prodigy happened in this part of Egypt (i. e. among the *Mendesians*) when I was there, a Goat had to do with a woman in the view of all. Τὸτο ἐξ ἐπίδ'ξιν ἀνθρώπων ἀπίστεο. How long this beastly Custom had been among them, none can tell; but these words import, that then it was notorious; and so far from being kept secret, that they rather made an ostentation of it. Which I look upon as an argument that this had been a very old practice; otherwise they would have blushed at it.

Ver. 24. *Defile not your selves in any of these things.*] This seems to relate particularly to the sins before-mentioned, *ver.* 20, 21, 22, 23. See *ver.* 26.

For in all these the Nations are defiled, which I cast out before you.] The seven Nations that inhabited the Land of *Canaan*, (mentioned in many places, particularly vii *Deut.* 1.) were so over-run with these filthy Vices, that God could not bear with them, but ordered them to be destroyed for this very reason. Which was a sufficient Caution to the *Israelites*, who came in their room, to keep themselves from such Impurities.

Ver. 25. *And the Land is defiled.*] To make the *Israelites* the more abominate such doings, he represents the very Land, in which they dwelt, as sensible of the foul wickedness of the Inhabitants; who were a loathsome burden to it, which it could not digest.

Therefore do I visit the iniquity thereof upon it.] I am about to punish them, upon that account.

And the Land itself vomiteth out its Inhabitants.] A most eloquent figure, expressing the excessive loathsomeness of their wickedness: which made their own Country nauseate them, and throw them out, as our Stomach doth Meat that offends it. The same expression is used *ver.* 28. xx. 22. iii *Rev.* 16. *Theodoret* expounds this word by βδελύσσον, which signifies their Expulsion, as an execrable People. And indeed the word vomit in Scripture is used for that which is most detestable and abominable, xxviii *Isa.* 8. xlviii *Jer.* 26. ii. *Habak.* 10.

Ver. 26. *Ye shall therefore keep my statutes and my Judgments.*] These Laws I have given you. See *ver.* 4, 5.

And shall not commit any of these abominations.] From this word *abominations*, which the Nations God cast out, to make room for them, are said to have committed *ver.* 27. some conclude that every one of the foregoing Marriages, mentioned in this Chapter, are in their own nature sinful; the Nations who had no positive Law to forbid them, being cast out for such Pollutions. But the mere force of this word will not warrant such a conclusion; because several things are called in this Book an *abomination*, which have no moral turpitude in them; but were made so by God's positive Laws, as *Mr. Selden* observes (*Lib.* v. de *Jure Nat. & Gent.* cap. 11. p. 598.) from xi *Lev.* 10, 20, 41, 42. where several sorts of Creatures are forbidden to be eaten, as *abominable*: And the Sacrifice of a Bullock or a Sheep that had a blemish, is said to be an *abomination*, xvii *Deut.* 1. not from the very nature of the thing; but from the Prohibition which God had made against such Offerings.

It is most reasonable therefore to refer the *abominations* here spoken of, to those foul things mentioned in the latter end of this List (*ver.* 20, 21, 22, 23.) and to those in the beginning, (*ver.* 7, 8, 9, &c.) For lying with one's Mother, or Mother-in-law, or Sister, was always an *abomination*. But we cannot say the same of every one of the rest (the Law itself following, or rather requiring, in one case, the marriage of a brother's wife) which were made an *abomination* by the Law now given to the *Israelites*.

Neither any of your own Nation, nor any stranger that sojourneth among you.] That is, any Profelyte who had embraced their Religion. See xvii. 8.

Ver. 27. *For all these abominations have the men of the Land done, which were before you, &c.* He admonishes them to beware of these Abominations, by the example of those who were utterly undone by them. For God is no respecter of Persons; but would punish them in the same manner, if they did the same things.

Ver. 28. *That the Land spue not you out also, &c.*] As it did at last, ix *Jer.* 19. xxxvi *Ezek.* 17.

Ver. 29. *For whosoever shall commit any of these abominations, even the souls that commit them, shall be cut off from among their people.*] The multitude of the Offenders shall not keep off the punishment; but they shall suffer by the hand of the Judges, or by the hand of God, if they neglect their Duty. See xvii *Gen.* 14.

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Ver. 30. *Therefore shall ye keep mine Ordinances.*] Live by all these Rules which I have now given you.

That ye commit not any of these abominable Customs, which were committed before you.] By observing every one of these Laws, they were kept at a Distance from those greater Abominations, mentioned in the beginning, and in the latter end of these Prohibitions. The positive Laws (or *Ordinances*) now added, being in the nature of an *antemurale*, or an *out-work*; to stop their proceeding to the higher Crimes, which were against the Law of Nature.

I am the LORD your GOD.] As their Lord, he had Authority to make these Laws: and as their God, they had particular Obligations to observe them. Nay, it was a singular token of his Love to them, that he prescribed these Laws of Chastity and Modesty: that thereby he might preserve them an holy People to him, pure and free from those abominable filthinesses, and those indecent Conjunctions that were practised in the World. For as the ancient Rule was, *Semper in omnibus conjunctionibus, non solum quod liceat considerandum est, sed & quod honestum est*: In all Marriages, it is always to be considered, not merely what is lawful, but what is honest and seemly. Which is more true in the Christian Religion, than in any other: For thereby Marriage is advanced, to represent the Unity that is between Christ and his Church. And besides, in contracting Marriage, we are not only to have regard to our own Conscience (as *Joh. Brentius* wisely observes, upon the forenamed Rule of the ancient Law) but to Succession also, and to Inheritances. And therefore, *id agendum, quod & boni viri honestam judicant; & à legitimo Magistratu permittitur*: that is to be done, both which good Men judge to be honest, and is allowed by lawful Governors.

C H A P. XIX.

Ver. 1. **A**ND the LORD spake unto Moses, *saying.*] The following Precepts, which contain in a manner all their Duty, seem to have been delivered to *Moses* immediately after the former; being in a great part a Repetition of some principal things which had been already commanded.

Ver. 2. *Speak unto all the Congregation of the Children of Israel.*] It is uncertain whether he delivered these Precepts only to their Elders and Heads of their Tribes, to be communicated by them to the People; or at several times he called every Family of every Tribe, and spake these words to them himself.

And say unto them, Ye shall be holy, for I the LORD your GOD am holy.] This very thing was said to them before, with respect to several Meats which are forbidden them, xi. 44. See there. And now is repeated with a peculiar respect (as *Maimonides* thinks, *More Nevoch. P. iii. cap. 47.*) to the filthy Marriages and abominable Idolatries mentioned in the foregoing Chapter; as it is repeated again in the next Chapter, xx. 7, 26. with respect to some other things. It being a general reason, why they

should be separated from all other People, by the observation of peculiar Laws, (which is the meaning of being *holy*) because they were the Worshipers of him, whose most excellent Nature transcended all other Beings, not only in Purity, but in all other Perfections.

Ver. 3. *Ye shall fear every man his mother and his father.*] This Duty is called *Honour* in the fifth Commandment, (xx *Exod.* 12.) and the Father there put before the Mother; which being here called *fear*, and the Mother put before the Father, it shows, saith *Maimonides*, that *honour and fear are equally due to both*, without any difference. And the proper Expressions of *Fear* and *Reverence* are, (according to those Doctors) not to sit in their Seat, nor to contradict them in any thing they say; much less to cavil against them; nor to call them by their proper names, but to add the Title of *Sir*, &c. (as we speak) or the like. And the Expressions of *Honour*, are not to sit down in their Presence; and to provide them with Necessaries, if they fall into Poverty, &c. See *Selden, Lib. ii. de Synedriis, cap. 13. p. 557, &c.* and *R. Levi Barcelonita, Præcept. xxvii.*

And keep my Sabbaths.] Obedience as well as Reverence is included in the word *Fear*: but if Parents commanded them to break the Sabbath-day, or to profane any other day consecrated to God's Service, they were not to be obeyed.

I am the LORD your GOD.] I rested on the Sabbath-day; who am your Sovereign, and therefore have power to require you to rest on any other days. Particularly on the great day of Atonement, xvi. 31. when I am so gracious as to accept of an Expiation for all your sins, This is repeated ver. 30. and xxiii. 3.

Ver. 4. *Turn ye not unto Idols.*] Not so much as to look upon them; no, nor to think of them, (as *R. Levi Barcelonita* expounds it, *Præcept. ccxxv.*) much less to enquire after what manner the Gentiles worshipped them, (which it expressly forbidden xii *Deut.* 30.) for by this means they might be allured to Idolatry. The word we here translate *Idols*, is a word of contempt, signifying *a thing of nought*. Or, as some of the Jews will have it, this word *Elilim*, is compounded of the Particle *al*, signifying *not*; and *El*, i. e. God. As much as to say, *which are not Gods*; and therefore called in Scripture *Vanities*, which can do neither good nor hurt.

Nor make to your selves molten gods.] This seems to have respect to the golden Calf, which they made to worship, and is called a *molten Calf*, xxxii *Exod.* 4. But all graven Images are no less forbidden: for if to look towards an Idol was a sin, much more was it to make an Image of any sort, to worship it. The Jews are something curious in their observations upon this Precept. For, in the Book *Siphra*, they say, that they might not make molten Gods for others, much less for themselves. Whence that saying, He that makes to himself an Idol, violates a double Precept; first in *making it*; and then in making it to *himself*. See *R. Levi* before-mentioned, *Præcept. ccxxvi.*

I am the LORD your God.] The same reason is given in the foregoing Verse, for the observation of their *Sabbaths*: And that of the *seventh* Day every Week, was ordained in memory of the Creation of the World; and consequently intended as a Preservative from Idolatry (as I observed upon *Exod.* xx. 8.) which perhaps makes these two Precepts be here put together. But it is evident *Moses* doth not observe the order wherein these Precepts were first delivered; but rather inverts it, beginning with the *fifth* Commandment, and so going back to the *fourth*; and here to the *two first*.

Ver. 5. *And if ye offer a Sacrifice of peace-offerings unto the LORD.]* As they were to avoid all Idolatry, so they were to be careful to perform the Service due to the true God, in a right manner. *Peace-offerings* are only mentioned, because they were the most common Sacrifices; being of *three* sorts: see *ch.* vii. 11, &c. and xvii. 5.

Ye shall offer it at your own will.] Either of the Herd, or of the Flock; Male or Female, *ch.* iii. 1, 6. Or rather (as the vulgar Latin and the LXX understand it) they were to offer it so, that it might be *acceptable to the LORD*; according to the Rules prescribed in the *seventh* Chapter.

Ver. 6. *It shall be eaten the same day ye offer it, and on the morrow.]* This shows he speaks particularly of those *Peace-offerings* which were a *Vow*, or a *voluntary Offering*, *ch.* vii. 16. for Sacrifices of *Thanksgiving* might not be kept till the morrow, but were to be eaten on the same Day, *ver.* 15. of that Chapter: see the reason of this, *Exod.* xxiii. 18. the latter end.

And if ought remain till the third day, it shall be burnt with fire.] See *ch.* vii. 17.

Ver. 7. *And if it be eaten at all on the third day, it is abominable.]* See *ch.* vii. 18.

It shall not be accepted.] See there. This seems to justify the sense which the *Vulgar* puts upon those words, *ver.* 5. which we translate, *according to thy will*.

Ver. 8. *Therefore every one that eateth it, shall bear his iniquity.]* See *ch.* vii. 18.

Because he hath profaned the hallowed things of the LORD.] By keeping them till they were in danger to stink, or to be corrupted.

That soul shall be cut off from his people.] By the Judges, if the thing was known: Otherwise by the hand of God.

Ver. 9. *And when ye reap the harvest of your Land.]* Which was a time of great joy, when they offered, it is likely, many *Peace-offerings* of that sort before mentioned.

Thou shalt not wholly reap the corners of thy field.] But leave a *sixtieth* part (as their wise Men have determined it) and that in the extreme part of the Field, rather than any other place, that the Poor might know where to come for it; as *R. Levi Barcelonita* explains it, *Præcept.* ccxiii. And this, whether they were in the Land of *Israel*, or out of it; as *Mr. Selden* observes out of the *Talmudists*, *Lib.* vi. *de Jure Nat. & Gent.* cap. 6. p. 692. where he shows it was the Custom to add something to the *sixtieth* part, proportionable to the largeness of the

Field, or the multitude of the Poor, or the greatness of the Crop.

Neither shalt thou gather the gleanings of the harvest.] That is, if an ear or two of Corn fell (as they cut it, or bound it up) out of the Sheaves, or from under their Sickle, they were not to gather them up from the ground, but leave them for the Poor, as oft as they fell: But not if there fell *three* ears at a time, as the *Talmudists* determine: see *Mr. Selden* in the place above-named; and the same *R. Levi*, *Præcept.* ccxiv.

Ver. 10. *And thou shalt not glean thy vineyard.]* When they had cut off the great Bunches, they were not to examine the Vine over again for the scattered Grapes, or small Clusters.

Neither shalt thou gather every grape of thy vineyard.] If any fell to the ground as they gathered them, they were not to take them up. That is, if one or two Clusters fell; but not if three, much less if more: for they construe this as they do the Precept about Ears of Corn (*ver.* 9.) They also say, they were bound to leave the Corners of the Vineyard uncut, as well as the Corners of the Field. *R. Levi Barcelonita*, *Præcept.* ccxxx. and ccxxxi. and *Mr. Selden*, *Lib.* vi. *de Jure Nat. & Gent.* cap. 6. in the place before-named. And these Precepts obliged such *Strangers* as sojourned among them, (mentioned *chap.* xvii. 8. & xviii. 26.) who before they were admitted to embrace the Jewish Religion, were examined whether they understood that they must observe such and such Precepts, particularly these here mentioned, which were propounded to them plainly and distinctly: And after they had promised to keep them, they were circumcised, &c. As *G. Schickard* observes out of the *Talmud*, the custom was, after the destruction of *Jerusalem*, in *Mishpal Hamelek*, cap. 5. *Theorem.* xvii.

Thou shalt leave them for the poor and the stranger.] Tho' by *Stranger* the Jews think is understood a Profelyte of Righteousness, (as they call him who had embraced their Religion, by receiving Circumcision) yet they did not hinder any poor Gentile from partaking of this Charity; as the same *R. Levi* says. And if any one transgressed any of the Precepts contained in these two Verses, he was beaten; as *Mr. Selden* shows, *Lib.* ii. *de Synedr.* cap. 13. n. 8.

I am the LORD your God.] I give you the Country to which you go, with these reserves for the Poor: And have been so bountiful to you, that I require you to be so to them.

Ver. 11. *Ye shall not steal.]* Here are several moral Precepts put briefly together, for the maintaining Justice and Truth; without which Societies cannot be preserved. And first he forbids Theft; the coveting of other Mens Goods being the Source of the other Sins that follow. And whether they were the Goods of an *Israelite*, or of a *Gentile* Idolater, that any Man stole, he was bound to make Restitution, as *R. Levi* observes, *Præcept.* ccxxxii. See *Exod.* xxii. 1.

Neither deal falsely.] This is a Divine Caution (as the Hebrew Doctors observe) against denying a thing that was deposited with them; or, which they had found, &c. which they would never pretend they had not, if they were disposed to be sincere and upright in their Dealing.

Neither lie one to another.] Words being intended to declare the Mind, and for no other end; he that hears us speak hath a right in Justice to be done him, that what we speak be true. For otherwise he doth not know our Mind by our words; and then we had better be dumb. But tho' all kind of lying be contrary to the intention of God, in giving us Speech; yet this relates particularly to such Lies whereby a Man's Neighbour was injured; defrauded, for instance, of his Goods which he had deposited with another; or of the just Debts which were owing him, &c. But tho' the simple denying of such things was not punished with beating, as Mr. Selden represents the Opinion of the *Talmudists*, *Lib. ii. de Synedr. cap. 11.* yet he that denied a thing deposited with him, was not admitted to be a Witness in any case, tho' he had not forsworn himself, unto which this lying disposed him. So *R. Levi*, *Præcept. ccxxxiii.*

Ver. 12. *And ye shall not swear by my name falsely.*] Much less was it lawful for them to confirm the Lies fore-mentioned, with an Oath. So the Jewish Doctors interpret it, as Mr. Selden observes in the same place. If any Man did, and was found guilty, he was adjudged to restore the Principal, and a fifth part more, *ch. vi. 5.* And whether he forswore himself knowingly, or ignorantly, he was to expiate his Crime with a Sacrifice. But if he was ignorant of that Command concerning a Sacrifice; or if, tho' he had the thing which he denied, in his keeping, yet he had really forgot it, when he swore he had it not; he was freed both from the fifth part, and from the Sacrifice. See *ch. v. 4.*

Neither shalt thou profane the name of thy God.] By calling God to witness unto a frivolous thing, or to a rash Resolution: As if a Man swore in his anger he would not speak to such a Person, but afterwards did; or, he would not eat of such Meat, &c. In such cases, the Jews say, when a Man's heart was touched with Repentance for his rashness and incogitancy, he was to go to some wise Man, or to three Neighbours, and desire them to absolve him from his Oath, of which he truly repented. Which they did, when they found him truly penitent; saying, *Be thou loosed*, or, *It is remitted to thee*, or the like. So Selden observes out of *Maimonides*, *Lib. ii. de Synedr. cap. 11. n. 9.*

Plato hath said some remarkable things concerning *Forswearing*, and also of *Lying* and *Deceit*: For which I refer the learned Reader to his *eleventh Book of Laws*, p. 216, 217. *Edit. Serrani.*

I am the LORD.] And therefore expect the greatest Reverence to my Name; and that you should deal honestly one with another.

Ver. 13. *Thou shalt not defraud thy neighbour, neither rob him, &c.*] Here are several Precepts, almost coincident in their sense; but have some peculiar negations belonging to them. For (as *R. Levi Barcelonita* observes) in all things from which God would have them carefully to abstain, he multiplies admonitions, *Præcept. cxxxvi.* Accordingly here to *defraud*, is to keep in one's hand that which belongs to another: And such a Person, he saith, is called an *Oppressor* in Scripture. The *vulgar Latin* refers it to that which Men get from others by *Calumny*: As the next words relate to that which is wrested from them by open violence.

Neither rob him.] The same *R. Levi* expounds this of that which is taken from another by manifest force, and doth not belong to him that takes it, *Præcept. ccxxxvii.* For so the Hebrew word *gazilah* signifies, that which a Man wrests out of the hand of another, against his will, *1 Chron. xi. 23.*

The wages of him that is hired, shall not abide with thee all night till the morning.] For this was a kind of force and robbery, to detain what was owing to him, against his will. In *Deut. xxiv. 15.* the words are, *Thou shalt give him his hire; neither shall the Sun go down upon it.* From whence the Hebrew Doctors conclude, there were two sorts of people that wrought for hire; one were *day-labourers*, whom *Moses* speaks of in this Verse; another *labourers by night*, of whom he speaks in *Deuteronomy*. Neither of which were to stay for their Wages beyond the time appointed; but the one were to have it before Sun-set, the other before Morning; for it was due as soon as the Day, or the Night was done. So the *Misna*, *The Day-labourer requires his wages all night; and the Night-labourer all day.* See the fore-named *R. Levi*, *Præcept. ccxxxviii.* who gives this reason for it; That the merciful God would have his Creatures subsist; which poor labourers cannot do, if they want their wages to buy them *Victuals*. Upon which account, the detaining of their Wages is said to be a crying sin, in that *Deut. xxiv. 14.* and in *St. James, v. 4.*

Ver. 14. *Thou shalt not curse the deaf.*] No *Israelite*, whether Man or Woman, was to be cursed; tho' he could not hear the Curse, and so was insensible of the Injury, as *R. Levi* explains it, *Præcept. ccxxxix.* For there was the addition of barbarous baseness in it, to curse or revile a Person, who was not capable to answer for himself, nor do himself right: And the Case of the Sick, and the Infirm, or the Absent, was the same with the Deaf. As for others, who were not Deaf, it was forbidden to curse them, saith *Maimonides*, because it provoked to Anger and Rage; which stirred Men up to take Revenge.

Nor put a stumbling-block before the blind.] This is as inhuman as the former; proceeding from so great Malice, that the Hebrew Doctors seem to think Men incapable of it; and therefore expound it of giving ill Counsel to simple People, and advising them to their Damage. So *R. Levi*, *Præcept. ccxli.* which is no less contrary to Nature, than laying a stumbling-block in the way of those that cannot

not see to avoid it; and a far greater sin, because it abused their Minds, and might tend to the hurt of their Souls.

But shalt fear thy God.] Believing he sees and hears, and will avenge the cause of those who cannot right themselves; because they know not who injured them. If any Man was convicted of either of these Crimes, he was beaten.

I am the LORD.] And am therefore to be feared and obeyed.

Ver. 15. *Ye shall do no unrighteousness in judgment.]* The Jews to take this to be an Admonition to their Judges, that they should have an equal regard to the Plaintiff and Defendant; and not prefer the one before the other. Whence these words are thus explained in *Siphra*: *Thou shalt judge thy neighbours justly; not letting one party stand, and bidding the other sit; nor suffering one to speak as much as he pleaseth, and bidding the other be short.* See *Selden de Synedr. Lib. ii. cap. 13. n. 10.* But none hath explained this so largely as *Maimonides*, in the whole 21st Chapter of *Sanhedrim*; where he in general defines the just Administration of Justice to consist in an equal respect to both Parties in the Suit; so that one of them have not the liberty to say what he will, and the other be cut short: And then descends to many particulars, wherein equal respect to both Parties is to be observed, some of which it will befit to mention, because they illustrate the words of *St. James*, in the second Chapter of his Epistle, ver. 2, 3, 4. *If two Parties appear in a Cause, one of which is clothed in precious Garments, the other is ragged, or in a poor Habit; let it be said to him that is the more honourable, Either do you bestow upon your Adversary as good Apparel as you have on your self, or else put on such as he wears, that you may be both alike, and then appear before the Court of Judgment. By no means let the one sit, and the other stand: But let them both be commanded to stand: Or if it please the Judges to give them both leave to sit, let not one of them sit in a high place, the other in a low; but both on the same Bench, one by the side of the other.* See *R. Levi Barcelonita, Præcept. ccxvii.* who observes that Mankind are preserved by righteous Judgment; and therefore if a Judge was found to have given an unjust Sentence, he was condemned to make Restitution to him, whose cause he had perverted, *Præcept. ccxli.*

Thou shalt not respect the person of the poor.] See *Exod. xxiii. 3.*

Nor honour the person of the mighty.] This *R. Levi* explains (*Præcept. ccxlii.*) as he did the first Clause; *The Judge shall not bid the great man sit down, while the meaner stands; but both shall stand before the Judge, as if they were in the Presence of the Divine Majesty, who standeth in the midst of the Judges, Psal. lxxxii. 1.* If by the favour of the Judges both were permitted to sit, yet when Sentence came to be pronounced, both rose up and stood; according to *Exod. xviii. 13.*

But in righteousness shalt thou judge thy neighbour.] The observation of *Maimonides* seems to be too nice and curious, who from this place

gathers, that tho' the lowest Court of Judgment ordinarily consisted of no less than three Judges; yet by the Law one of them might sit alone as Judge in Matters not Capital; because it is said here in the singular Number, *In righteousness shalt thou judge thy Neighbour*; For at the same time he acknowledges, their wise Men require that he should take some Assessors to him; when they say, *Do not judge by thyself alone; for there is no sole Judge, but one only, viz. GOD.* See *Selden, Lib. ii. de Synedr. cap. 14. n. 2.* and *Guil. Schickardi Mishpāl Hamelek, cap. 4. Theorem xiv.*

Ver 16. *Thou shalt not go up and down as a tale-bearer among thy people.]* The vulgar Latin takes the Hebrew word *Rachil* to signify one that goes about with Calumnies. But it may simply signify, as we translate it, a Tale-bearer; whom *Aben-Ezra* compares to a Merchant or Pedlar (as the Hebrew word imports) who buys of one, what he sells to another, and goes about the Country as a Tale-bearer doth from House to House, carrying to one, what he hath heard at another; saying, Such a one hath said so and so of you; whereby Peace and Concord is destroyed among Men. For commonly such Men carry false Stories to their Neighbours, or add to the true, and secretly backbite others: Which hath moved many to think a *DetraCTOR* is meant by this word, who hopes by his Tales of others to get some advantage to himself, as every Trader doth by his Merchandise. Whence the Jews say, *An evil Tongue kills three: him that speaks; him that hears; and him of whom he speaks.* *R. Levi, Præcept. ccxliii.*

Neither shalt thou stand against the blood of thy neighbour.] Much less be a false Witness against him, to the endangering of his Life. So it is commonly interpreted, because the Accusers and Witnesses stood before Judges, who sat in the Courts of Judgment. But *R. Levi Barcelonita*, and the rest of the Hebrew Doctors, generally understand it otherwise; that no Man should suffer his Neighbour to perish in Judgment, or other ways, when he could free him by his Testimony or Assistance: *Præcept. ccxliv.* So it is said in *Siphra*, in so many words; *Whence do we gather that he who can clear another by his Testimony, must not suppress it in silence? Because it is said, thou shalt not stand against the blood of thy Neighbour.* Whence it follows, that if a Man saw his Neighbour any way in danger, he was bound, if he could, to deliver him; not only when his Life was in hazard, but that which is as dear as Life, one's Honour and Chastity. Thus if any one went about to force a Woman, espoused to another, &c. he that saw it was bound to rescue such a Person, tho' with the Death of him that made the Attempt. For this was a piece of Justice which they committed to private Men, as *Mr. Selden* shews out of the Jewish Authors, *Lib. iv. de Jure N. & G. cap. iii. p. 481.* &c. But then, they restrain this Charity only to themselves; and from the word *Neighbour* argue, that they are bound to do thus only to an *Israelite*. Nay (which is strange) some of them are so selfish, and ill-natur'd, that they fancy they

are forbidden to do such kindness to a Gentile. See there, p. 48^r.

Ver. 17. *Thou shalt not hate thy brother in thine heart.*] When thy Brother hath done thee any wrong, do not conceal a secret hatred against him in thy Breast, but tell him plainly of his Fault; as the next words seem to direct. It appears by this, they were ill Interpreters of the Law, who thought it forbid only external acts of Sin, but not evil affections which were not executed.

Thou shalt in any wise rebuke thy neighbour.] Time after time (if he will not be sensible of it at first) argue the case with him, and reprove him for his fault: And if he will not amend, do it publicly (as the vulgar *Latin* interprets it) and bring him before the Judges. So *R. Levi Præcept. ccxviii.* But he extends this to all sins, whether against God, or against themselves; which, he thinks, they were bound to reprehend privately, and then publicly, if the Offenders did not grow better.

And not suffer sin upon him.] He interprets it, *But not put him to confusion.* For nothing is more grievous to a Man than that; and therefore Reprehension ought to be mild and gentle, especially when the offence is against one's self; but in those against God, greater sharpness is allowable. So he discourses, *Præcept. ccxvi.* the words in the original being, *Thou shalt not bear sin upon him:* charge him with his Guilt too severely; or, as others take it, *Thou shalt not accuse him of any Crime whereof he is not guilty.* Our Translation, in the Margin of our Bibles, take it as if, by not reproving their Neighbour, they brought the guilt of his sin upon themselves; for so the words there are, *That thou bear not sin for him:* Which is an excellent sense, if the *Hebrew* word *alan* did not signify upon him, not for him. And yet some of the Jews have thus understood it; this saying of *Rabbi Chanina* being famous among them, *Jerusalem had not been destroyed, but because one Neighbour did not reprove another:* see *Selden, lib. i. de Synedr. cap. 9. p. 280.* Where he observes, the Doctrine of the ancient Jews was (drawn from this Text) that when one Man offended another in things concerning themselves, relating to their Civil Affairs, he was to be reprov'd by his Neighbour, once, or twice, or thrice, if the matter required; but without sharpness, and so that he was not exposed to publick shame: But if the offence was against God, in matters of Religion, they say private Reproof was first to be given; and if that did not work amendment, then publick before all. And they admitted publick Reprehension upon no other score: but said, *He that publicly puts his Brother to shame, shall have no part in the other World.*

Ver. 18. *Thou shalt not avenge.*] Not deny to do their Brethren a kindness, out of a remembrance of any injury received from them; as *R. Levi* interprets it, *Præcept. ccxlvii.* By which means, as he observes, Strife and Contention was abolished, and Peace and Concord established among Men. It may be thought also, that as they are forbidden to take Revenge themselves for the Wrongs any one did

them; so likewise to seek for Redress from the Publick, merely to satisfy their wrath and desire to have the injurious Person suffer, and not to prevent the like or greater mischiefs for the time to come.

Nor bear any grudge against the children of thy people.] When thou dost thy Neighbour a kindness, do not spoil it, by upbraiding him with all his Faults. For the *Hebrew* word *Natar* signifies, having something in reserve in one's Mind, particularly *Anger* or *Wrath*; which our Translation frequently supplies to make out the sense, *Jer. iii. 12. Psal. ciii. 9. Nabum. i. 2.* And so the *LXX* understand it here, *καὶ ἔμνηται, And thou shalt not be angry with the Children of thy People.*

But thou shalt love thy neighbour as thy self.] In not doing to him what thou would'st not have done to thy self; and taking such care of him, and what belongs to him, as thou would'st have him to do of thee and thine. This, saith *R. Aquiba* (as *R. Levi* observes, *Præcept. ccxix.*) is the great sum of the Law; i. e. many Precepts depend upon this: for he that thus loves his Neighbour, will neither steal any thing from him, nor violate his Wife, nor murder so much as his good Name, nor remove his Land-mark, nor offend him any other way: The same, in a manner, with what *St. Paul* saith, *Rom. xiii. 8, 9, &c.*

The only question is, Who is to be understood here by their Neighbour? which the Jews would restrain to themselves; and have the meaning to be, That one *Israelite* should love another; but he is not bound to love a Stranger, in the same manner: which is directly against *Moses's* command, *ver. 34.* And certain it is, the word Neighbour comprehends more than *Israelites*; as appears by the last Commandment, which forbids them to covet their Neighbour's wife; which did not give them leave, sure, to covet the Wife of a Gentile, provided they did not covet the Wife of an *Israelite*. A Neighbour therefore is every other Man, as in *Deut. xxii. 26.* and more plainly in *Exod. xi. 2.* where the *Egyptians* are called their Neighbours. And therefore *D. Kimchi* saith very honestly upon *Psal. xv. 3.* *A Neighbour is every one with whom we have any dealing or conversation.* Which justifies our blessed Saviour in making this Command, of loving their Neighbours as themselves, to reach all Men with whom they had to do, *Luke v. 27, 28.*

I am the LORD, &c.] Unto whom you are all equally subject; and upon that account ought to love one another: see *ver. 34.*

Ver. 19. *Ye shall keep my statutes.*] This may be thought to be premised to what follows; lest such commands as are contained in this Verse, seeming small, should be neglected by them.

Thou shalt not let thy cattle (or rather, make them) gender with a diverse kind.] As Horses with Asses, Goats with Sheep, &c. whose mixture one with another they were by no means to procure. But if they did of themselves come together, it was lawful to use such heterogeneous Creatures, as were so produced. For they did not abhor the use of Mules, which were either begot by accident among them, or brought from other Countries to them.

The

The reason the Jews commonly give for this Precept, is, because God having made all things perfect in their kind, it was a presumptuous attempt to go about to mend his Creation, and add to his Works. By this means also Men were deterred from unnatural Mixtures, which they saw to be abominable in Brutes. So *R. Levi Barcelonita* (*Præcept. cccxlix.*) and *Philo*, whose words are very ingenious, (*lib. de Creatione Princip.*) *Things of the same kind were made for Society one with another*; but things heterogeneous (as we call them) were not intended to be mixed and associated: and therefore he who attempts to mingle them, *ἐδixεν νόμον φθίνον, ἀναγίστιν, wickedly destroys the Law of Nature.* To the same purpose *Josephus*: see *Selden, lib. vii. de Jure N. & G. sec. Heb. cap. 3. p. 798.* *Maimonides* also himself gives this Reason of this Precept (*More Nevoch, P. iii. cap. 49.*) where he saith, *No Creature hath a desire commonly to mix with a Creature of another kind; and therefore Men ought not to promote such a desire.* But after all, there might possibly be a respect in this Precept to some idolatrous Customs, which *Moses* intended to prevent or abolish: for there is good ground to think the following Precepts in this Verse were so intended; and in after-times, some Gentiles did procure such Mixture of Creatures, as are here forbidden (Mules, for instance) in honour of their Gods: see our learned *Dr. Spencer, lib. ii. de Leg. Heb. Ritualibus, cap. 20.* where he endeavours to prove, that by Cattle in this place are peculiarly meant *Oxen* and *Asses*, which were used in Husbandry; and are of such different Natures, that none would ever have thought to procure their Conjunction, unless he had been moved to it by the Devil.

Thou shalt not sow thy field with mingled seed.] The reasons of this, according to the Jews, are the same with the former: and *R. Levi* extends it to Trees; which, he saith, they were not to ingraft of different kinds one upon another. But it concerns, they say, only such feeds and plants as are for Mens food; not those which are for Medicine, *Præcept. ccl.* But *Maimonides* found a particular reason for this Precept, from the idolatrous Customs of the old *Zabii*; who not only sowed different Seeds, and grafted Trees of a diverse kind upon one another, in such or such Aspect of the Planets, and with a certain form of words and fumigations; but also with abominable filthiness, at the very moment of the Incision. Which he proves out of a Book, concerning *the incision of an Olive into a Citron*; and doubts not, that God forbid his People to *sow with mingled seed*, that he might root out that detestable Idolatry, and those preternatural Lusts which abounded in those days, *More Nevoch. P. iii. cap. 37.*

Neither shall a Garment mingled of linen and woolen come upon thee.] In the Hebrew the words are, *A Garment of mixtures of Schaatnez, shall not come upon thee.* But that they might certainly know what *Schaatnez* was, it is explained in *Deut. xxii. 11.* to signify (as we translate it) a Garment of Woolen and Linen mixed together. The Jews have taken abundance of

pains to find out the original of this word; which *Bochartus* derives from the *Arabick* word *Saat*, which signifies to mingle; and *nez*, which signifies to weave. *Hierozoicon, P. i. lib. 2. cap. 45.* But *Joh. Braunius*, I think, hath demonstrated, that it doth not import the weaving of any different things together; but only of *Linen* and *Woolen*; and that by *Woolen* is to be understood only what is made of the *Wool* of Sheep, not of Camels or Goats, which they called by the same name, *lib. i. de Vestitu Sacerd. Heb. cap. 4. n. 2, 3, 6.* Where he observes out of *Maimonides*, in his *Halach. Kelaim*, that if a Man saw an *Israelite* wear such a Garment, it was lawful for him to fall upon him openly, and tear his Garment in pieces; altho' he were his Master; who taught him Wisdom. And the reasons for this abhorrence are commonly such as are given of the former Precepts; to preserve them from the horrid Confusion which was among the Gentiles; by incestuous and unnatural Mixtures. But *Maimonides* takes it to have been principally intended, as a Preservative against Idolatry; the Priests of the Gentiles in those times wearing such mixed Garments, of the product of Plants and Animals; with a Ring on their finger, made of some Metal; as he says, he found in their Books, *More Nevoch. P. iii. cap. 37.* By which mixture, it is likely; they hoped to have the beneficial influence of some lucky Conjunction of the Planets or Stars, to bring a Blessing upon their Sheep and their Flax.

Ver. 20. Whosoever lieth carnally with a Woman that is a bondmaid, betrothed to an husband.] The Jews had some Servants that were Gentiles; who, if they embraced the Jewish Religion, were baptized; sometimes with the reservation of their Servitude, and sometimes with the full grant of Liberty. But some there were in a middle Condition; partly free, and partly servile, *viz.* when part of their Redemption-money had been paid; and part was still behind. Now, as while a Woman was a perfect Slave, no *Israelite* might marry her; so when she was partly free, tho' he might espouse her, and the Espousals were valid, yet they could not be of full force, till her liberty was perfected. And of such a Maiden the Hebrew Doctors understand *Moses* to speak in this place, that was in part free, but not wholly; as the next words interpret it.

And not at all redeemed, nor freedom given her.] Not entirely, but in part redeemed; and consequently her Freedom not absolutely granted to her.

She shall be scourged.] If she had been perfectly free, both he that lay with her, and she herself should have been put to death, *Deut. xxii. 23, 24.* But being not fully free, and consequently not fully his Wife who had espoused her, it was not reckoned Adultery; and therefore punished only with scourging: see *Selden, lib. v. de Jure N. & G. cap. 12. p. 613.* And *Maimonides*, I observe, thus expounds it, of a Woman that was not a meer Servant, and yet not completely free, but between both, *More Nevoch. P. iii. cap. 41.* But whereas we mention here in the *Text*, the scourging only of the Wo-

Woman; in the *Margin* it is rightly noted, that the Hebrew words are, *There shall be scourging*; viz. of them both, as the vulgar *Latin*, with great reason, understands it. And the Hebrew word *Bikkoreth* properly signifies scourging with *Thongs* made of a Bull's or Ox's Hide; as *Bochartus* observes in his *Hierozycon*, P. i. lib. 2. cap. 28. & cap. 33. n. 8.

They shall not be put to death, because she was not free.] Her Master not having set her quite at liberty, her Marriage was not complete; which freed her from suffering Death; though some Punishment she deserved, because it was begun.

Ver. 21. *And he shall bring his Trespass-offering unto the LORD, unto the door, &c.*] Which was not enjoined her, because she had not wherewithal to offer for her Expiation; all she had being her Master's, and not her own.

A Ram for a Trespass-offering.] Which was the proper Sacrifice in such a case, *Chap. v. 17, 18.*

Ver. 22. *And the Priest shall make an atonement for him with the Ram of the Trespass-offering.*] She needed an Atonement as well as he, being equally guilty in consenting to the Fact; and being espoused to another, seems to have had a greater guilt upon her; and therefore was left in a lamentable condition, without any publick assurance of G O D's pardon.

For his sin which he hath done.] Which had so much guilt in it, that besides the punishment he suffered in being scourged, this Satisfaction was to be made to G O D.

And the sin which he hath done, shall be forgiven him.] By virtue of the Sacrifice; which would not have been accepted if she had been perfectly a Free-woman: but the sin would have cost his own life and her's also, *Deut. xxii. 23, 24.*

Ver. 23. *And when ye shall come into the Land, and shall have planted all manner of Trees for food.*] The Precept is so general, that the boldness of *R. Zerika* is unaccountable, who would have it understood only of the Vine, which, if it be not cut, its Grapes are not so large, nor the Wine so good, nor fit to be offered at the Altar, &c. as his opinion is represented in *Pirke Eliezer*, cap. xxix. But *Moses* expressly mentioning *all manner of Trees for food*, there is no colour for this limitation; and a very good account may be given of this Prohibition, if we have respect only to natural reason. For young Trees grow better, if they be stripp'd of their Fruit; the Juice of which is waterish and unconcocted, having neither pleasant smell nor taste; as *Nachmanides* observes; and therefore not fit for Food; and upon that score not fit to be offered as the First-fruits to G O D.

But besides all this, *Maimonides* affirms there was an idolatrous Custom among the *Zabii*, to which this Law of *Moses* may reasonably be thought to be opposed: For they imagined all Trees would be blasted, or their Fruit fall off, whose First-fruit was not part of it offered in their Idol Temples, and the other part eaten there: As their children, they thought, would not thrive, unless some of them passed thro' the fire. And therefore G O D commanded his People to forbear to eat the Fruit of any

Tree till the *fourth* year; and not doubt of the fruitfulness of their Plantations, tho' they did not consecrate the Fruit of the years foregoing; after the manner that the Gentiles did. *More Nevoch. P. iii. cap. 37.* where he observes, some Trees brought forth Fruit in one year; some not till the second; and others not till the third; according to the different ways wherein they were planted.

Ye shall count the fruit thereof as uncircumcised.] That is, as unclean, and therefore to be cast away as the Foreskin was.

Three years it shall be as uncircumcised to you; it shall not be eaten of.] And therefore they pluck'd off the Buds when they put forth, that they might not grow into Fruit; or if any by chance did, they threw it away, as unfit for food. But this is meant only of such Fruit-trees as they planted after they came into *Canaan*; not of such as they found already planted there. And it was the same thing, whether he planted them himself, or about an Orchard, or Vineyard, &c. of another *Israelite*, or had it left him as an Inheritance, or bestowed on him as a Gift; the *three* first years the Fruit was not to be used.

Ver. 24. *But in the fourth year all the Fruit thereof shall be holy, to praise the LORD withal.*] It was to be offered as the First-fruit to G O D, and eaten by the Priests; which, as *Maimonides* saith in the Book fore-named, cap. 49. was to excite them to Liberality, and give a check to their Appetites as well as to Covetousness. Yet there are those who say this Fruit of the *fourth* year was to be eaten by the Owners before the LORD at *Jerusalem* (when his dwelling was settled there) as they eat the second Tithe. So *R. Levi Barcelonita*, *Præcept. ccxx.* shews at large. And they observe many Benefits which the *Israelites* received by this means; not only in exciting their Thankfulness to G O D, but their Love to that Holy Place; unto which some of their Family might conceive such an Affection, as to settle there, and learn the Law.

Ver. 25. *In the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof.*] He would not have them think that they should lose any thing, by staying till the *fifth* year for the Fruit of their Trees; but promises them here, that by forbearing so long, their Trees should be the more exceeding fruitful.

I am the LORD.] Who bestowed this Land upon them, to hold of him by what Tenure he pleased; by whose blessing they might expect to receive the *Increase thereof* abundantly; without the help of such wicked Arts as *Maimonides* says the *Zabii* used: Who letting certain things lie till they were purified, and, when the Sun was in such or such a Degree, sprinkling them about the Trees which they had planted, with certain magical Ceremonies, they fancied Flowers and Fruits would be produced sooner, than they could have been without these practices.

Ver. 26. *Ye shall not eat any thing with the blood.*] This is an admonition, as *R. Levi Barcelonita* fancies (*Præcept. cclii.*) against Gluttony and Drunkenness; such as the rebellious Son was

was guilty of, *Deut. xxi. 18, &c.* which made Men prone to shed blood; for so he understands this Precept, *Thou shalt not eat upon blood*; i. e. eat till thou art excited to shed blood: unto which he applies *Deut. xxxii. 15. Jeshurun waxed fat and kicked.* But this is a very forced Interpretation; and our Translation is not exact: for he doth not say, *Ye shall not eat any thing with the blood*; but ye shall not eat upon the blood; or at the blood; which *Oleaster* very sagaciously suspected to be a piece of Superstition unknown to him; and so did the LXX, when they translated it, *Ye shall not eat, ἐπὶ τῷ ὄρει, upon the Mountains*, which was an idolatrous Custom, mentioned in *Hosea iv. 13.* and here forbidden, as *Procopius* and *Hesychius* imagine: But the Hebrew Word *baddam* no where signifies a Mountain, but Blood; as the Vulgar here truly translates it. There is a Greek Scholion which renders these words, ἡ φάγειν ἐπὶ τῷ δάματι, *Ye shall not eat on the house top*; which, in all likelihood, as some have conjectured, was a mistake of the Transcriber for ἐπὶ τῷ αἵματι, upon the blood; which is the literal Translation of the Hebrew phrase, and imports something more than is prohibited, *ch. xvii. 12.* where he simply saith, *No soul of you shall eat blood*; but here warns them against an idolatrous practice of the *Zabii*, who, to enter into the Society of *Dæmons*, and obtain their favour, were wont to gather the blood of their Sacrifices into a Vessel, or a little Hole digg'd in the Earth; and then, sitting about it, to eat the Flesh of the Sacrifices; imagining, that by eating, as it were, of the same food (for they thought the *Dæmons* fed upon the blood, as their Worshipers did upon the flesh) they contracted a Friendship and Familiarity with them. So *Maimonides* relates in his *More Nevuch, P. iii. cap. 46.* For the prevention of which idolatrous Custom, GOD ordered their Sacrifices to be offered only at one place, where his own House was; and there the Priests sprinkling the blood, and they eating the flesh of their Peace-offerings, GOD and they feasted together upon them. *Nachmanides* is wont to oppose *Maimonides* in his Notions; yet this was so plain, that he confesses, (as Dr. *Cudworth* hath observed, in his Treatise of the Right Notion of the Lord's Supper, chap. ult.) that blood it self was forbidden in the Law, upon the account of the Heathens performing their superstitious Worship in this manner, by gathering together blood for their *Dæmons*, and then coming themselves, and eating of it with them, whereby they were their *Dæmons* guests; and by this kind of Communion with them, were enabled to prophecy, and foretel things to come. And this Interpretation is the more probable, that they hoped, by eating of the blood of the Sacrifices, or the flesh, or both, to have such familiarity with them, as to receive Revelations from them, and be inspired with the Knowledge of secret things; if we consider the two other Prohibitions in this Verse, that are joined with this of not eating upon blood; which shews that it was a Rite of Divination.

Neither shall ye use enchantment.] In the Hebrew the Words are *lo tenakashu*; which, all

agree, signify some superstitious Observation or other, whereby they made omens; and guessed what should happen to them; either from Mens sneezing; or the breaking of a Shoe-Latchet; or the name of a Man they met withal; or some Creatures crossing their way; or passing upon their right hand; or their left. And most, following the LXX, and the vulgar Latin, take it for Divination by the flying, or crying, or pecking of Birds. But the word *Nakashu* signifying a Serpent, and having no relation at all to Birds, the famous *Bochartus* thinks *tenakashu* (which seems to be derived from thence) to relate rather to the ancient *ὄφιομαντία*; Divination by Serpents, than to their *ὀρνιθομαντία*, Divination by Birds; for it was very much in use among the Gentiles in old time, as appears from *Homer* (in his viith *Iliad.*) where *Chalchas* seeing a Serpent devour eight Sparrows with their Dam, divined how long the Trojan War would last: and many such Instances he heaps up together in his *Hierozoicon, P. i. lib. 1. cap. 3.* *R. Levi Barcelonita* (*Præcept. ccliii.*) refers this to any kind of Divination: by their Staff falling out of their hand; by a Serpent creeping on their right hand; or a Fox going by their left, &c. which made them forbear any work they were about; but he thinks withal, it may signify, as we translate it, *Inchantment*; to cure Wounds (for instance) by reading a Verse of the Law; or laying the Book of the Law, or a Phylactery upon a Child's head to procure sleep; which are such Superstitions as are now in use among some Christians, who hang the first Verse of *St. John's Gospel* about Peoples Necks to cure an Ague. But such things could not be meant by *Moses*, who had not yet delivered them a Copy of his Laws; nor can we certainly fix upon any other in particular which were then in use; see *J. Coch* upon the Title *Sanhedrim, cap. vii. n. 18.* and *Maimonides de Idololatria, cap. xi. sect. 4, 5, 6, &c.* where he gives a great number of instances of such superstitious Observations as were in use among the Heathen: some of which are mentioned by *Theophrastus* in his Characters of Superstition; and by *Plutarch*, in his Book on the same Subject; and are derided by *Terence* in his *Phormio, Act. iv. Scen. 4.* with which Superstitions the greatest Persons were anciently very much infected; and they were so settled in Mens minds, that when they became Christians, they could not presently shake them off; as appears by the frequent Reprehensions which *St. Chrysostom* (and others) give to those who continued to be governed by them; particularly in his viiith Homily upon the *Colossians*, he chides his People severely for contemning the Cross of Christ, and calling in old drunken Women, with their Salt, their Ashes, and Soot, to free those that were bewitch'd. And more especially in his viith Hom. against the Jews, he sharply rebukes those that used *ἐπαδαὶ καὶ περιπλάνα*, Charms, and things hung about the Neck, to cure Agues; whereby they got a worse disease in their Souls, and wounded their Consciences, &c. And in other Places he reprehends their observing of Omens, good and bad; some of which were very strange

strange. See *Tom. vi. p. 610, 611. Edit. Savil.*

Nor observe times.] Take no notice of days, according to the Precepts of Astrologers, who made some to be lucky, others unlucky. For the Jews generally think something of this nature is here forbidden, the Hebrew word *Teonenu* being derived, they imagine, from *Onab*, which signifies *time*, (as *R. Levi*, before-mentioned, saith, *Præcept. ccliv.*) such an *hour* being thought by superstitious People to be fit for business; but another very crost to it. Which Opinion *GOD* seems to have intended to extinguish, by appointing the *Sabbath*, as the only day of the Week upon which they should rest from their Labours, leaving all the other six days, to be employed in their business, without any difference of *days* or *hours*. But there being no such signification, as many think, of that word in the Hebrew Language, they rather derive *Teonenu* from *Anan*, a *Cloud*, imagining *Moses* to forbid them to mark the flying of the Clouds, or to make observations from their Motions; which was a thing common among the Gentiles. But *Maimonides*, who in the xith Chapter of *Avoda Zara* interprets it, as we do, of *observing times*, by esteeming one day fortunate, and another unfortunate, mentions another Notion of this word from *Ain*, an *eye*; and saith in the same Treatise, that Jugglers, who delude Mens sight, in playing their tricks, are comprehended under the Name of *Meonim*. And there are those also, who deriving this word from *Anab*, to *answer*, think it intends such as pretended to tell their Fortunes.

I shall not determine which of these is most likely; but only observe, that there was no Superstition of this sort more ancient than that of *Astrology*, which was in use among the old *Chaldeans*, who pretended to cast Mens Nativities (as we speak) and thence to tell their Fortunes. But this sort of men were rejected, as *Strabo* tells us, *Lib. xv.* by the *Astronomers* of that Country, and so they were by the best Philosophers in other Nations, as *Tully* tells us, who calls their pretences *Chaldaeorum Monstra*, *Lib. ii. de Divin.* And therefore no wonder *GOD* cautions his own People against them, as he doth not only here, but by his Prophets, especially *Jeremiah x. 2, 3. Learn not the way of the Heathen, and be not dismayed at the signs of Heaven, for the Heathen are dismayed at them, &c.* But then this Caution was most necessary, when they were going Captives into that Country, which at that time was undoubtedly infected with this Error, but maybe thought, perhaps, not to have been so in the days of *Moses*; and therefore I say no more of it, but this, that all those whom we call *Jugglers*, were sometimes comprehended under the Name of *Chaldeans*; who seemed to perform wonderful things, as vomiting Fire, and transforming Straws into Birds, &c. which relate to the other Notion of *Meonenu*, derived from עין, which signifies an *eye*; which they deluded by the sight of their hand or other means.

Some of the Jews confess, that their Nation is at this day extremely addicted to these things. See *Wagenfeil*, his *Annot. on Sota*, p. 529, &c. where

herecites a long passage to this purpose, out of *Fredericus Franciscus Offingensis* a converted Jew; whom one of his own Nation undertaking to confute, he confirmed the Charge.

Ver. 27. *Ye shall not round the corners of your head.*] Or, *The ends of the hair of your head.* For the Hebrew word *peah*, which we translate *corners*, signifies also the *ends* or *extremities* of any thing: And the meaning is, they were not to cut their hair equal, behind and before; as the Worshipers of the Stars and the Planets, particularly the *Arabians* did (as *R. Levi Barconita* interprets it, *Præcept. cclv.*) For this made their head have the form of an Hemisphere.

The LXX. translate it ἐποίησεν σισόλω ἐν τῇ κεφαλῇς ὑμῶν. Where *Sisoe* is the same with the Hebrew *Sifib*, which signifies that Lock which was left in the hinder part of the head, the rest of the hair being cut in a circle. And thus the ancient *Arabians* cut their hair, as *Herodotus* tells us, in imitation of *Bacchus*. Whence, as *Bochartus* notes (*Lib. i. Canaan, cap. 6.*) the *Idumæans*, *Ammonites*, *Moabites*, and the rest of the Inhabitants of *Arabia Deserta*, are called *circumcised in the corners*, i. e. of the head, *Jer. ix. 26.* And the Greek Scoliaſt on that place, saith, that in his time the *Saracens* were so cut.

But there are those, who think this refers to a superstitious Custom among the Gentiles, in their mourning for the dead. For they cut off their hair, and that round about; and threw it into the Sepulchre with the Bodies of their Relations and Friends; and sometimes laid it upon the Face, or the Breast of the dead, as an Offering to the Infernal Gods, whereby they thought to appease them, and make them kind to the Deceased. For that this relates to the Dead, is probable from the like Law, repeated *Deut. xiv. 1.* and from the next Verse to this. See *Maimonides de Idol. c. 12. 1, 2, 5.*

Neither shalt thou mar the corners of thy beard.] There were five corners (as their phrase is) of their Beards; one on either Cheek, and one on either Lip, and one below the Chin: None of which, much less all, they might shave off, as the Manner of the Idolatrous Priests was; if we may believe *Maimonides*, *P. iii. More Nevoch. cap. 37.* But if the former have respect to their Mourning for the Dead, I do not see why this should not also be so interpreted; the *Gentiles* being wont (as *Theodoret* observes) to shave their Beards, and smite their Cheeks, at the Funerals of their Friends.

Ver. 28. *Ye shall not make any cuttings in your flesh.*] Either with their Nails, or with Knives or other sharp Instruments; as the Manner of the Heathen was.

For the dead.] To pacify the Infernal Spirits, and make them propitious to the Dead; which was the End at which the *Gentiles* aimed in flashing themselves. Otherwise, simple tearing their Flesh out of great Grief and Anguish of Spirit, doth not seem to be prohibited, no more than tearing off their Hair; which were in use among the Jews, without any Offence against this Law, *Jer. xvi. 6, 7. xli. 5.* and other Places. See *Maimon. de Idol. cap. 13. sect. 10, 11, 12, 13.* *J. Gerard. Vossius de Idol. p. 209.*

Edit. 1. and Gierus de luctu Hebræorum, cap. 10. sect. 2, 3. Huetius thinks that Law of Solon's, which was transcribed by the Romans into the XII Tables, That Women in Mourning should not scratch their Cheeks, had its Original from this Law of Moses. Demonstr. Evang. Propos. iv. cap. 12. n. 2.

Nor print any mark upon you.] If this refer to the dead (as the foregoing Prohibition doth) then these Marks were made by the Gentiles in their Flesh, at the Funeral of their Friends; that by the Compunction and Pain they felt in their Bodies, they might appease the Infernal Powers. And so *Aben-ezra* understands it: tho' there be no footsteps, that I can find of this in any other Author; but it is probable only, from what goes before. There is far greater reason for another Exposition, that these Prints were made in the Flesh, that they who had them might be known to belong to such or such a God. For it was the custom of Idolaters, saith the often-named *R. Levi*, (*Præcept. cclvii.*) to devote themselves to their Gods by Notes or Signs, signifying they were their Servants, (for every one knows, in future times, Slaves had Marks set upon them to certify to whom they belong'd) *redeem'd with their price, and stamp'd with their mark.* And these Marks were made with a hot Iron, in their Hands, Foreheads, or Necks; or they were prickt with a Needle dipt in *Glaſtum*, as he says, which made blue Spots in their Skin; as the manner was among the *Arabians*, especially the *Scenitæ*. And they expressed either the very name of the God, to whose Service they were consecrated; or else by a proper Character denoted whom they honoured: as a *Thunderbolt* signified they were devoted to *Jupiter*; a *Spear* or *Helmet*, to *Mars*; a *Trident*, to *Neptune*, &c. And these were Signs (or *Sacraments* as we may call them) whereby they were solemnly addicted to their Worship.

It is possible there might be some Nations then that made some Marks in their Flesh, as an Ornament to them: For at this Day the Women in *Greenland* do not paint their Faces, which are very swarthy, but stigmatize them in several places, by drawing a Needle and Thread, dipt in Whale's grease, thro' the Skin, in what figure they please. Such *Tho. Bartholinus* saith he had seen; tho' he fancied they did not this as an Ornament, but in token they were marriageable; for they that were not, had no such Marks. *Anatom. Histor. Cent. iv. Hist. 90.* But if any such thing were in use in ancient times, it easily might degenerate into the Idolatrous Custom before-mentioned: For nothing more certain than that they made such Marks in honour of *Mars* the God of Battel; and that he who devoted himself to *Hercules*, received *σηματὰ ἑρῶς, ἑαυτὸν δίδως τῷ θεῷ*, *Sacred Marks, giving up himself to that God*; as *Herodotus* speaks (*Lib. ii. cap. 13.*) of one that fled to his Temple in *Egypt*. And *Lucian* saith of the Priests of the Syrian Goddess, *ἐξουταὶ δὲ πάντες, &c. they were all marked; some in their Wrists, others in their Necks: from whence all the Assyrians σηματοφοροῦσι, carry such Brands, or Marks, in their Flesh.* And so are the Jews, that were

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initiated in the *Egyptian Rites*, said (by the Author of the third Book of *Maccabees*) to be stigmatized with the Leaves of *Ivy*, which were the *Insignia* of *Bacchus*. From which ancient practice, it is probable, Christians have derived the Custom of printing the *Jerusalem Cross* upon the Arms of those, who go to visit our Saviour's Sepulchre. See *Tollius in Carmina inedita Gregor. Nazianz. p. 160.* I shall add no more, but that the Jews themselves were so inclined to receive such a Badge as this, that they made no scruple to print the Name of their own God in their Flesh; as appears by that saying mentioned by *Schickard* out of the Title *Sophcrim*; *If any Man write the name of God upon his flesh, let him neither wash, nor anoint in that place.* See his *Mishpal Hameleck, cap. ii. Theorem. 5. and Carpzovius his Annotations* upon it.

I am the Lord.] For this reason such Marks were forbidden, because the *Israelites* were peculiarly devoted to him, as their Sovereign Lord and Benefactor, (for the *Syriack* adds *your God*) and therefore were not to own any other but him, whose Mark they had received in Circumcision; which made all other absolutely unlawful.

Ver. 29. Do not prostitute thy daughter, to cause her to be a whore.] It is scarce to be imagined that any Man would prostitute his Daughter to be a common Strumpet; tho' he might possibly overlook the lewdness to which she had given up her self. Therefore here, in all probability, is prohibited the exposing their Daughters, as a piece of Religion, to the Service of such filthy Deities, as were worshipped in those Days, by Acts of Uncleanness in their Temples. For which purpose both Men and Women were there kept as Persons consecrated to such Uses. Our great *Selden* hath observed something of this in his Discourse upon *Succoth-Benoth*. See *Syntagma de Diis Syris ii. cap. 7.*

Those are fanciful Interpretations which *R. Elieser* and *R. Akiba* make of these words; who say, a Man prostitutes his Daughter, who did not get her a Husband when she was marriageable; or married her to an old Man. *Gem. Sanhedrim, cap. 9. n. 1.*

Lest the Land fall to whoredom.] Unto which nothing could contribute so much, as to make Whoredom a piece of Religion.

And the Land become full of wickedness.] By such abominable Idolatries (as *St. Peter* calls them) and many other foul sins, particularly Murders, which flowed from hence; as *Maimonides* observes in his *More Nevoch. p. iii. c. 49.*

Ver. 30. Ye shall keep my Sabbaths.] Not the Days consecrated by the Gentiles to the Service of their Gods; but the solemn Days which I have appointed for the remembrance of my Benefits. See *ver. 2.*

And reverence my Sanctuary.] This Reverence consisted principally in coming to it so prepared as the Law required; in such Purity and Cleanness as was there prescribed; and then behaving themselves there with an awful Humility. But the better to secure this Reverence, the Masters in *Israel* ordained, that no

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Man should come into the *Mountain of the House*, with a Staff, or a Sword, or a Girdle with a Purse, or with Shoes on his feet; and that no Man should spit there, nor make it a thorow-fare; nor go out of it with his back towards the Sanctuary, but go backward leisurely with his face towards it, till he was out of the Gate, &c. So *Maimonides* in his *Beth Habechira*, cap. 7. *R. Levi Barcelonita*, *Præcept.* ccxxi. and see *Petrus Cunaus*, *Lib. ii. cap. 12. de Republ. Hebr.*

But the great thing which secured the Reverence due to the Sanctuary, was, that which I mentioned at first, the strict Purity from all legal Defilements, with which they were to be prepared; which made it very difficult to be in a condition to approach it. For when there were so many ways of being defiled, and so much time required to make Men clean again, and so many things, in many Cases to be done for that purpose, it was not possible that they should be fit to come thither very often, without exceeding great care and diligence; as I observed before out of the same *Maimonides*, p. iii. *More Nevoch. cap. 47.* which very much tended to preserve their Reverence to the Sanctuary: for Men led by sense, as they were, make nothing of those places to which they may go when they please; but those to which they cannot be admitted, without much Solemnity, and only at certain times, and after great pains to fit themselves for it, they are apt to have in great esteem.

I am the LORD.] Whose Majesty dwelt in that House; unto which therefore no body might approach, either for Prayer or for Sacrifice, without an awful sense of him. For so *Maimonides* explains it in the place now named; *The Sanctuary it self was not to be revered, but he who commanded that reverence.*

Nor did this Reverence belong only to the *Tabernacle* or *Temple*, instituted by God's express Command, for that Ceremonial Service, which was unlawful to be performed any where else (for then it might seem proper only to that Ceremonial Dispensation, and to be now vanish'd under the Gospel) but the perpetual practice of the Jewish Nation shows, that they thought themselves obliged by this Precept to use Reverence in their *Synagogues*, which were neither instituted by any written Precept of the Law, nor for any Ceremonial Service, which was confined to the *Temple*, but for publick Assemblies, to hear the Law read and expounded, and to offer the Prayers of the People to God; for in the *Psalms* of *Asaph* (where there is the only mention we find of *Synagogues* in the Old Testament) they are called, not only *Houses* and *Assemblies* of God, but also *Sanctuaries* (as the word is here in *Moses*) *Psal. lxxiii. 17. lxxiv. 4, 7, 8. lxxiii. 12.* See Mr. *Thorndike* in his *Rights of the Church in a Christian State*, p. 213.

Ver. 31. Regard not them.] Do not go to consult them; nor follow their Directions.

That have familiar spirits.] It is uncertain what is here meant by *Oboth*, which we translate *familiar Spirits*. But the word *Ob* signifying a

Bottle, or hollow Vessel, *Job xxxii. 19.* the Jews think it probable, that *Oboth* here signifies such as the Greeks call *Ἐγασπίμοι*, who had a Spirit or Dæmon speaking out of the Belly or Chest, with an hollow Voice, as if it came out of a Bottle. So the Woman whom *Saul* went to consult, is called *Baalath ob*, a *Mistress of such a Spirit*; where it is plain, *ob* signifies the Spirit, or *Dæmon* (See *ch. xx. 27.*) and he or she that had familiarity with such a Spirit, was properly called *Baal*, or *Baalath ob*, the Master or Mistress who had possessed it, and gave Answers by it, with a Voice that seemed to come out of the lower Parts of the Belly. In one place indeed the LXX translates it, *οἱ ἐκ τῆς γῆς φωνεῖτο*, *Isa. xix. 3.* *They that speak out of the earth*; because the Voice coming from the lower Parts of her that was possessed, seemed to come out of the Earth; as Mr. *Selden* explains it in *de Diis Syris*.

R. Levi Barcelonita saith the manner of it was thus (*Præcept. cclviii.*) After certain Fumes, and other Ceremonies, a Voice seemed to come from under the Arm-holes (so he takes it, and so it is said in *Sanhedrim, cap. 7. n. 7.*) of the Person that had the familiar Spirit, which answered to the Questions which were ask'd. For this he quotes *Sipbra*. But if it came from under the Arm-holes, still it was so low and hollow, as if it had been out of the bottom of the Belly, or the Cavities of the Earth. Others imagine such Persons had the name of *Oboth*, because they were swelled with the Spirit, as a Bladder is when it is blown. However it was, this continued till the times of the Gospel, as appears from *Acts xvi. 16.* for she that had the Spirit of *Python* was the same with an *Ἐγασπίμοι*, as *Plutarch* informs us. See *Casaubon* and *L. de Dieu* on that place. The famous *Pythia*, who delivered the Oracles of *Apollo*, sat over a hole, and by her secret Parts received the Spirit which swelled her, and made her utter Oracles; as *Origen* observes, *Lib. vii. contra Celsum*; and *St. Chrysostom*, *Hom. xxix. in 1 Epist. ad Corinth.* See *Beyerus* in his *Annot. upon Selden de Diis Syris*, p. 226, &c.

There are those that look upon all that these Authors say, as old Stories, to which no Credit is to be given. But *Aug. Eugabius* affirms, That he himself had seen such Women, called *Ventriloquæ* (which is the same with the Greek *Ἐγασπίμοι*) from whom, as they sat, a Voice came out of their secret Parts, and gave Answers to Enquiries. And *Cælius Rhodoginus* (*Lib. viii. Antiq. Lect. cap. 10*) saith, this is not to be entertained with Laughter; for not only he saw such a Woman, and heard a very small Voice coming out of her Belly; but innumerable other People, not only at *Rhodigium*, but in a manner thro' all *Italy*; among whom there were many great Persons (who had her stripp'd naked, that they might be sure there was no fraud) to whom a Voice answered unto such things as they enquired. *Hieron. Oleaster* also, upon *Isa. xxiv. 4.* saith, he saw such an one at *Lisbon*, from under whose Arm-holes, and other parts of her, a small Voice was heard, which readily answered to whatever was asked.

Neither

Neither seek after Wizards.] The Hebrew word *Fideonim* importing *Knowledge*, as all confess, signifies such as we call *Cunning-men*; who pretended to tell what was lost, or what Fortune People should have; and these were Men (as far as I can judge) as the other were mostly Women, who held intelligence with some *Dæmon*; for this word seems to have the very same derivation in *Hebrew*, which the other hath in *Greek*, for all say, *Δαίμονες* are as much as *δαίμονες*, *knowers*; and *Fideonim* are as much as *Joadim*, which is the very same, *futurorum conscii*, as Mr. Selden observes; and so the LXX translate it, *γνώσται*, 2 Kings xxi. 7. tho' here and *ch. xx. ult.* they render it *ἐπαοιδοί*, and elsewhere *τελατοσόφοι*. This knowledge they pretended to obtain (as some think) by looking into the Entrails of their Sacrifices; or, as *Maimonides* will have it, by putting the Bone of a certain Bird, called *Jadua*, into their Mouths, with certain Fumes and Adjurations; which made them fall into an Ecstasy, and foretel things to come. *R. Levi Barcelonita*, *Præcept. cclix.* And there are those who think that these *Fideonim* were such as pretended by Charms to cure Diseases, &c. of which we can have no certainty, and it seems to rely only on the LXX in this place, who, as I observed, translate it by a more general word, in another.

To be defiled by them.] With the foulest sins. For seeking to these was a forsaking of *GOD*; and one peculiar kind of Idolatry; and therefore they that were guilty of it were to be stoned (as the same *R. Levi* observes) if they committed this sin knowingly, and there were Witnesses of it. If there were no Witnesses, then they were left to *GOD* to be cut off by his hand, *ch. xx. 6.*

I am the LORD your GOD.] Unto whom you are to seek for all that you desire.

Ver. 32. *Thou shalt rise up before the hoary head.]* That they might accustom themselves to Modesty and Humility (as *Maimonides* glosses upon this Law, *More Nevoch. p. iii. cap. 36.*) for the maintenance of which the usage was, they say, to rise up to them, when they were at the Distance of *four* Cubits; and as soon as they were gone by, to sit down again; that it might appear they rose up purely in respect to them. To this, Nature directed all civilized People; who anciently, as *Juvenal* says, *Sat. xiii.* believed this a great wickedness, to be punished with death, if a young Man did not rise up to an old.

*Credebant hoc grande nefas, & morte piandum,
Si juvenis vetulo non assurrexerat—*

And such a Law there was established among the *Lacedæmonians*, *τὸς γέροντας αἰχμυρέδωσαν ἑδὲν ἥτιον ἢ πατέρας*, *That aged Persons should be revered no less than if they were their Fathers.* And so *Plato*, *πᾶς αἰδέσθω τὸ ἐαυτῷ προσβύτερον ἔργον καὶ ἔπος*, *Let every one reverence him that is elder than himself, in deed and in word*, *Lib. ix. de Legibus*, p. 875. where he requires that a Youth should honour a Stranger that was his ancient; and hath this memorable saying, *καλλωπίξιος καὶ τῷ καλῶς δαλιῦσαι*, &c. *That Youth should glory more*

in obeying well, than in ruling well: And first of all in obeying the Laws; for this is all one with serving GOD; and next in giving honour to old Men; and to those especially, who have passed their days honourably, and with glory. See more to this purpose in *Henricus Stephanus de juris civilis font. & rivis.* And there was the greater reason for this Reverence toward old Men in this Nation, there being nothing else among them but *Age* and *Experience* that could distinguish them; for they were all equally noble, and equally rich; of the same Profession, and brought up in the same manner.

And honour the face of an old Man.] Or of the Elder; that is, or those who were skilful in the Law, as the Jews interpret it; and I see no reason to contradict it (as some have done) since he speaks of aged Persons before. See Mr. Selden, *Lib. i. de Synedr. cap. 14.* where he deduces this at large: and another excellent Writer of our own, Mr. Thorndike, in his *Rights of the Church in a Christian State*, p. 214, &c. *For if such as taught the Law had not been honoured before Men, no body would have minded their words, nor received what they propounded, about things to be known or to be done; as Maimonides's words are, in his More Nevoch. p. iii. cap. 36.* And it made no difference of what Age he was, whether an old Man or a young; (for some Elders, it appears by *Daniel*, were not aged) but the same honour was given to him, even by wise Men, as *R. Levi Barcelonita* shows, *Præcept. ccxxii.*

And fear thy GOD.] This is the fountain of all Vertue; particularly of the fore-mentioned; *GOD* having imprinted a venerable Character upon those who are grown aged, especially on such as are wise, and instruct others in Vertue. But some of the Hebrews think that in this Verse there are *three* Degrees of Honour enjoined, to *three* Ranks of Men; one to the Aged; the next to the Wise and Learned; and the third to the Judges; who they imagine are here meant by *Elohim* (*GOD*) whom they are commanded to fear or reverence.

I am the LORD.] Most high above all; and therefore greatly to be feared.

Ver. 33. *And if a stranger sojourn with thee in your Land, ye shall not vex him.]* Not so much as by upbraiding him with his being a Stranger, or his having worshipped Idols heretofore; for of such a Stranger they understand this, as was become a Proselyte to their Religion. See *chap. xvii. 8, 12, 13.* and *Exod. xxii. 21.* But common Humanity teaches every Body to be kind to all manner of Strangers, and not merely to refrain from oppressing them, or giving them vexation. *Plato* hath most excellent Discourses about this in several places; particularly *Lib. v. de Legibus*, where he shows, that *GOD* is the Avenger of all Wrongs done to Strangers, more than of those that are done to our fellow Citizens: *Ἐρημὸν δὲ ὡς ὁ ξένος ἐταίρων*, &c. *For a Stranger being destitute of Friends and Kindred, is the greater object of pity, both of Men and of GOD; and therefore he that can hurt most, should be most ready to help him*, &c. See p. 729, 730. *Edit. Scirani.* Upon which account he makes it lawful for a Stranger to pluck any of the best

Fruit, as he is upon his way, whether Grapes, Figs, or Apples, &c. *Lib. viii. p. 845.* And the Corn being divided, as he would have it, into twelve parts; and a *twelfth* part divided into three; he orders one of those third parts to be given to Strangers, *p. 847, 848.* τὸν ὅστις ἐπιδημῶντα καὶ φιλοφρονεῖται, for a Stranger or Sojourner ought to be comforted, in a most friendly manner, &c. See *Lib. xii. p. 952, 953.*

Ver. 34. *But the Stranger that dwelleth with thee, shall be as one born among you.*] They understand this only of such a Stranger, who by Circumcision was become a perfect Profelyte; whom they were to be so far from oppressing, that they were to treat him as if he had been a native Jew, and love him as a Brother.

And thou shalt love him as thy self.] He had commanded them, *ver. 18.* to love their neighbour, i. e. an *Israelite* (they expound it) *as themselves*; and now he commands them to love a Stranger with the same Affection; which demonstrates, they think, he was become an *Israelite*; and therefore was to have the same Privileges with themselves, both in all Civil and Sacred Things. And this, no doubt, was true, that they were bound to treat such a Profelyte with a tender Affection, and to make no difference between him and an *Israelite*. For he was to be admitted to eat of the *Paschal Lamb*, and of the *Peace-offerings*; and he might marry with an *Israelite*; inasmuch, that *Moses* saith, *One Ordinance shall be for both*, *Numb. xv. 15.* All the difference I can find, was, That they never admitted any Stranger to be a Member of the great *Sanhedrim*. But notwithstanding all this, I cannot think it reasonable to exclude all other Strangers from their Affection; but they were bound to love them, and to be kind to them, tho' not to embrace them with such a strict Friendship as the other. And to confirm this, it may be observed, That in the *fourth* Commandment, *the Stranger within their Gate* signifies, as they confess, not him that was a perfect Profelyte, but only one that had renounced Idolatry: and so they understand the word *Stranger* in the *xxvth* Chapter of this Book, *ver. 47.* and I see no reason why such a *Stranger* should not be admitted here to have a share in their Affection, who was become a Worshipper of the true God, tho' he had not taken upon him to observe the whole Law.

For ye were strangers in the land of Egypt.] This Reason is little less than a Demonstration, that such *Strangers* as I now mentioned, are comprehended in the foregoing Precept. For the remembrance of what their Condition was in *Egypt*, is that whereby they are moved to have pity on those whom they found among themselves in the same; and they and the *Egyptians* were not of the same Religion, but they found such kind entertainment there a long time, as they were to give to those who were of their Religion.

This Argument indeed became stronger, when any Persons were incorporated with them, and became more one with them than they were with the *Egyptians*; but was of great force to procure kindness to those who did not live by their Laws.

I am the LORD your God.] Who have done so much for you, when you were mere Strangers, that you should not stick to be kind to those who are in the like Condition.

Ver. 35. *Ye shall do no unrighteousness in judgment.*] The *Hebrews* refer this word *judgment* to all the following particulars; and think that *Moses* uses it here to shew of what moment this Law is, which he calls *doing judgment*; so that he who measures or weighs, hath the Office of a Judge; and if he commit any fraud in his Measures or Weights, he is a corrupter of *Judgment*, and is called wicked, abominable, accursed. They are the words of *R. Levi Barzelonita*, *Præcept. cclx.* where he adds, that such Men are the cause of five Mischiefs, which are imputed to unjust Judges; *who defile the Land; profane the Name of God; remove the Presence of the Divine Majesty; bring a Sword upon the People; and at last carry them captive out of their own Country.* And therefore great Punishments have been enacted in all Countries against this Crime, as destructive to Human Society; particularly, *Justinian* ordained that such Offenders should be beaten *ἰσχυρῶς ὡς ἀσεβεῖς* sorely, as impious People.

In mete-yard.] By which they measured Lands, Cloth, and such like things; for *Middah* (as *Fosterus* observes) is the Measure of continued Quantity, *viz.* in things dry.

In weight.] By which they paid and received Money in those days; and sold Brass and Iron, and things of like nature.

Or in measure.] The Hebrew word *Mesurah* (from whence seems to come the Latin *Mensura*, and our English word *Measure*) denotes the Measure of Discrete Quantity (as we speak) as of Corn; and of all continued fluid Quantity, as of Wine and Oil. And the fore-named *R. Levi* will have it signify the very least of such Measures; about which, saith he, the Law concerns it self, that Men should be exact in them, as well as in the greatest. And so *Hesychius* here notes, that *Moses* provides against all Injustice in small Things, as well as in great; for what the possession of a Field, or a House, is to a wealthy Man, that the measure of Wine or Corn, or the weight of Bread is to the Poor, who have daily need of such things for the support of their Life.

Ver. 36. *Just balances, just weights.*] This Verse only positively requires strict Justice in those things, wherein the former Verse forbade all deceit. And these two words refer to things sold by weight.

A just Ephah and a just Hin shall ye have.] These two words, *Ephah* and *Hin*, comprehend all sorts of Measures of things, whether wet or dry. And that they might have such just Weights and Measures among them, the Standard of them was kept in the Sanctuary, by which all were to be governed; as appears from *1 Chron. xxiii. 29.* See *Exod. xxx. 13.* The Jewish Doctors also say, that it was a Constitution of their wise Men, for the preventing all Fraud in these matters, that no Weights, Balances, or Measures should be made of any Metal, as of Iron, Lead, Tin, &c. (which were obnoxious to rust, or might be bent,

or

or easily impaired) but of Marble, Stone, or Glass, which were less liable to be abused.

For these Constitutions *Moses* was so famous, that his Name was celebrated on the account of them in other Nations. Nay, *Lucius Ampe-lius* (a rude kind of Writer, but who had collected much out of better Authors) saith, that *Mochus* was the Inventer of Scales and Weights; and that his Memory is preserved in the Constellation called *Libra*. Now if for *Mochus* we read *Moschos*, it is the very name of *Moses* in Hebrew (viz. *Moscheh*) who is called so by other Authors, as the learned *Huetius* observes in his *Demonstr. Evang. Propos. iv. cap. 7. n. 16.*

I am the LORD your GOD, which brought you out of the Land of Egypt.] This is the general reason for their Obedience; which is repeated in this Chapter above a dozen times. Sometimes more briefly, *I am the LORD*; and sometimes a little larger, *I am the LORD your GOD*: and here with this addition, *which brought you out of the Land of Egypt*. Whereby he in a special manner demonstrates himself, both to be their LORD (faithful to his promise, *Exod. vi. 3.*) and their GOD, who obliged them to his Service, by the most singular benefit.

Ver. 37. *Therefore shall ye observe all my statutes and all my judgments, and do them.*] These words, *Statutes* and *judgments*, comprehend all the Laws of GOD: some of which were Prohibitions, which they were to mark and observe diligently, so as to abstain from such things; and other Precepts, or Commands, which they were to practise, and do according to them.

I am the LORD.] No more need be said to engage your Obedience in every thing than this, that I am your Sovereign, and the Sovereign of the whole World.

CHAP. XX.

Ver. 1. **A**ND the LORD spake unto *Moses*, saying.] Some time after the delivery of the Laws mentioned in the two foregoing Chapters; the chief of them were enforced with the addition of Penalties, which are set down in this Chapter.

Ver. 2. *Again thou shalt say to the Children of Israel.*] Repeat what I said before (*ch. xviii. 21.*) and add this which follows unto it.

Whosoever he be of the Children of Israel, or of the stranger that sojourneth among you.] The Proselytes, who had embraced their Religion, were no less concerned in this Law, than the Native Israelites: see *ch. xvii. 8, 10, &c.*

That giveth any of his seed unto Molech.] This looks like the Prohibition before given, *ch. xviii. 21.* and *R. Levi* gives this reason of its repetition, because it was a piece of idolatrous Worship so usual in those days, when the Law was delivered, that there needed great endeavours to preserve them from it, *Præcept. ccviii.* And *Maimonides* also observes (as I noted upon *ch. xviii. 21.*) that Idolaters used to fright People into this Worship, by telling them their Children would die, if they did not make them pass thro' the Fire, and thereby devote them to their Gods. But upon due consideration of these words, it

may appear probable, that there is something more in them than in the former; importing a higher degree of this sin. For to give their Children to Molech, seems to be no less than to offer them in Sacrifices (so Christ giving himself for us, constantly signifies in the New Testament) which was a more horrid thing, than merely making them pass thro' the fire, which did them no hurt. And therefore this Crime is here forbidden under the Penalty of Death; whereas in the xviiiith Chapter no punishment is threatned. Certain it is, Children were really burnt upon the Altars of the ancient Pagans, especially in times of great Distress, when they hoped to pacify the Anger of their Gods, by offering to them the dearest thing that they had: see our great *Selden, lib. de Diis Syris Syntagm. i. cap. 6.* where he shews the Phœnicians offered their Children to Saturn, (so *Porphyrus* expressly says, *lib. i. de Abstin.*) who is said by the Poets to have devoured his own Children; and by many is thought to be the same with Molech. Tho' others take it for the Sun, to whom it is certain human Sacrifices were offered. Many Authors make mention of it; and *Eben Batrich* thinks such Sacrifices began in the days of *Sargon*, and were first used among the Syrians. Which is a very probable Opinion, as *Johan. Gensius* hath demonstrated, *lib. de Victimis Humanis, Pars i. cap. 4, 5.* And it is easy to conceive how, from the Syrians, this abominable practice was derived to the Phœnicians, who worshipped the Sun, under the name of *Baal*, or *Bel*, as *Herodian, lib. viii.* testifies. Which doth not contradict what others say, that they were devoted to the Worship of *Hercules*: for by him is meant the Sun also, as his very name imports, viz. *Or-col*, which in that Language signifies as much as *him that illuminates all things*. From the Phœnicians this Worship of offering human Sacrifices, was propagated to the Carthaginians, and other People of Africa, among whom this impious Idolatry continued till the time of *Hannibal*; as *Bochartus* gathers out of *Silius Italicus, lib. iv.*

*Mos fuit in populis quos condidit advena Dido
Pescere cæde Deos veniam, ac flagrantibus aris,
Infandum dictu, parvos imponere natos.*

Who says the Carthaginians were wont to appease their Gods, by burning their Children on their Altars: And then follows (after the words now mentioned) the Lamentation of *Imilce* the Wife of *Annibal*, whose Son was, by lot, to be sacrificed, *lib. i. Canaan, cap. 28.* And this wicked Custom continues still to this day, among some of the People in the Southern Parts of Africa, as good Authors affirm; it having spread it self all over the World (as appears by the Discoveries that have been made in America) even into the Northern Countries of Scythia. But I shall content myself with observing only what the Scripture saith concerning a People in the East, called *Seppharvites*, who burnt their Children in the fire to *Adramelech*, *2 Kings xvii. 31.* which God seems to have been the same with Molech here mentioned by *Moses*; only with the addition of an Epithet, signifying

signifying their opinion of him: For *Adra* is as much as *potent* or *mighty*; and therefore *Molech* signifying a *King*, *Adramalech* is in our Language *mighty King*. Now that the Children of *Israel*, notwithstanding this severe Prohibition against it, imitated this barbarous Worship, is evident from 2 *Kings* xxiii. 10. *Jer.* vii. 31. xix. 5. *Psal.* cvi. 37, 38. and we may very well think the Prophet *Micah* also alludes to it, *ch.* vi. 7. as *Isaiab* lvii. 5, 6. and *Ezek.* xvi. 20, 21, 36. xxiii. 37, 39. likewise do.

The manner of sacrificing their Children, and the figure of the Idol to which they offered, is described by many, according to the Jewish Notion; particularly by *Paulus Fagius* out of *Falkut*: who makes it an hollow Image, having *seven* Apartments in it (according to the number, I suppose, of the seven Planets) into one of which, *viz.* the lowest, the Infant was thrown when it was red hot, as Flour, a Turtle-Dove, a Sheep, &c. were into the rest. We can have no certainty of this; but such kind of Statues were found in the *West-Indies* when they were discovered, as *Ludovicus Vives* observes in *lib.* 6. *cap.* 19. *de Civitate Dei*. And *Diodorus Siculus*, in his *Bibliotheca*, *lib.* xx. describes the Statue of *Saturn* among the *Carthaginians*, as stretching forth its hands down toward the Earth; so that the Child which was put into them, might roll and fall, *εἰς τὸ χάσμα πλῆρες πυρός*, into a gulph full of fire. *Benjamin Tudelensis* in his Travels (about 500 years ago) affirms, that in some Islands in the East, the Worshipers of Fire were wont to leap into it, in performance of some solemn Vow, and were counted by all to be happy Men. Which I mention here, because he says these Fires were kindled in a Valley, as those among the Jews were in the *Valley of Hinnom*, *p.* 108, 109.

He shall surely be put to death.] Sufficient Proof being made of the Fact, *Deut.* xvii. 6.

The people of the Land shall stone him with stones.] Which was the proper Punishment in this, and in some other Cases; particularly *Adultery*, *ver.* 10. and *Blasphemy*, *ch.* xxiv. 14, &c. The manner of it is described out of an Hebrew *MS.* (*Ez Hechajim.*) by *J. Wagenfeil* upon *Sota*, *cap.* 3. to have been thus: He that was to be punished with stoning was stripp'd naked, having only a covering before, and set upon an high place, attended by the Witnesses against him, his hands being bound: one of the Witnesses giving him a strong push, threw him down headlong from thence. If this fall kill'd him, there was an end: But if Life remained in him, the Witnesses took up a Stone, which was laid there on purpose, as big as two Men could lift, and threw it upon him; and before he quite expired, all the People that stood by threw stones at him, according to the Law, *Deut.* xvii. 7. A Woman was only stripp'd to her shift.

Ver. 3. *And I will set my face against that man, and will cut him off from among his people.*] In case, that is, there was not sufficient proof against him, *God* threatens that he himself would take care to punish him, by cutting him off from the Land of the Living. *R. Bechai*, and others, observe, that this *cutting off* is three-

fold in the Law: one is, the cutting off the Body, *i. e.* shortening Mens Lives; which is threatened to six sins in Scripture. The *second* is, the excision of the Soul only; which is threatened by *Moses* six and twenty times; and particularly to incestuous Marriages. The *third* is, excision both of Soul and Body; which is threatened to fifteen sins; among which they reckon this of giving their Children to *Molech*: See *Selden*, *lib.* vii. *de Jure N. & G. sec. Heb.* *cap.* 9. *p.* 828, 829, &c.

To defile my Sanctuary.] By this Sin *God's* Sanctuary was defiled, as well as his holy Name prophaned, because they sacrificed to *Molech* in other places, despising the Tabernacle, which was the only place appointed by *God*, where Divine Service was to be performed. And therein consisted part of the Honour and Reverence which *God* required to his Sanctuary, (*ch.* xix. 30.) that it should be look'd upon as the only place, where acceptable Sacrifices could be offered to him. And therefore then it was dishonoured and defiled, when they offered Sacrifice in any other place, as they did, in after-times, to *Molech* in the Valley of *Hinnom*, as I observed before, 2 *Kings* xxiii. 10. Where they built high Places to *Baal*, (which is another name for the *Sun*) on purpose that they might offer their Children upon them, *Jer.* xx. 5, 6. xxxii. 35. This was a plain Contempt of *God*, and of his Sanctuary, which they forsook, as if it had not been an holy, but a defiled place. Otherwise they would have kept to it, and offered no where else, nor after any other manner than according to the Rites thereof.

And to prophane my holy Name.] By giving the Name of *God* and his Honour, to such an abominable Idol.

Ver. 4. *If the people of the Land.*] In that part of the Country where this Crime was committed.

Do any way hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not.] If they connived at what he did, and dissembled their knowledge of it; or would not speak the whole Truth, and endeavour to convict him of this foul Crime, that he might be stoned.

Ver. 5. *Then will I set my face against that man, and against his family.*] As the Idolater was liable to this punishment, from the hand of Heaven, (see *ver.* 3.) so they that favoured him, and would not testify against him when they knew him guilty, fell under *God's* high displeasure, (which is meant by *setting his face against them*) and so did all their Children, whom *God* threatens to destroy. He speaks indeed in the singular number, because commonly in such cases, there was some one Person, by whose Authority others were persuaded to wink at such Offences, and not discover what they knew of them. But all such Men are threatened with the Divine Vengeance in the next words.

And will cut him off, and all that go a whoring after him, &c.] That is, all others who, following his Example, favour such Idolaters, and protect them from punishment. For every one knows that Idolatry is called by the name of *Whoredom*

Whoredom in Scripture ; because GOD having espoused the *Israelites* to himself, as his peculiar People, their forsaking him, to serve other Gods, was a spiritual Adultery.

To commit Whoredom with Molech.] i. e. To worship him as their God.

Ver. 6. *And the soul.*] i. e. The Person.

That turneth after such as hath familiar spirits, and after wizards.] Who they were that pretended to have *familiar Spirits*, or were *Wizards*, see *ch. xix. 31.* where they are commanded *not to regard them*; and here, if any did consult them, (which is called *turning after them*) cutting off is threatened to them ; that is, shortning their days ; for such Persons are reckoned by the Jews, as the chief of those six sorts of sinners, who were liable to the first kind of Excision, which I mentioned *ver. 3.* As for the Man himself who had a familiar Spirit, or was a Wizard, he was to be stoned, if he was discovered and convicted, *ver. 27.* And so they observe in *Sanhedrim, cap. 7. n. 7.*

To go a whoring after them.] It was a kind of Idolatry to seek to such People for advice or relief ; being a forsaking of GOD, and putting confidence in them. Though sometimes *to go a whoring*, signifies the commission of any grievous sin, which Idolatry usually led Men unto ; as Mr. *Selden* hath noted, *lib. iii. de Uxore Hebr. cap. 23.*

There is some reason to think, there was something *magical* in the oblation of their Children to *Molech* ; and that thereby they consulted with *Dæmons* about things future or secret ; because such Superstitions are here immediately forbidden, after the Prohibition of giving their Children to *Molech* ; and because they are frequently joined together in other places, as in *Deut. xviii. 10, 11. 2 Kings xvii. 17. & xxi. 6.* Certain it is, that in after-times they did sacrifice Children, *ὕπερ μαντικῆς*, that they might divine, by looking into their Bowels ; as *Joh. Gensius* hath shown out of *Porphyrius, Philostratus, Herodotus*, and others, *Lib. de Victimis Humanis, Pars i. cap. 17.*

I will even set my face against that soul, &c.] See *ver. 3, 5.*

Ver. 7. *Sanctify your selves therefore.*] Worship therefore GOD alone ; to whose Service you are set apart.

And be ye holy.] Keep your selves free from all Idolatry. See *ch. xi. 44.*

I am the LORD your GOD.] See *ch. xix. 2, 3, 10, &c.*

Ver. 8. *And ye shall keep my Statutes and do them.*] Be governed by these Laws, and not by the Customs of other People.

I am the LORD which sanctify'd you.] Separated you to my self from all other People, by peculiar Laws which I have given you.

Ver. 9. *For every one.*] Or, *If any one* ; the Particle we translate *for* signifying frequently *with, or if.*

That curseth his Father or Mother.] Reproacheth them with Imprecations.

Shall surely be put to death.] i. e. Be stoned. And it made no Difference, whether he cursed them when they were alive, or after their Death, as *R. Levi Barcelonita* says the Rule of their Do-

ctors was ; yet they resolve, that unless he cursed them by some proper Name of GOD, he was not liable to be put to Death, but only to be scourged, *Præcept. cclxi. See Exod. xxi. 17.*

His blood shall be upon him.] When the Law only saith, a Man shall *die the death*, the Jews understand it of *strangling* ; which was the easiest punishment among them. For where there was not an express mention of the kind of death, they thought the most favourable was to be inflicted. But when the Law adds, *his blood shall be upon him*, they say, it is meant of stoning : And the meaning of this phrase is, *he shall perish by his own fault* ; and therefore his blood, that is, his death, shall not be vindicated. The blood of one that was slain, being innocent, was upon the Murderer, and therefore avenged ; but he that was put to death for his Crimes, had his Blood upon himself, and no body was to bear it, the Executioner himself being not guilty of Blood.

Ver. 10. *And the man that committeth adultery with another mans wife, &c.*] By the ancient Law of *Draco* and *Solon*, the Husband of the Adulteress, if he found them in the fact, might kill them both, or put out their Eyes, or stigmatize them ; or make the Adulterer pay a Fine, if he had a mind to spare his Life. See *Meursius* in his *Themis Attica, lib. i. cap. 4, 5.* and the *Leges Atticæ*, set forth by *Petitus, lib. vi. tit. 4.* where it appears, that it was infamous for the Husband to live with his Wife, after she had committed Adultery ; and, that it was unlawful for her to enter into the Publick Temples, or go dressed into the Streets. If she did, any body might tear off her Cloaths, and beat her, only not kill her. See *S. Petiti Comment. p. 460, &c.*

The adulterer and adulteress shall surely be put to death.] It is not left to the Husband's liberty, by this Law, whether he would spare their Lives or no ; but the Fact being proved, they were both to die for it : only it is not said here, what kind of Death they should suffer ; nor was the same kind of Death inflicted upon all that were guilty of this Crime ; for, if the Daughter of a Priest play'd the Adulteress, she was to be burnt, *ch. xxi. 9.* and the Adulterer to be strangled, as the Jews understand it. If a man lay with a Virgin espoused to another man, but not yet married, they were both to be stoned, by the express words of the Law, *Deut. xxii. 23.* But Adultery with a married Woman, if we may credit the Jewish Doctors, was punished with strangling. See *Selden, lib. iii. Uxor. Hebr. cap. 2.* For when we meet with this phrase, *They shall surely die*, it is always meant of Death by the Sentence of the House of Judgment (as they speak) and if the Law adds no more, they resolve it to be by *strangling*. If these words be added, *Their blood shall be upon them*, then they say, they were to be stoned. This I observed before ; and shall add now, that *strangling*, as they describe it, was not such a punishment as our *hanging men by the neck* ; but the Criminal being stuck up to the knees in dung, they tied a Napkin about his Neck, and drawing it hard at both ends, choaked him. There was such a thing as *hanging men*

men on a Gallows (as we speak) but it was after they were dead, and only such as had been stoned; and not all of them neither, but such alone as had been stoned for Blasphemy or Idolatry. See *Joh. Carpszovius* upon *Schickard's Jus Regium*, cap. 4. Theorem. xiv.

The greatest thing that can be objected against this account of the punishment of Adultery, is that which *St. John* tells us the Jews said concerning the Woman taken in the very act of it, *Moses in the Law commanded us, that such should be stoned*, John viii. 5. But it may be answered, that this Woman was espoused only, and not yet married; and so by the Law, as I observed before, was to be stoned, *Deut. xxii. 23, 24*. If this seem absurd, that the Adultery of one espoused should be accounted a greater Crime than of one married, (for *stoning* was an heavier punishment than *strangling*) it ought to be considered, that the love of those who were newly espoused, was commonly more fervent than theirs who were married; especially among the Jews, who for light causes were wont to be divorced from their Wives; and therefore no wonder if the Adultery of the former was judged a greater Crime than of the latter.

Ver. 11. *And the man that lieth with his father's wife, &c.*] This was condemned before, as an heinous sin (*ch. xviii. 8.*) and now the penalty of Death is inflicted upon the Offenders.

Their blood shall be upon them.] All the Hebrew Doctors agree, that wheresoever we meet with this Phrase, it is meant of stoning; as I before observed.

Ver. 12. *If a man lie with his daughter-in-law, both of them shall surely be put to death.*] This was forbidden, *ch. xviii. 15.* and the same penalty is here enacted, as against the former Crime.

They have wrought confusion.] By perverting the order which God hath appointed, and making great disturbance in the Family, &c. It is the same word that is used for a more foul sin, *ch. xviii. 23.* and therefore shows this to be an abominable mixture.

Ver. 13. *If a man also lie with mankind, &c.*] This also was condemned before, *ch. xviii. 22.* but the penalty not declared till now.

They shall surely be put to death, &c.] By stoning; unless one of them was under a force, and then that Law took place which we find *Deut. xxii. 25, 26.*

Ver. 14. *And if a man take a wife and her mother, it is wickedness.*] See *ch. xviii. 17.*

They shall be burnt with fire.] Which was an higher punishment than stoning, as that was higher than *strangling*. *R. Levi Barcelonita*, *Præcept. ccxxiv.* describes the manner of it to have been thus: They set the Malefactor in dung up to the knees, and then tied a Cloth about his Neck, which was drawn by the two Witnesses, till they made his Mouth gape; into which they poured hot melted Lead down his Throat, which burnt his bowels. And thus therest of the *Talmudists* expound it: but I see no good Authority they have for it, the word for *burning* being the same that is used, when mention is made of burning with Fire

and Faggots, as we speak. And *R. Elieser ben Zadock* saith, he saw a Priest's Daughter thus burnt for Fornication. But the Doctors commonly say, the Judges were ignorant of the Law; or, that they were *Sadducees* who then had got into the Seat of Judgment, who followed the very Letter of the Scripture.

Both he and they.] That is, both the Mother and Daughter, if the Mother were consenting to it: Otherwise, only the Woman that offended. From whence the *Karaites* formed this Rule, *After the same manner that men were obliged by a Precept in Scripture, the Women were obliged also.* *Selden. Lib. Uxor. Hebr. cap. 5.*

That there be no wickedness among you.] That others may be deterred from the commission of such enormous Crimes: for the Hebrew word imports more than ordinary wickedness. See *ch. xviii. 17.*

Ver. 15. *And if a man lie with a beast, he shall surely be put to death.*] See *ch. xviii. 23.* This Death was by stoning, as appears from the next Verse.

And ye shall slay the Beast.] Just as they were to destroy, not only the Inhabitants of an apostate City, but their Cattle also, &c. (*Deut. xiii. 15, 16.*) to terrify others from committing the like sin; and, as the *Talmudists* observe, that there might be no Memorial left of so foul a Crime, by Mens pointing at the Beast, and saying, There goes the Beast that such a Man lay with. They might have added, to prevent monstrous Births. See *Selden, Lib. i. de Jure Nat. & Gent. cap. 4.* *Maimonides* gives a good reason, why a Beast that killed a Man should be slain; as a punishment to the Owner, for looking no better after it; but his application of it to this matter seems impertinent, *More Nevoch. p. iii. cap. 40.* *Bochartus's* Gloss is far better; the Beast was killed as an Instrument in the Crime, just as a Forger of Deeds is hanged with his Pen and counterfeit Seals; and a Conjuror with his Magical Books and Characters. And this also is useful for an Example, tho' not to other Beasts, yet to Men; whose concern it is to consider, that if Beasts were not spared, who were not capable of sinning, what would become of them, who committed such Crimes against the known Law of God, and the impressions of Nature it self. *Hierozoicon, p. i. lib. ii. cap. 16.*

Ver. 16. *Their blood shall be upon them.*] This relates to the Man and the Woman (mentioned in these two Verses) who committed this foul Crime; for a Beast is not capable of punishment. But as the *Canon Law* speaks, *Pecora inde credendum est jussa interfici, quia tali flagitio contaminata refricant facti memoriam*; it is to be believed, that the Beasts which were polluted with such a flagitious wickedness, were therefore commanded to be slain, because they rubb'd up the memory of the Fact: which is the very reason given of it in the *Mischna, Tit. Sanhedrim, cap. 7. n. 4.* And so *R. Solomon*, *The Beast was killed, lest it should be said, There is the Beast for which such a Woman was put to death.*

Ver. 17. *If a man shall take his sister, &c.]* Whether she was his Sister by the whole Blood, (as we speak) or by half Blood only; by the Father's side, or Mother's; he was not permitted to marry her by the Law mentioned *ch. xviii. 9.*

And see her nakedness.] It is the same with *uncovering her nakedness* to lie with her; as it is there expressed, and here in the end of the Verse (*he hath uncovered his sister's nakedness*) the sense of *seeing* being put for that of touching, or any other, in this Language.

It is a wicked thing.] A flagitious, or nefarious wickedness, as the Vulgar expresses it. But the Hebrew word *Chesed* signifying sometimes in the Prophetical Language *Mercy* and *Indulgence*, the *Talmudists* take these words, as if they came in by a Parenthesis, to obviate an Objection which might be made, that *Gain* and *Abel* married their Sisters. True, saith *Moses*, that was by an Indulgence in the beginning, arising from the necessity of things, when there were none but Brothers and Sisters in the World. But now *they shall be cut off in the sight of their People*, who marry such near Relations. So the *Gemera Hierosol. ad Tit. Sanhedrim.* See *Selden, Lib. v. de Jure Nat. & Gent. cap. 8. p. 581.* And so the Chaldee Paraphrase, ascribed to *Jonathan*, whose words are these, *It is a filthy thing; but I used an Indulgence to the first Men by whom the World was to be propagated, until Mankind was sufficiently multiplied: after that, whosoever doth any such thing, let him be cut off, &c.*

And they shall be cut off in the sight of their people.] Publickly put to Death: see *ver. 10.*

He shall bear his iniquity.] i. e. The punishment of it, *Chap. v. 1.*

Ver. 18. *And if a man shall lie with a Woman, having her sickness, &c.]* Here the Sentence of Death is pronounced upon them; whereas in *ch. xv. 24.* it is only said, the Man should be *unclean seven days.* Therefore many think in that place he speaks of doing this *ignorantly*; and here of doing it *knowingly.* But if the Man might be ignorant of the condition she was in, the Woman her self could scarce be so: and therefore others think, when the fact was altogether private, they only incurred a Legal Impurity for a certain season; but when it was publickly known, and proof made of it before a Judge, it was a capital Crime; because it was done in contempt and despite of the Law: Otherwise, it could not have been so publickly known, as to be legally proved. Whether this Law oblige in the state of Christianity, is at large discussed by *Bishop Taylor* (not to mention other Writers abroad) in his *Ductor Dubitantium*, Book ii. Chap. 2. Rule 3. n. 8. and Book iii. Chap. 2. Rule 2. n. 3, &c.

Ver. 19. *And thou shalt not uncover the nakedness of thy mother's sister, &c.]* See *ch. xviii. 12, 13.*

They shall bear their iniquity.] It not being said, they shall die, or be cut off, (as in the former cases) it hath made some conclude this Sin, being not so high a nature as the foregoing, was punished only as those that follow,

ver. 20, 21. where they that committed them are threatned to *die childless.*

Ver. 20. *If a man shall lie with his uncle's wife, &c.]* See *ch. xviii. 14.*

They shall die childless.] This is understood by some as if *Moses* meant they should be put to Death, before they could have any fruit of such a Conjunction. But most think he only means, that either they should have no Children; or that their Children should not live, but die before their Parents; or be look'd upon as a spurious Issue, and not inherit their Estate; which is the sense *St. Austin* puts upon these words. And *Procopius Gazæus* also mentions it; and says this was the Roman Law about all incestuous Marriages, *Semen eorum non recensetur inter liberos*; such Issue shall not be reckoned among their Children.

Ver. 21. *And if a man shall take his brother's wife, &c.]* See *ch. xviii. 16.*

They shall be childless.] See *ver. 20.*

Ver. 22. *Ye shall therefore keep all my statutes, and all my judgments, &c.]* Particularly these concerning the foregoing matters. See *ch. xviii. 4, 5.*

That the Land whither I bring you to dwell therein, spue you not out.] As it did the former Inhabitants. See *ch. xviii. 25, 28.*

Ver. 23. *And ye shall not walk in the manners of the Nation, which I cast out before you:] Viz.* of the *Amorites*, as the Hebrews rightly expound it; for they were the principal Nation in Canaan, and extremely given to Idolatry. *R. Levi Barcelonita* extends this to all their Customs, in cutting their hair, and such like, (*Præcept. cclxii.*) but it seems here particularly to relate to their Marriages, and Idolatry. See *ch. xviii. 3.*

For they committed all these things.] These words shew, that the foregoing have particular respect to their abominable Marriages and Idolatry.

Therefore I abhorred them.] So as to cast them out of their Country, *ch. xviii. 25.* *Onkelos* translates it, *My word [MEMRI] abominated them.* Which is a plain intimation of a Notion they had in ancient times of more Persons than one in the Deity; and particularly here denotes him whom *St. John* calls *the WORD.* For *Memra (Word)* plainly signifies a Person in this place; and a Person of the same Essence with *Jehovah.*

Ver. 24. *But I have said unto you.]* Made you a promise.

Ye shall inherit their Land, and I will give it unto you to possess it, &c.] For he promised to expel the former Inhabitants of that Country, to make room for them. See *Exod. iii. 8, 17. xxiii. 27, 28. xxxiii. 3.*

I am the LORD your GOD which have separated you from other people.] This may refer either to what goes before, that they should not live like other Nations, because he had by peculiar Laws, as well as by signal Deliverances, distinguished them from all the People of the Earth; or to what follows, that he had made such a difference between them, and other People, that in their very Diet they should not agree with them, much less in the fore-named Impurities.

Impurities. For that the difference of Meats was instituted, to keep them from familiar conversation with their idolatrous Neighbours, is very evident (as I before observed) and the Gentiles themselves took notice of it, and looked upon them as unsociable People upon this very account. *Josephus* often mentions this Objection against them. And *Euphrates* complains (in *Philostatus de vita Apolon. Lib. cap. 2.*) *That of old they separated not only from the Romans, but from all Mankind: for they had invented βίον ἑμικλον, a manner of living that would not let them mix with other People, either at a common Table, or in their Prayers or Sacrifices.*

Ver. 25. *Ye shall therefore put differences between clean Beasts and unclean, &c.*] According to the prescriptions in the xith Chapter, which are here briefly repeated, to enforce the observation of the foregoing Precepts against such incestuous Marriages as other Nations allowed; their Law not permitting them so much as to eat such Meat as those Nations did; but to account many things, which they freely used, unclean and abominable.

Ye shall not make your selves abominable, &c.] See *ch. xi. 43.*

Which I have separated from you, as unclean.] Forbidden you to eat; and thereby separated you from all other People. Which had this intention in it (among others already mentioned) that this Nation, from whom the MESSIAH was to spring, might be kept pure and sincere; free from all mixture with strange People; unto which nothing contributed more efficaciously (as an excellent Person hath observed) than the difference of Meat, which made it not easy for them to contract Acquaintance, much less Friendship, with other Nations. And truly, unless the People from whom the *Messiah* was to come, had been kept separate from other Nations, either all hope of him would have been lost, or many in every Country, to the great hurt and destruction of Mankind, would have pretended to be the Person: Whereas, by keeping them a People distinct by themselves, it came to pass that all Countries thereabouts were filled with a report, that the LORD of the World should come out of *Judea*: See *Joh. Wagenfeil. Confut. Carm. Lipman. p. 554, &c.*

Ver. 26. *And he shall be holy unto me, for I the LORD am holy.*] See *ch. xi. 44. xix. 2.* and *ver. 7.* of this Chapter.

And have severed you from other people, that ye should be mine.] The very difference of Meats, which they used, was a Token that GOD had separated them from other People, to be subject to such Rites and Laws as he ordained: and hereby also they were so severed from others, as to be kept from the most familiar Conversation with them (which is at Meals) and thereby they were preserved from the danger of being seduced to the Worship of strange Gods.

Ver. 27. *A man also or woman that hath a familiar spirit, or that is a wizard, &c.*] The consulting such Persons is forbidden, *ch. xix. 31.* and the penalty added, *ver. 6.* of this Chapter:

and here the Persons themselves who were proved to have a *familiar spirit*, or to be a *Wizard* (what they are, see there) are condemned to the heaviest punishment; which was by being stoned to death. For which Severity *Maimonides* gives this reason; 'Because it is the very Scope of the whole Law to root out Idolatry, and abolish the very Name of it. And therefore GOD ordered *Magicians* to be stoned, because, without doubt, they are Idolaters; tho' in a manner peculiar and different from the vulgar. And the greater part of such evil Arts being practised by *Women* (which is the ground he thinks, of that Law, *Exod. xii. 18.*) towards whom Men are naturally pitiful; therefore *Moses* saith in this place, *A man also or woman that hath a familiar spirit, &c.* like to which we find in no Precept, not about the Profanation of the Sabbath; but in this case it was necessary expressly to mention *Women* as well as *Men*; because of Mens natural tenderness and clemency towards Women.' Thus he, *More Nevoch. p. iii. cap. 37.* *Procopius Gazæus* his Gloss on these words is very pious, but something fanciful; *He that is hardened like a stone to virtue, deserves to be stoned. For Magick commits Murders, digs up Sepulchres, disturbs the souls of Men. For Magicians are Men who corrupt human Nature.*

C H A P. XXI.

Ver. 1. *AND the LORD said unto Moses, speak unto the Priest.*] This Law about the Priests, perhaps, follows that last mentioned (*ver. 27.* of the foregoing Chapter) to shew unto whom they should resort, and of whom they should inquire, *viz.* of the Priests; who should always be ready for any priestly Office, and for common Conversation.

The sons of Aaron.] His Daughters were not concerned in the following Prohibitions; because they had nothing to do in offering Sacrifices; as *Maimonides* observes, *More Nevoch. p. ii. cap. 47.*

There shall none be defiled for the dead.] By touching the dead Body, or coming (as the Hebrews say) within four Cubits of it, or entering into the House where it lay, (tho' it were to take care of the Funeral) or by following the Corpse to the Grave, or making any Mourning for the Dead: Because by these things they were legally polluted for no less than seven days (*Numb. xix. 11, 14*) and consequently unfit for the Service of GOD, and for Conversation with their Neighbours; who had the greater Reverence also for them, when they saw their Dignity to be so great, that they were not permitted to perform such Offices as others were obliged unto. For this, no doubt, was intended very much, to put an honour upon the Priesthood: as it was also in other Nations, particularly among the *Romans*, who would not have their *Pontifex* to look upon a Funeral, as *Bochart* observes out of *Seneca*, (*Hieroz. p. i. lib. 3. cap. 4.*) and the *Flamen Dialis* might not go into the place where the Coffin

fin was. For which reason, as *Servius* tells us (*ad lib. iii. Æneid.*) they ordered a Bough of a Cypress-Tree to be stuck at the door of the House where a dead Body lay, that the High Priest might not ignorantly go into it. It appears also by *Plato*, that it was thus likewise among the *Greeks*. For he would have the Priests, of both Sexes, to accompany one that had discharged the Office of a *Censor well*, unto his Grave when he was buried, as unto a *pure Funeral*, (*ὡς καθαρεύοντι τῷ τάφῳ ἐπιταφίσαι*) but for this, he says, they must ask leave of *Apollo*, *lib. xii. de legibus*, p. 947. see *Porphyrus de Abstin. lib. ii. sect. 50.*

Among his people.] The Jews are so critical, as from the word [*beammo*] among his People, to gather, that if a Man did not die among his People, but in a strange Country, where there was no Body to take care of his Funeral, and see him buried, a Priest might do it himself, rather than his Body should lie above ground.

Ver. 2. But for his kin that is near unto him.] Here is an Exception to the general Rule; because it would have been very hard to restrain natural Affection from carrying them to their Parents, and Children, and Brethren, and Sisters, when they died. Which Cases would not often happen, as *Maimonides* observes in the place before alledged: and they are particularly named, that there might be no mistake, nor any colour to extend this Indulgence to Relations more remote.

For his mother and his father, and for his son and for his daughter, and for his brother.] If any have a mind to know the *Rabbinical* Reasons, why the Mother is here put before the Father, and *ver. 11.* the Father before the Mother, with suchlike things, he may consult *Simeon de Muis* in his *Varia Sacra*, p. 356, &c.

Ver. 3. And for his sister a virgin.] I see no reason why it should be restrained to his whole Sister, both by Father's and Mother's side (as some of the Hebrew Doctors would have it) for that his half Sister by either of them, was *nigh unto him* (as it here follows) it appears by the Law about incestuous Marriages, *ch. xviii. 9.*

Which hath had no husband.] To take care of her Funeral; which her Brother therefore, tho' a Priest, might. It is commonly observed that there is no mention here of *his Wife*. But *Maimonides*, with great reason, thinks it was lawful for him to mourn for her: but it was needless to mention her, who, by the Law of *GOD*, was dearer to him than Father or Mother. And there is this Argument for it, that *Ezekiel*, who was a Priest, is forbidden, by a special command, to mourn for his Wife; which otherwise he would have done, *ch. xxiv. 16*, &c.

Ver. 4. But he shall not defile himself, being a chief man among his people.] But tho' he might defile himself for such very near Relations, yet he might not for the greatest Man in the Nation, who was not so near of kin to him. This seems to me to be the easiest and the most natural sense of this Verse, by adding the particle *Lamed* (which in the two foregoing Verses is put before *Mother, Father, Son, Daughter, Brother and Sister*) to *Baal*, i. e. *chief man*, (as we

translate it) nothing being more usual than to omit such a particle, which yet must be understood when it hath been often before mentioned. And thus the vulgar *Latin* understands it. And the sense is the same, if we take it as our Translation seems to intend it. *But he shall not defile himself* (for any other) *being a chief man*, &c. As for the marginal Translation, I can see no ground for it: and there must be a greater Supplement by adding [*for his wife:*] which one cannot well think is here forbidden, as I observed on the foregoing Verse. They also who translate it, *A chief Ruler shall not defile himself*, &c. have still less reason; the whole Discourse in this place being concerning the Priests.

To profane himself.] He himself, in sacred Offices, being the greatest Person, would have been profaned, i. e. rendered a common Man; if he had mourned for any, but those whom Nature had very closely link'd him unto.

Ver. 5. They shall not make baldness upon their head, neither shall they shave off the corners of their beard, nor make any cuttings in their flesh.] Tho' they were allowed to mourn for some persons, yet for none after this manner: that is, according to the Custom of certain Places in *Chaldea*, as *Aben Ezra* glosses upon these words: And he might have added also of the *Egyptians*; among whose Ceremonies we find this in after-times, and it's likely it had been very ancient. For *Jul. Firmicus* tells us, in the beginning of his Book, That in their annual Lamentations of *Osiris*, they were wont to shave their heads, that they might bewail the miserable misfortune of their King, by depriving themselves of the ornament of hair, &c. And he adds, that they did tear their flesh, and cut open the scars of their old wounds, &c. where *Johan. Wouwer* observes the same out of several other Authors. And *Plutarch*, in his Book of *Superstition*, saith they generally used in mourning to be shaven; whereas the Hebrews let their hair grow: see *ch. x. 6. xix. 27.*

Ver. 6. They shall be holy unto their GOD.] Attend to their Office, unto which they are peculiarly consecrated; and not, without great necessity, be at any time unfitted for it.

And not profane the name of their GOD.] By doing as the common People did; or rendering themselves incapable to minister unto the *LORD*; as they were when they were any way defiled.

For the Offering of the LORD made by fire.] They attend upon his Altar, where the Burnt-offerings, Peace-offerings, and all the rest were offered.

And the bread of their GOD do they offer.] The word *And* is not in the *Hebrew*, and the Sense will be clearer if it be left out; *The offering of the LORD made by fire*, being called *The Bread of their GOD*, i. e. his Meat, or Food. For the Altar was his Table; and what was burnt thereon was in the Nature of his Provision: which in the Scripture Language is comprehended under the name of Bread. So *Solomon Jarchi* saith, *whatsoever may be eaten is called Bread*, (See *ch. iii. 11.*) Thus *Fruit* is called Bread, *Jer. xi. 19.* and *Milk*, *Prov. xxvii. 27.* and *Honey*, *1 Sam. xiv. 28.* And therefore no wonder the *Sacri-*